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LUCIFER.

A Theosophical Magazine,

DESIGNED TO "BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS."

FOUNDED BY

H. P. BLAVATSKY.

EDITED BY

ANNIE BESANT.

The Light-bearer is the Morning Star, or Lucifer; and "Lucifer is no profane or Satanic title. It is the Latin *Luciferus*, the Light-bringer, the Morning Star, equivalent to the Greek Φωσφόρος . . . . the name of the pure, pale herald of Daylight."—YONGE.

VOLUME X. 10

MARCH—AUGUST, 1892.

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LUCIFER.

VOL. X. LONDON, MARCH 15TH, 1892. No. 55.

The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

WITH this new volume of *Lucifer*, I begin a new plan for the opening pages of each number. Instead of writing an Editorial on one subject, I propose to write a series of Editorial Notes, dealing with matters of interest to Theosophists that may have arisen during the month, sometimes answering questions, sometimes repelling attacks, sometimes suggesting schemes for forwarding our work; in fact, taking up anything and everything that may be of use and of interest. Perhaps the readers of *Lucifer* will occasionally help in the building by bringing me straw for the making of the bricks.

* * *

The matter of chief interest to Theosophists just now is the resignation of the Presidency of the Theosophical Society by Colonel H. S. Olcott, the President-Founder. So long ago as the Convention of 1886, the first warning note of resignation was sounded; after alluding to the ten years during which he had then held the office of President, Colonel Olcott said:

A much abler and greater man than I is needed for the place. All I can say, in excuse, is that I have done my best under the circumstances, and with a single eye to the success of our cause. If you will allow me, I shall gladly retire to that life of study and self-improvement which has such attractions for me—and which neglected early opportunities make so necessary. The time is a suitable one, for I have served my decade, and some other person ought to be given his chance to display his abilities. I pray you to consider this seriously. The Society has made a name and a home for itself; has overcome those most serious difficulties that attend the beginnings of all great movements—poverty, inexperience in its conductors, interested misrepresentation by its opponents, unfaithfulness and apathy in its mem-

bers. It is a living fact with a distinct career before it. It now has a host of ardent sympathizers and friends ready to help and strengthen it if properly appealed to. It has founded one hundred and seventeen branches in Asia, Europe, America, and Australasia, among whose members are many learned, influential, and wealthy men. It has done a wonderful work in India, and stands acknowledged as a reviver and patron of Sanskrit learning and Aryan morals. Its members have published and are now preparing many most useful books, tracts and journals in various languages and in different countries. Leaders of modern thought like Eduard von Hartmann have discussed the ancient philosophies it has been disseminating. Some of the most important reviews of the day are making room for serious essays upon our work and our themes. . . . I hope therefore, with all seriousness and earnestness, that you will suffer no personal liking for myself, no thought of the brotherly affection that binds us together, to prevent your choosing as my successor some one of our colleagues who would be better able to carry the movement on to the end of the next decade.

This desire to yield the Presidency, and to pass into a more retired life, seems to have grown with passing years. Last autumn, it came strongly to the front, and it was only under the greatest pressure, strengthened by the resolute insistency of H. P. Blavatsky, that Colonel Olcott consented to substitute a year's furlough for his proffered resignation. The year which was intended for rest was filled with continuous work, and though the President's general health was better, his enemy, rheumatism, could not be dislodged, so that, when he returned to Adyar, he was simply crippled with pain in the knees and feet. He finally decided to carry out the long delayed resolution to resign, and to give himself to literary work.

* * *

On February 21st the President took the first official step, by sending the following to the Vice-President, William Q. Judge:

TO THE VICE-PRESIDENT OF THE T. S.

DEAR SIR AND BROTHER,

Theosophy having been placed by recent events upon a footing of power and stability, and my continuance in office being no longer essential to the safety of the Society, I have obtained permission to carry out the wish expressed by me in the Convention of 1886 and reiterated in that of 1890, and retire from the Presidency. My health is now too uncertain for me to count upon having the ability to travel and work as I have done until now; in fact, I am at this moment under medical treatment, and have had to cancel engagements for a projected tour to Akyab, Bengal and elsewhere. I, therefore, resume my liberty of action, to devote myself to certain

literary work, for the benefit of the movement, long since planned and which none can do save myself.

In the ordinary course of nature the young replace the old, and I consider it more loyal to the Society to take myself into retirement, with all my faults and experience, than to selfishly linger on in office and perhaps obstruct better plans and men than myself. The Society is the life of my life and, so long as I live, shall have the benefit of my counsel when asked.

In parting with my colleagues, I beg them to regard me, not as a person worthy of honour, but only as a sinful man, erring often but always striving to work his way upward and to help his fellow-men.

The Society has now within it a robust life that can only be destroyed by an incapacity for management with which nobody would venture to charge its leaders. Into their faithful hands I now entrust it. I shall be ready to withdraw by the 1st May, or sooner if the Council shall arrange to take over the Society's property and manage the duties of the President.

Fraternally yours ever,
H. S. OLCOTT, *P. T. S.*

A copy of this letter was kindly forwarded to me by the President, and when letters by a later mail told me that the statement was being printed in India, the General Secretary of the European Section, G. R. S. Mead, forwarded copies to the Lodges, and I communicated it formally to the Press. The *Daily Chronicle* printed with it a sympathetic article on the retiring President, and both the metropolitan and provincial press have had paragraphs friendly in substance and in tone, speaking of the literary work that Colonel Olcott hopes to accomplish for the T. S. and the world, and alluding to his past in generous and appreciative terms.

* * *

The reasons for the completion of the long-meditated step are set forth in the following letter:

TO THE FELLOWS OF THE THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,
ADYAR, *1st February, 1892.*

MY DEAR COLLEAGUES,

In presenting you with the text of the subjoined official document, I bespeak your attention to the following remarks, which are intended to remove from your minds all misconceptions as to its cause.

Those of you who were present here at our last December Con-

vention, will have noticed how lame I was and how much of my time I was forced to spend in my own room. I then hoped that this was merely a slight rheumatic attack due to a chill, but since we parted my health has not really improved and my constitution seems to have been more affected than I thought, by my long years of work in the Tropics.

The past year, which I intended to have been a complete holiday and rest, has been one of even greater labour than usual, and it is evident that, so long as I remain President of the T. S. even in name, no real rest or retirement is possible to one of my temperament.

Hence it comes that, reviewing the whole situation of the Society in relation to the duties I have still to perform and to my own state of health, from the quiet of the sick-room, it has forced itself upon me that I must carry out the intention repeatedly expressed and retire formally from office.

It may seem strange that I should announce this decision so soon after the Convention; but I feel that this is the most suitable time, as the Conventions of the American and European Sections will be held in three or four months' time, and any measures which my retirement renders necessary may be fully discussed at their Sessions.

Taking a survey of the position of the Society, my visits to Europe and America have proved to me, as stated in my Annual Address, that the work of the movement in both continents is in a highly satisfactory condition. My observations also on my return to India have satisfied me that the newly-formed Indian Section is in safe hands and on a sound basis.

In Europe, Mrs. Annie Besant has, almost at a single rush, come to the forefront of our movement. By her known integrity of character, her blameless life, her unselfish enthusiasm, and her exceptional abilities, she has outstripped all her colleagues and stirred the minds of English-speaking people to their depths. I know her personally, and know that in India she will be as kind, as sisterly towards the Asiatics as even H. P. B. or I have been, and will be loved and trusted equally well when they have had time to know and appreciate her.

In America, under Mr. Judge's firm and able management, the Society has spread over the length and breadth of the land and the organization there is growing more powerful and stable every day.

Thus the three Sections of the Society are in thoroughly good hands, and my personal direction is no longer indispensable.

If the status of the Society had not radically altered for the better, if it did not stand, like a castle on a cliff against which waves beat themselves vainly into foam, it might be demanded that I should remain: now, I feel I have a full right to my freedom and I take it.

The subjoined letter of resignation is already on its way to the Vice-President as provided in Article IV. of the Constitution of 1890. To facilitate the necessary arrangements, the transfer of property, etc., I shall hold office until the first of May next, when I shall leave Headquarters and take up my residence in my little cottage at Ootacamund, supporting myself by my pen, and by part of the earnings of the *Theosophist*. There I intend to complete the unfinished but very necessary portion of my work, namely, the compiling of the Society's history and the writing of certain books on religion and the occult and psychological sciences.

I have no intention of leaving India nor any desire to live elsewhere. This is my home, and I wish to die among my own heart-brothers—the Asiatics. I shall always be ready to give all needed help to my successor, and to place at the disposal of his Staff my best counsel, based upon an experience of some forty years of public life and seventeen years as President-Founder of our Society.

Need I say more? have I not fully earned rest from active work in the field, and a time of quiet in which to carry out the unfinished work above alluded to?

In bidding you an official farewell, I have but to express my gratitude for a thousand evidences of your loving trust, and to pray you to judge compassionately of my shortcomings.

I am,
Yours fraternally,
H. S. OLCOTT, *P. T. S.*

* * *

Readers of *Lucifer*, and Theosophists all the world over, will join in sending cordial good wishes in his retirement to the man who was chosen by the MASTERS as the first President of Their Society, and who for nearly sixteen and a half years has borne the brunt of the battle and has loyally served the movement. They will rejoice to know that his counsel will be at the service of the younger men on whose shoulders will now fall the burden of the highest offices in the Society; and that his pen will trace for the movement records of deepest interest that none other can supply. In India, most especially, will his loss be felt, but the wise prevision of H. P. B. sent

thither her friend and pupil, Bertram Keightley, who appears to have much endeared himself to the Hindûs, and who is singularly well fitted to take the lead in the Indian Section. May he be supported by a band of earnest and zealous workers, who will remember what Aryavarta was, and seek to arouse her people and inspire them with the hope of what Aryavarta may once again become.

* * *

The attention of students of Occultism has often been called to the relation between Colour and Sound vibrations. An interesting illustration of this has been recently given in the invention of a Colour Chart, in which the shades of colour answer to musical notes. The colour Red answers to C, "because C has the longest wave length of sound vibration and red the longest wave length of colour vibration"; yellow is placed as E, blue as G, the three primary colours thus making the common chord. The other notes are represented by mixtures of colours; "thus D occupying the mean or middle position between C (red) and E (yellow), the relative colour to this note" is composed of equal parts of red and yellow, orange being thus obtained. The colour of A, as "being four points above G (blue) and eight points below C (red)" is obtained by mixing eight parts of blue with four parts of red, and so on. The primaries are combined "in inverse ratio, according to the number of vibrations possessed by the respective notes they represent." When the colours are manipulated according to this rule, the seven notes of the natural scale from the C to B are found to be represented by the seven prismatic colours in the order of the spectrum—a result which will have nothing surprising in it to the student. The *Chemical Trade Journal* is responsible for the statement of facts.

* * *

One of the difficulties in the way of Theosophical propaganda is the persistent and malignant fashion in which the traducers of H. P. Blavatsky spirt their venom on her ashes. Not content with hounding her while she was here, they continue the pursuit since Death hath made dumb her lips. Many of these men and women have influence in press circles, and can thus gain publicity for their slanders while excluding replies. Some editors are above this kind of illegitimate warfare—*ça va sans dire.* But others readily serve as channels for abuse, but refuse all vindication. So far as in them lies they mislead the public, publishing malicious misrepresentations as though they were proven facts, and refusing all contradiction. Such an instance has occurred during the last month, and may serve as an

illustration of the obstacles we have to overcome in placing facts before the public eye. Mr. Frank Podmore, Hon. Sec. of the Psychical Research Society—who seems to take a peculiar pleasure in repeating oft-disproved accusations against H. P. Blavatsky, and in avoiding any answer to the accusations made against Mr. Hodgson's *bona fides*—obtained the insertion in the February number of *Good Words* of one of his various *réchauffés* of the P. R. S.'s report. I wrote to Dr. Donald Macleod, editor of *Good Words*, asking to be allowed to answer Mr. Podmore's article, and, not receiving any reply, when a week had elapsed, I sent the following letter to the press:

PRESS HONOUR.

SIR,

Among the most widely-recognized rules of the code of honour of the Press is the duty of admitting an answer to an attack on an individual. However insignificant the person, if statements impugning his honesty as an individual are inserted in a paper, the editor of that paper will always insert a reply. This rule is even more binding if the attack be on one over whom the grave has closed. In a late number of *Good Words*, Dr. Donald Macleod inserted an article from Mr. Frank Podmore, reprinting some of the statements of the Psychical Research Society, charging Madame Blavatsky with fraud. I wrote to Dr. Macleod, asking to be allowed to send a reply. Dr. Macleod did not even show me the courtesy of answering my letter. Mr. J. C. Staples was a little more fortunate, and his request drew the following reply:—

"1, Woodlands Terrace, Glasgow, Feb. 11, 1892.—Dear Sir,—The article on Madame Blavatsky is not one which I think admits of discussion, as it is a record of the doings of the Psychical Society. Besides, we do not open our columns usually to controversy with its various replies.—Yours truly, Donald Macleod."

Mr. Staples replied:—

"Dear Sir,—It is no doubt often inconvenient to repair an injustice. I can only regret that in balancing your judgment you have been led to the conclusion that the best course to take is to avoid the inconvenience.—I am, yours truly, John C. Staples."

We thus learn that the columns of *Good Words* are open to slanderous attacks on individuals, but not to any reply. As Dr. Macleod adopts a policy so antagonistic to the commonest fair-play, I ask you, Sir, to let this protest appear in your columns. It may reach some of the readers of *Good Words*—a most inappropriate name under the circumstances—and thus inform them that there is another side to the story they have read, though the editor wishes to conceal it.

Sincerely yours,

ANNIE BESANT.

19, AVENUE ROAD, LONDON, N.W.

This letter appeared in various papers. A few hours after I had sent it, the following letter from Dr. Macleod, unfortunately delayed in transmission, reached my hands:

DEAR MADAM,

I am this morning in receipt of your favour of the 10th current, in which you ask to be allowed to reply in our pages to Mr. Podmore's recent article.

Although ever ready to correct any mis-statement of facts, we do not usually open our pages—indeed, we never do so—to controversies with replies and counter-replies. Nor would we be disposed to issue under the form of a reply to Mr. Podmore what might prove to be simply a vindication of Theosophy in general. The admission or non-admission of the Paper you propose would therefore depend on its character.

Mr. Podmore's article is a *résumé* of the results come to by a Committee, of which he was a member, connected with the Society for Psychical Research and appointed to enquire into the value of certain phenomena.

If he has misrepresented these results, it would be only fair that we should have the misrepresentations corrected in the magazine in which they appeared, the corrections being first submitted to Mr. Podmore.

I remain, Dear Madam,

Yours faithfully,

DONALD MACLEOD.

In order to correct the statement that Dr. Macleod had treated me with discourtesy, I sent the following to the papers:

"PRESS HONOUR."

SIR,

Will you allow me to add to my letter of the 18th, that appeared in your columns on the 19th, that on the evening of the 18th I received a note from Dr. Macleod, dated Feb. 12th, and delayed in transmission, so that he was not guilty of the discourtesy of leaving my letter unanswered. Dr. Macleod's letter, however, does not change the position, for he states that he will only admit a reply if Mr. Podmore "has misrepresented those results," the results come to by a Committee of the Psychical Research Society. My complaint is that Mr. Podmore repeats untrue charges circulated by the P. R. S., based on purchased evidence, and supported by falsehood. Dr. Macleod gives fresh publicity to the slanders, will admit no refutation of them, but will allow me to show that Mr. Podmore has misrepresented the Society for Psychical Research! I would not trouble you with this second letter were I not bound to publish the fact that Dr. Macleod has written to me.

Sincerely,

ANNIE BESANT.

19, AVENUE ROAD, LONDON, N.W.

The letter did not, in any way, make the matter better; the evasion was clever, but——. So Dr. Macleod has the credit of giving fresh life to a cruel slander, and once more the enemies of H. P. B. will point to the report and say: "You see it is not answered. Her friends do not venture to contradict it." I hope, however, that many will see that an effort was made to rebut the slander, and that H. P. B.'s friends are not to blame for the unfairness of an Editor. I should add that the "results" were reached by Mr. Hodgson alone, not by any Committee, and that his personal report was adopted by the Society.

The Ensouled Violin.

I.

IN the year 1828, an old German, a music teacher, came to Paris with his pupil and settled unostentatiously in one of the quiet faubourgs of the metropolis. The first rejoiced in the name of Samuel Klaus; the second answered to the more poetical appellation of Franz Stenio. The younger man was a violinist, gifted, as rumour went, with extraordinary, almost miraculous talent. Yet as he was poor and had not hitherto made a name for himself in Europe, he remained for several years in the capital of France—the heart and pulse of capricious continental fashion—unknown and unappreciated. Franz was a Styrian by birth, and, at the time of the event to be presently described, he was a young man considerably under thirty. A philosopher and a dreamer by nature, imbued with all the mystic oddities of true genius, he reminded one of some of the heroes in Hoffmann's *Contes Fantastiques*. His earlier existence had been a very unusual, in fact, quite an eccentric one, and its history must be briefly told—for the better understanding of the present story.

Born of very pious country people, in a quiet burg among the Styrian Alps; nursed "by the native gnomes who watched over his cradle"; growing up in the weird atmosphere of the ghouls and vampires who play such a prominent part in the household of every Styrian and Slavonian in Southern Austria; educated later, as a student, in the shadow of the old Rhenish castles of Germany; Franz from his childhood had passed through every emotional stage on the plane of the so-called "supernatural." He had also studied at one time the "occult arts" with an enthusiastic disciple of Paracelsus and Kunrath; alchemy had few theoretical secrets for him; and he had dabbled in "ceremonial magic" and "sorcery" with some Hungarian Tziganes. Yet he loved above all else music, and above music—his violin.

At the age of twenty-two he suddenly gave up his practical studies in the occult, and from that day, though as devoted as ever in thought to the beautiful Grecian Gods, he surrendered himself entirely to his art. Of his classic studies he had retained only that which related to the muses—Euterpe especially, at whose altar he worshipped—and Orpheus whose magic lyre he tried to emulate with his violin. Except his dreamy belief in the nymphs and the sirens, on account probably of the double relationship of the latter to the muses through Calliope and Orpheus, he was interested but little in the matters of this sublunary

world. All his aspirations mounted, like incense, with the wave of the heavenly harmony that he drew from his instrument, to a higher and a nobler sphere. He dreamed awake, and lived a real though an enchanted life only during those hours when his magic bow carried him along the wave of sound to the Pagan Olympus, to the feet of Euterpe. A strange child he had ever been in his own home, where tales of magic and witchcraft grow out of every inch of the soil; a still stranger boy he had become, until finally he had blossomed into manhood, without one single characteristic of youth. Never had a fair face attracted his attention; not for one moment had his thoughts turned from his solitary studies to a life beyond that of a mystic Bohemian. Content with his own company, he had thus passed the best years of his youth and manhood with his violin for his chief idol, and with the Gods and Goddesses of old Greece for his audience, in perfect ignorance of practical life. His whole existence had been one long day of dreams, of melody and sunlight, and he had never felt any other aspirations.

How useless, but oh, how glorious those dreams! how vivid! and why should he desire any better fate? Was he not all that he wanted to be, transformed in a second of thought into one or another hero; from Orpheus, who held all nature breathless, to the urchin who piped away under the plane tree to the naiads of Callirrhoë's crystal fountain? Did not the swift-footed nymphs frolic at his beck and call to the sound of the magic flute of the Arcadian shepherd—who was himself? Behold, the Goddess of Love and Beauty herself descending from on high, attracted by the sweet-voiced notes of his violin! . . . Yet there came a time when he preferred Syrinx to Aphrodite—not as the fair nymph pursued by Pan, but after her transformation by the merciful Gods into the reed out of which the frustrated God of the Shepherds had made his magic pipe. For also, with time, ambition grows and is rarely satisfied. When he tried to emulate on his violin the enchanting sounds that resounded in his mind, the whole of Parnassus kept silent under the spell, or joined in heavenly chorus; but the audience he finally craved was composed of more than the Gods sung by Hesiod, verily of the most appreciative *mélomanes* of European capitals. He felt jealous of the magic pipe, and would fain have had it at his command.

"Oh! that I could allure a nymph into my beloved violin!"—he often cried, after awakening from one of his day-dreams. "Oh, that I could only span in spirit-flight the abyss of Time! Oh, that I could find myself for one short day a partaker of the secret arts of the Gods, a God myself, in the sight and hearing of enraptured humanity; and, having learned the mystery of the lyre of Orpheus, or secured within my violin a siren, thereby benefit mortals to my own glory!"

Thus, having for long years dreamed in the company of the Gods of his fancy, he now took to dreaming of the transitory glories of fame

upon this earth. But at this time he was suddenly called home by his widowed mother from one of the German universities where he had lived for the last year or two. This was an event which brought his plans to an end, at least so far as the immediate future was concerned, for he had hitherto drawn upon her alone for his meagre pittance, and his means were not sufficient for an independent life outside his native place.

His return had a very unexpected result. His mother, whose only love he was on earth, died soon after she had welcomed her Benjamin back; and the good wives of the burg exercised their swift tongues for many a month after as to the real causes of that death.

Frau Stenio, before Franz's return, was a healthy, buxom, middle-aged body, strong and hearty. She was a pious and a God-fearing soul too, who had never failed in saying her prayers, nor had missed an early mass for years during his absence. On the first Sunday after her son had settled at home—a day that she had been longing for and had anticipated for months in joyous visions, in which she saw him kneeling by her side in the little church on the hill—she called him from the foot of the stairs. The hour had come when her pious dream was to be realized, and she was waiting for him, carefully wiping the dust from the prayer-book he had used in his boyhood. But instead of Franz, it was his violin that responded to her call, mixing its sonorous voice with the rather cracked tones of the peal of the merry Sunday bells. The fond mother was somewhat shocked at hearing the prayer-inspiring sounds drowned by the weird, fantastic notes of the "Dance of the Witches"; they seemed to her so unearthly and mocking. But she almost fainted upon hearing the definite refusal of her well-beloved son to go to church. He never went to church, he coolly remarked. It was loss of time; besides which, the loud peals of the old church organ jarred on his nerves. Nothing should induce him to submit to the torture of listening to that cracked organ. He was firm, and nothing could move him. To her supplications and remonstrances he put an end by offering to play for her a "Hymn to the Sun" he had just composed.

From that memorable Sunday morning, Frau Stenio lost her usual serenity of mind. She hastened to lay her sorrows and seek for consolation at the foot of the confessional; but that which she heard in response from the stern priest filled her gentle and unsophisticated soul with dismay and almost with despair. A feeling of fear, a sense of profound terror, which soon became a chronic state with her, pursued her from that moment; her nights became disturbed and sleepless, her days passed in prayer and lamentations. In her maternal anxiety for the salvation of her beloved son's soul, and for his *post mortem* welfare, she made a series of rash vows. Finding that neither the Latin petition to the Mother of God written for her by her spiritual adviser,

nor yet the humble supplications in German, addressed by herself to every saint she had reason to believe was residing in Paradise, worked the desired effect, she took to pilgrimages to distant shrines. During one of these journeys to a holy chapel situated high up in the mountains, she caught cold, amidst the glaciers of the Tyrol, and redescended only to take to a sick bed, from which she arose no more. Frau Stenio's vow had led her, in one sense, to the desired result. The poor woman was now given an opportunity of seeking out in *propriâ personâ* the saints she had believed in so well, and of pleading face to face for the recreant son, who refused adherence to them and to the Church, scoffed at monk and confessional, and held the organ in such horror.

Franz sincerely lamented his mother's death. Unaware of being the indirect cause of it, he felt no remorse; but selling the modest household goods and chattels, light in purse and heart, he resolved to travel on foot for a year or two, before settling down to any definite profession.

A hazy desire to see the great cities of Europe, and to try his luck in France, lurked at the bottom of this travelling project, but his Bohemian habits of life were too strong to be abruptly abandoned. He placed his small capital with a banker for a rainy day, and started on his pedestrian journey *viâ* Germany and Austria. His violin paid for his board and lodging in the inns and farms on his way, and he passed his days in the green fields and in the solemn silent woods, face to face with Nature, dreaming all the time as usual with his eyes open. During the three months of his pleasant travels to and fro, he never descended for one moment from Parnassus; but, as an alchemist transmutes lead into gold, so he transformed everything on his way into a song of Hesiod or Anacreon. Every evening, while fiddling for his supper and bed, whether on a green lawn or in the hall of a rustic inn, his fancy changed the whole scene for him. Village swains and maidens became transfigured into Arcadian shepherds and nymphs. The sand-covered floor was now a green sward; the uncouth couples spinning round in a measured waltz with the wild grace of tamed bears became priests and priestesses of Terpsichore; the bulky, cherry-cheeked and blue-eyed daughters of rural Germany were the Hesperides circling around the trees laden with the golden apples. Nor did the melodious strains of the Arcadian demi-gods piping on their syrinxes, and audible but to his own enchanted ear, vanish with the dawn. For no sooner was the curtain of sleep raised from his eyes than he would sally forth into a new magic realm of day-dreams. On his way to some dark and solemn pine-forest, he played incessantly, to himself and to everything else. He fiddled to the green hill, and forthwith the mountain and the moss-covered rocks moved forward to hear him the better, as they had done at the sound of the Orphean lyre. He fiddled to the

merry-voiced brook, to the hurrying river, and both slackened their speed and stopped their waves, and, becoming silent, seemed to listen to him in an entranced rapture. Even the long-legged stork who stood meditatively on one leg on the thatched top of the rustic mill, gravely resolving unto himself the problem of his too-long existence, sent out after him a long and strident cry, screeching, "Art thou Orpheus himself, O Stenio?" It was a period of full bliss, of a daily and almost hourly exaltation. The last words of his dying mother, whispering to him of the horrors of eternal condemnation, had left him unaffected, and the only vision her warning evoked in him was that of Pluto. By a ready association of ideas, he saw the lord of the dark nether kingdom greeting him as he had greeted the husband of Eurydice before him. Charmed with the magic sounds of his violin, the wheel of Ixion was at a standstill once more, thus affording relief to the wretched seducer of Juno, and giving the lie to those who claim eternity for the duration of the punishment of condemned sinners. He perceived Tantalus forgetting his never-ceasing thirst, and smacking his lips as he drank in the heaven-born melody; the stone of Sisyphus becoming motionless, the Furies themselves smiling on him, and the sovereign of the gloomy regions delighted, and awarding preference to his violin over the lyre of Orpheus. Taken *au sérieux*, mythology thus seems a decided antidote to fear, in the face of theological threats, especially when strengthened with an insane and passionate love of music; with Franz, Euterpe proved always victorious in every contest, aye, even with Hell itself!

But there is an end to everything, and very soon Franz had to give up uninterrupted dreaming. He had reached the university town where dwelt his old violin teacher, Samuel Klaus. When this antiquated musician found that his beloved and favourite pupil, Franz, had been left poor in purse and still poorer in earthly affections, he felt his strong attachment to the boy awaken with tenfold force. He took Franz to his heart, and forthwith adopted him as his son.

The old teacher reminded people of one of those grotesque figures which look as if they had just stepped out of some mediæval panel. And yet Klaus, with his fantastic *allures* of a night-goblin, had the most loving heart, as tender as that of a woman, and the self-sacrificing nature of an old Christian martyr. When Franz had briefly narrated to him the history of his last few years, the professor took him by the hand, and leading him into his study simply said:

"Stop with me, and put an end to your Bohemian life. Make yourself famous. I am old and childless and will be your father. Let us live together and forget all save fame."

And forthwith he offered to proceed with Franz to Paris, *viâ* several large German cities, where they would stop to give concerts.

In a few days Klaus succeeded in making Franz forget his vagrant life and its artistic independence, and reawakened in his pupil his now

dormant ambition and desire for worldly fame. Hitherto, since his mother's death, he had been content to receive applause only from the Gods and Goddesses who inhabited his vivid fancy; now he began to crave once more for the admiration of mortals. Under the clever and careful training of old Klaus his remarkable talent gained in strength and powerful charm with every day, and his reputation grew and expanded with every city and town wherein he made himself heard. His ambition was being rapidly realized; the presiding genii of various musical centres to whose patronage his talent was submitted soon proclaimed him the *one* violinist of the day, and the public declared loudly that he stood unrivalled by any one whom they had ever heard. These laudations very soon made both master and pupil completely lose their heads. But Paris was less ready with such appreciation. Paris makes reputations for itself, and will take none on faith. They had been living in it for almost three years, and were still climbing with difficulty the artist's Calvary, when an event occurred which put an end even to their most modest expectations. The first arrival of Niccolo Paganini was suddenly heralded, and threw Lutetia into a convulsion of expectation. The unparalleled artist arrived, and—all Paris fell at once at his feet.

II.

Now it is a well-known fact that a superstition born in the dark days of mediæval superstition, and surviving almost to the middle of the present century, attributed all such abnormal, out-of-the-way talent as that of Paganini to "supernatural" agency. Every great and marvellous artist had been accused in his day of dealings with the devil. A few instances will suffice to refresh the reader's memory.

Tartini, the great composer and violinist of the XVIIth century, was denounced as one who got his best inspirations from the Evil One, with whom he was, it was said, in regular league. This accusation was, of course, due to the almost magical impression he produced upon his audiences. His inspired performance on the violin secured for him in his native country the title of "Master of Nations." The *Sonate du Diable,* also called "Tartini's Dream"—as every one who has heard it will be ready to testify—is the most weird melody ever heard or invented: hence, the marvellous composition has become the source of endless legends. Nor were they entirely baseless, since it was he, himself, who was shown to have originated them. Tartini confessed to having written it on awakening from a dream, in which he had heard his sonata performed by Satan, for his benefit, and in consequence of a bargain made with his infernal majesty.

Several famous singers, even, whose exceptional voices struck the hearers with superstitious admiration, have not escaped a like accusa-

tion. Pasta's splendid voice was attributed in her day to the fact that, three months before her birth, the diva's mother was carried during a trance to heaven, and there treated to a vocal concert of seraphs. Malibran was indebted for her voice to St. Cecilia, while others said she owed it to a demon who watched over her cradle and sung the baby to sleep. Finally, Paganini—the unrivalled performer, the mean Italian, who like Dryden's Jubal striking on the "chorded shell" forced the throngs that followed him to worship the divine sounds produced, and made people say that "less than a God could not dwell within the hollow of his violin"—Paganini left a legend too.

The almost supernatural art of the greatest violin-player that the world has ever known was often speculated upon, never understood. The effect produced by him on his audience was literally marvellous, overpowering. The great Rossini is said to have wept like a sentimental German maiden on hearing him play for the first time. The Princess Elisa of Lucca, a sister of the great Napoleon, in whose service Paganini was, as director of her private orchestra, for a long time was unable to hear him play without fainting. In women he produced nervous fits and hysterics at his will; stout-hearted men he drove to frenzy. He changed cowards into heroes and made the bravest soldiers feel like so many nervous school-girls. Is it to be wondered at, then, that hundreds of weird tales circulated for long years about and around the mysterious Genoese, that modern Orpheus of Europe. One of these was especially ghastly. It was rumoured, and was believed by more people than would probably like to confess it, that the strings of his violin were made of *human intestines, according to all the rules and requirements of the Black Art.*

Exaggerated as this idea may seem to some, it has nothing impossible in it; and it is more than probable that it was this legend that led to the extraordinary events which we are about to narrate. Human organs are often used by the Eastern Black Magician, so-called, and it is an averred fact that some Bengâlî Tântrikas (reciters of *tantras*, or "invocations to the demon," as a reverend writer has described them) use human corpses, and certain internal and external organs pertaining to them, as powerful magical agents for bad purposes.

However this may be, now that the magnetic and mesmeric potencies of hypnotism are recognized as facts by most physicians, it may be suggested with less danger than heretofore that the extraordinary effects of Paganini's violin-playing were not, perhaps, entirely due to his talent and genius. The wonder and awe he so easily excited were as much caused by his external appearance, "which had something weird and demoniacal in it," according to certain of his biographers, as by the inexpressible charm of his execution and his remarkable mechanical skill. The latter is demonstrated by his perfect imitation of the flageolet, and his performance of long and magnificent melodies on the

G string alone. In this performance, which many an artist has tried to copy without success, he remains unrivalled to this day.

It is owing to this remarkable appearance of his—termed by his friends eccentric, and by his too nervous victims, diabolical—that he experienced great difficulties in refuting certain ugly rumours. These were credited far more easily in his day than they would be now. It was whispered throughout Italy, and even in his own native town, that Paganini had murdered his wife, and, later on, a mistress, both of whom he had loved passionately, and both of whom he had not hesitated to sacrifice to his fiendish ambition. He had made himself proficient in magic arts, it was asserted, and had succeeded thereby in imprisoning the souls of his two victims in his violin—his famous Cremona.

It is maintained by the immediate friends of Ernst T. W. Hoffmann, the celebrated author of *Die Elixire des Teufels*, *Meister Martin*, and other charming and mystical tales, that Councillor Crespel, in the *Violin of Cremona*, was taken from the legend about Paganini. It is, as all who have read it know, the history of a celebrated violin, into which the voice and the soul of a famous diva, a woman whom Crespel had loved and killed, had passed, and to which was added the voice of his beloved daughter, Antonia.

Nor was this superstition utterly ungrounded, nor was Hoffmann to be blamed for adopting it, after he had heard Paganini's playing. The extraordinary facility with which the artist drew out of his instrument, not only the most unearthly sounds, but positively human voices, justified the suspicion. Such effects might well have startled an audience and thrown terror into many a nervous heart. Add to this the impenetrable mystery connected with a certain period of Paganini's youth, and the most wild tales about him must be found in a measure justifiable, and even excusable; especially among a nation whose ancestors knew the Borgias and the Medicis of Black Art fame.

III.

In those pre-telegraphic days, newspapers were limited, and the wings of fame had a heavier flight than they have now.

Franz had hardly heard of Paganini; and when he did, he swore he would rival, if not eclipse, the Genoese magician. Yes, he would either become the most famous of all living violinists, or he would break his instrument and put an end to his life at the same time.

Old Klaus rejoiced at such a determination. He rubbed his hands in glee, and jumping about on his lame leg like a crippled satyr, he flattered and incensed his pupil, believing himself all the while to be performing a sacred duty to the holy and majestic cause of art.

Upon first setting foot in Paris, three years before, Franz had all but failed. Musical critics pronounced him a rising star, but had all

agreed that he required a few more years' practice, before he could hope to carry his audiences by storm. Therefore, after a desperate study of over two years and uninterrupted preparations, the Styrian artist had finally made himself ready for his first serious appearance in the great Opera House where a public concert before the most exacting critics of the old world was to be held; at this critical moment Paganini's arrival in the European metropolis placed an obstacle in the way of the realization of his hopes, and the old German professor wisely postponed his pupil's *début*. At first he had simply smiled at the wild enthusiasm, the laudatory hymns sung about the Genoese violinist, and the almost superstitious awe with which his name was pronounced. But very soon Paganini's name became a burning iron in the hearts of both the artists, and a threatening phantom in the mind of Klaus. A few days more, and they shuddered at the very mention of their great rival, whose success became with every night more unprecented.

The first series of concerts was over, but neither Klaus nor Franz had as yet had an opportunity of hearing him and of judging for themselves. So great and so beyond their means was the charge for admission, and so small the hope of getting a free pass from a brother artist justly regarded as the meanest of men in monetary transactions, that they had to wait for a chance, as did so many others. But the day came when neither master nor pupil could control their impatience any longer; so they pawned their watches, and with the proceeds bought two modest seats.

Who can describe the enthusiasm, the triumphs, of this famous, and at the same time fatal night! The audience was frantic; men wept and women screamed and fainted; while both Klaus and Stenio sat looking paler than two ghosts. At the first touch of Paganini's magic bow, both Franz and Samuel felt as if the icy hand of death had touched them. Carried away by an irresistible enthusiasm, which turned into a violent, unearthly mental torture, they dared neither look into each other's faces, nor exchange one word during the whole performance.

At midnight, while the chosen delegates of the Musical Societies and the Conservatory of Paris unhitched the horses, and dragged the carriage of the grand artist home in triumph, the two Germans returned to their modest lodging, and it was a pitiful sight to see them. Mournful and desperate, they placed themselves in their usual seats at the fire-corner, and neither for a while opened his mouth.

"Samuel!" at last exclaimed Franz, pale as death itself. "Samuel —it remains for us now but to die! . . . Do you hear me? . . . We are worthless! We were two madmen to have ever hoped that any one in this world would ever rival . . . him!"

The name of Paganini stuck in his throat, as in utter despair he fell into his arm chair.

The old professor's wrinkles suddenly became purple. His little greenish eyes gleamed phosphorescently as, bending toward his pupil, he whispered to him in hoarse and broken tones:

"*Nein, nein!* Thou art wrong, my Franz! I have taught thee, and thou hast learned all of the great art that a simple mortal, and a Christian by baptism, can learn from another simple mortal. Am I to blame because these accursed Italians, in order to reign unequalled in the domain of art, have recourse to Satan and the diabolical effects of Black Magic?"

Franz turned his eyes upon his old master. There was a sinister light burning in those glittering orbs; a light telling plainly, that, to secure such a power, he, too, would not scruple to sell himself, body and soul, to the Evil One.

But he said not a word, and, turning his eyes from his old master's face, he gazed dreamily at the dying embers.

The same long-forgotten incoherent dreams, which, after seeming such realities to him in his younger days, had been given up entirely, and had gradually faded from his mind, now crowded back into it with the same force and vividness as of old. The grimacing shades of Ixion, Sisyphus and Tantalus resurrected and stood before him, saying:

"What matters hell—in which thou believest not. And even if hell there be, it is the hell described by the old Greeks, not that of the modern bigots—a locality full of conscious shadows, to whom thou canst be a second Orpheus."

Franz felt that he was going mad, and, turning instinctively, he looked his old master once more right in the face. Then his bloodshot eye evaded the gaze of Klaus.

Whether Samuel understood the terrible state of mind of his pupil, or whether he wanted to draw him out, to make him speak, and thus to divert his thoughts, must remain as hypothetical to the reader as it is to the writer. Whatever may have been in his mind, the German enthusiast went on, speaking with a feigned calmness:

"Franz, my dear boy, I tell you that the art of the accursed Italian is not natural; that it is due neither to study nor to genius. It never was acquired in the usual, natural way. You need not stare at me in that wild manner, for what I say is in the mouth of millions of people. Listen to what I now tell you, and try to understand. You have heard the strange tale whispered about the famous Tartini? He died one fine Sabbath night, strangled by his familiar demon, who had taught him how to endow his violin with a human voice, by shutting up in it, by means of incantations, the soul of a young virgin. Paganini did more. In order to endow his instrument with the faculty of emitting human sounds, such as sobs, despairing cries, supplications, moans of love and fury—in short, the most heart-rending notes of the human voice—

Paganini became the murderer not only of his wife and his mistress, but also of a friend, who was more tenderly attached to him than any other being on this earth. He then made the four chords of his magic violin out of the intestines of his last victim. This is the secret of his enchanting talent, of that overpowering melody, that combination of sounds, which you will never be able to master, unless . . . . ."

The old man could not finish the sentence. He staggered back before the fiendish look of his pupil, and covered his face with his hands.

Franz was breathing heavily, and his eyes had an expression which reminded Klaus of those of a hyena. His pallor was cadaverous. For some time he could not speak, but only gasped for breath. At last he slowly muttered:

"Are you in earnest?"

"I am, as I hope to help you."

"And . . . and do you really believe that had I only the means of obtaining human intestines for strings, I could rival Paganini?" asked Franz, after a moment's pause, and casting down his eyes.

The old German unveiled his face, and, with a strange look of determination upon it, softly answered:

"Human intestines alone are not sufficient for our purpose; they must have belonged to some one who had loved us well, with an unselfish, holy love. Tartini endowed his violin with the life of a virgin; but that virgin had died of unrequited love for him. The fiendish artist had prepared beforehand a tube, in which he managed to catch her last breath as she expired, pronouncing his beloved name, and he then transferred this breath to his violin. As to Paganini, I have just told you his tale. It was with the consent of his victim, though, that he murdered him to get possession of his intestines.

"Oh, for the power of the human voice!" Samuel went on, after a brief pause. "What can equal the eloquence, the magic spell of the human voice? Do you think, my poor boy, I would not have taught you this great, this final secret, were it not that it throws one right into the clutches of him . . . who must remain unnamed at night?" he added, with a sudden return to the superstitions of his youth.

Franz did not answer; but with a calmness awful to behold, he left his place, took down his violin from the wall where it was hanging, and, with one powerful grasp of the chords, he tore them out and flung them into the fire.

Samuel suppressed a cry of horror. The chords were hissing upon the coals, where, among the blazing logs, they wriggled and curled like so many living snakes.

"By the witches of Thessaly and the dark arts of Circe!" he exclaimed, with foaming mouth and his eyes burning like coals; "by the Furies of Hell and Pluto himself, I now swear, in thy presence, O

Samuel, my master, never to touch a violin again until I can string it with four human chords. May I be accursed for ever and ever if I do!"

He felt senseless on the floor, with a deep sob, that ended like a funeral wail; old Samuel lifted him up as he would have lifted a child, and carried him to his bed. Then he sallied forth in search of a physician.

H. P. B.

(To be concluded.)

On the Future: A Few Reflections.

ALTHOUGH I am an American citizen, the place of my birth was in Ireland, and in what I am about to say I cannot be accused of Columbiamania, for no matter how long might be my life I could never be an American. For that perhaps it is right, since it is compulsory, to wait for some distant incarnation.

Now, either H. P. B. was right or she was wrong in what she says in the *Secret Doctrine* about the future of America. If wrong, then all this may be dismissed as idle speculation. But, if right, then all thoughtful Theosophists must take heed, weigh well, mentally appropriate and always remember what are her words as well as the conclusions to which they lead.

In the first pages of the second volume she speaks of five great Continents. *First*, the Imperishable Sacred Land [this is at the North Pole, *W. Q. J.*]; *second*, the Hyperborean, now part of it is in Northern Asia; *third*, Lemuria, sunk long ago, but leaving some remains, islands, the points of high mountain ranges; *fourth*, Atlantis, presumably in the Atlantic Ocean, now below the level of the water, but with perhaps Teneriffe and Atlas as reminders; and *fifth*, "was America."

From a survey of the book, digging in notes and culling from the text here and there, the conclusion is irresistible that, although the present America is not the actual Continent as *it is to be*, it is a portion of it; and certainly is now the nursery for the race that will in the future occupy the *sixth* Continent, which for the sixth Great Root-Race will emerge from the waters. Where? Perhaps when the present America has been split up by tremendous cataclysms, leaving here and there large pieces on its western side, it is in the Pacific Ocean that the great mass of the new one will come up from the long sleep below the sea. Rightly then will the great far western ocean have been named *Pacific*, for that Race will not be given to contest nor hear of wars or rumours of war, since it will be too near the seventh, whose mission it

must be to attain to the consummation, to seize and hold the Holy Grail.

Turn to page 444 and onward of the second volume. Read there that the Americans have become in only three hundred years a primary race *pro tem.*, in short, the germs of the sixth sub-race, to blossom in a few more centuries into the pioneers of that one which must succeed to the present European fifth sub-race in all its characteristics. Then after about 25,000 years, which you will note is meant for a great sidereal cycle of a little over that length of time, this new race will prepare for the seventh sub-race. Cataclysms will then fall upon you; lands and nations will be swept away, first of all being the European, including the British Isles—if not gone before—and then parts of both North and South America. And how puny, mongrel, indeed, will be the remains of the scientists of to-day, great masters of microbes now, but then to be looked upon as strange remains of the Nineteenth Century, when, as the people will tell each other then, so many, with Truth before them, laughed at it and stoned its apostles, dancing a fantastic dance meanwhile around the altar of invisible matter.

It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. These two continents were evidently the seats of ancient races and not the habitat of wild undeveloped men. The red man of the Northern one has all the appearance and beliefs of a once great race. He believes in one God, a Devachan of happy hunting after death. Some tribes have diagrams of how the world was formed and peopled, that strangely resemble the Hindû cosmogony, and their folklore bears deep marks of having come down from an older and better time. Following the course of exploration southwards, we find accumulating evidences all the way of a prior civilization now gone with the cyclic wave which brought it up. Central America is crowded with remains in stone and brick; and so on south still we discover similar proofs. In course of time these continents became what might be called arable land, lying waiting, recuperating, until the European streams of men began to pour upon it. The Spanish overflowed South America and settled California and Mexico; the English, French, and Spanish took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindûs are also here; the ancient Parsî race has its representatives; the Spanish mixed with the aborigines, and the slaveholders with the Africans. I doubt not but that some one from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

But the last remnants of the fifth Continent, America, will not disappear until the new race has been some time born. Then a new

Dwelling, the sixth Continent, will have appeared over the waters to receive the youth who will tower above us as we do above the pigmies of Africa. But no America as we now know it will exist. Yet these men must be the descendants of the race that is now rising here. Otherwise our philosophy is all wrong. So then, in America now is forming the new sub-race, and in this land was founded the present Theosophical Society: two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. Later, this messenger went to India and then to Europe, settling down in the British Isles. All of this is of importance in our reflections. For why in America at first does she begin the movement, and why end her part of it in England? One might be led to ask why was not an effort made at all costs to give the last impulse outwardly in the land of promise where she began the work?

Do not imagine for one moment, O ye English brothers of mine, that London was selected for this because the beauties of your island called her, or for that she had decided at the finish that after all a mistake had been made in not going there first. It was all out of stern necessity, with a wisdom derived from many older heads, having in view the cycles as they sweep resistlessly forward. The point where the great energy is started, the centre of force, is the more important, and not the place at which it is ended. And this remains true, no matter how essential the place of ending may be in the scheme. What, do you suppose India is not as important? and would not that land have offered seemingly a better spot than all for the beginning of the *magnum opus?* Adepts do not make mistakes like that.

America's discovery is ascribed to Christopher Columbus. Although it is doubted, yet no one doubts that the Spanish people did the most at first in peopling it, meanwhile working off some old and making some new Karma, by killing many of the aborigines. Thus it is that doomed people rush on to their doom, even as the troops of insects, animals and men were seen by Arjuna to rush into Krishna's flaming mouths. But later came the sturdy stock from England, who, in the greatest nation, the most enduring on this continent, have left their impress indelibly in the people, in its laws, in its constitution, its customs, its literature and language. Perhaps England and Ireland are the gateways for the Egos who incarnate here in the silent work of making a new race. Maybe there is some significance in the fact that more lines of steamships conveying human freight come to the United States from England, passing Ireland on the way as the last seen land of the old world, than from anywhere else. The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future.

Did H. P. B. only joke when she wrote in her book that Ireland is an ancient Atlantean remnant, and England a younger Isle, whose rising from the sea was watched by wise men from Erin's shore? Perhaps the people of that old land may have an important influence in the new race of America. It would appear from comparison that they might have had, and probably will in the future. Perhaps, politically, since many expect social disturbances in America. In such a case any student of character will admit that the Irish, ignorant or not, will stand for law and order—for her sons are not battling here with an ancient foe. Why, too, by strange freak of fate is the great stone of destiny in Westminster Abbey fixed under the coronation chair on which the Queen was crowned? Let us also be informed if there be any finger-shadow pointing to the future in the fact that England's Queen, crowned over that stone,[1] is Empress of India, from which we claim the Âryans came, and where their glorious long-forgotten knowledge is preserved? Her name is Victory. It is the victory for "the new order of Ages"; and that new order began in America, its advent noted and cut on the as yet unused obverse side of the present seal of the United States Government. A victory in the union of the Egos from East and West; for England stretches one hand over to the home of the new race, which she can never own, with the other governing India, and completes the circuit. It may be a fleeting picture, perhaps to be wiped out for a while in a stream of blood, but such is the way the cycles roll and how we may learn to read the future. For England's destiny is not complete, nor has the time struck. None of us hug foolish delusions too long, and even if Ireland were once a most sacred place, that is no reason why we should want to go there. For in America those whose Karma has led them there will work for the same end and brotherhood as others left in India and Europe. The dominant language and style of thought in America is English, albeit transforming itself every day. It is there that silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into reïncarnation Egos similar to themselves. And the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind.

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At least such seemed the view while the clouds lifted—and then once more there was silence.

WILLIAM Q. JUDGE, F.T.S.

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[1] It is an interesting fact that in India there is an important ceremony called "mounting the stone."

The World-Soul.

Âshcharyavat pashyati kashchidenam
Âshcharyavad vadati tathaiva chânyah
Âshcharyvach chainamanyah shrinoti
Shrutvâpyenam veda na chaiva kashchit.

One sees this as a wonder,
As a wonder, too, one speaks of it,
As a wonder one hears of it,
And having heard, knows it not anyone.

BHAGAVAD GÎTÂ, II. 29.

Ὡς οὖν ἐγένετο . . . πρὸς τὴν γῆν εἰπεῖν, ὥσπερ ἤκουσεν, ὅτι Πὰν ὁ μέγας τέθνηκεν. οὐ φθῆναι δὲ παυσάμενον αὐτὸν, καὶ γενέσθαι μέγαν οὐχ ἑνὸς ἀλλὰ πολλῶν στεναγμὸν ἅμα θαυμασμῷ μεμιγμένον.

And so, he called out to the land, as he had heard, "Pan, the Great, is dead." And hardly had he ceased, when there arose a mighty cry, not of one, but of many, mingled with wonderment.

PLUTARCH, περὶ τῶν ἐκλελοιπότων χρηστρίων.

Ἰδού, μυστήριον ὑμῖν λέγω.

Behold, I tell you a mystery.

I CORINTHIANS, XV. 51.

THE task that I propose to myself is no light one; it is no less than to discuss some of the opinions of my fellow-men on Deity, and to point out, if possible, some common ground of agreement or reconciliation between the innumerable ideas put forward on this inexhaustible topic. I shall not write either as an avowed monotheist, pantheist, theist, or atheist, for I conceive that a real student of Theosophy is sufficiently imbued with the spirit of the great law of expansion and progress, not to condemn himself or herself to the narrowing limits of any of these sectarian ideas, which cannot fail to bring him in conflict with the prejudices of some section or other of his brother-men.

I hope to find this common ground of agreement, for at any rate the theist, pantheist, or monotheist, in the concept of the World-Soul, *in one or other of its aspects;* although I despair of finding much sympathy from the so-called atheist, whose intellectual negation is frequently, if not invariably, stultified by his actions. For do we not find the avowed atheist searching for the reason of that which he denies to have any intelligent operation; do we not find him frequently striving for an ideal which can never be attained, if, as he supposes, the present is the outcome of the past interaction of blindly driving force and matter? Why, again, should he work for the improvement of the race if that race, as he himself, is to depart into the void together with the producer of his and its consciousness? For the body dies and the earth will also die! And if consciousness is a product of organized matter, then the disruption of that organism means inevitably the dissipation of consciousness. Why, then, this effort to benefit that which must, on his own hypothesis, tend inevitably to annihilation?

How does such an one differ from his antipodes in mental make-up, the man who arrogates to himself the name of Christian and yet stultifies the wisdom of his great Teacher by hugging himself in the *credo quia absurdum* of a "creation" *ex nihilo.*

Had not both, before posing as teachers, better learn of the wise Lucretius?

Nil posse creari[1]
De nihilo, neque quod genitu'st ad nil revocare.

Naught can be fashioned from naught, nor what has become, be recalled to naught.

The farce, alas, has now become a tragedy, and we find the victim of orthodox ecclesiasticism in the West fighting with as much desperation for the "creations" of his own phantasy as the equally fanatical atheist and materialist—the mushroom-growth of a wink of the eye of Eternity in the age of Humanity—for his dearly cherished blind force and unintelligent matter; matter that rejoices in the sole property of "irritability"! And yet there is not one orthodox bibliolater who can point to a single sacred Scripture, the Jewish included, where any such meaning, even with the utmost violence, can be wrested from the text, as to yield the dogma of "creation out of nothing." Wise, indeed, was the Buddha in tracing the cause of human misery to ignorance. For it is from this, and this alone, that we have presumed to fashion God, and so dictate the action of God, out of our own imaginings.

And as to the blank denial of the materialist and atheist, it must not be supposed that, in speaking of the "mushroom-growth" of these two phases of denial, I intend to assert that such denial has never existed in the past. By no means; almost every age of the Kali Yuga has had its Châr vâkas, but their influence has never taken any real hold on the human heart. Negation is a mental disease that appears at a certain period of civilization, but only to disappear as rapidly as it shows itself. "The Everlasting No" satisfies the Head alone, it has no part in the great Human Heart which forces the mental negator to stultify his words by his deeds.

From this class then, this essay, perchance, will gain little intellectual sympathy, although I may venture to hope that the ideals of their fellow-men, which will be brought forward, will meet, if not with reverential consideration, at least with respect. Nor will it be any part of my task to criticize, except in the briefest manner, any of the crude expressions of man's aspiration to the Divine, but rather to put forward a number of instances of the more perfect expressions of great minds and great teachers who have in some measure sensed the actuality of that mysterious bond that makes all men one.

In order, then, to express in some way what the term World-Soul is intended to mean in these papers, it will be necessary to give a

[1] An old form of *cr*-eo is *cer*-eo, which is kindred to the Sanskrit roots *kar* or *kri*, to make, fashion, etc.

meaning to the words "soul" and "world." By "soul" is intended the underlying something under every manifested form, that "something" which is the life, consciousness or intelligence, or whatever term is preferred, which makes it that form and no other. Nor should we exclude anything, not even that which, in these latter days, is called "inanimate," from our sympathy, for to our greater Selves naught that exists, nay, not even the grain of sand, is in-*animate*, for then it would be *soul*-less, and the Divine would have been excluded from part of Itself.

And now let us start with ourselves in our enquiry, where we find a soul encased in a body, a body made of many "lives," of infinite infinitesimal cells, each the "form" of a soul. And yet the soul of man is not *composed* of these "lives"; the consciousness of man is not simply the *product* or sum of their consciousness, nor is his intelligence a compound of their intelligence. The soul of man is one, a self-centred unit, indestructible, imperishable, self-motive; it dies not nor comes into being.

Next, let us, taking this as a starting-point, use analogy to aid us, as we pass within, into the region of ideas. For analogy is the only method we can employ, if we wish to widen our understanding; and without it, we might well doubt the possibility of knowledge. Every thing, or rather every soul, is the mirror of every other soul, just as in the Monadology of Leibnitz; and if it were not so, and that a knowledge of one soul comprises the knowledge of all other souls, and that Kosmos is contained potentially in every Atom, then were our striving towards wisdom vain and our aspiration to reality likewise vain. Taking, then, the example of the human soul, enshrined in a universe of "lives," whether we regard it as it were a Sun in the midst of its System, or as an Ocean of Light in which the "lives" are bathed, let us try to conceive that there is another and more mighty Life, a Divine Soul, of which the human souls are "lives," and which we may term the Soul of Humanity. And yet this Soul is not made up of the souls of men, but is a Unit of itself, self-motive, and itself and naught else. Further, for the human mind is so constituted that naught save Infinitude can suffice it; that this Divine Soul is in its turn a Life, one of an infinite number of "Lives" of a like degree, that enshrine a SOUL transcending them as much as man transcends the "lives" of the universe of his body. And further still, that that which transcends the Divine is, in its turn, . . . But why go further? Is not the series infinite? Where can we set the term, or place a boundary, or limit infinitude? "So far shalt thou go!" and then the mind loses itself in the stupendous height of its soaring and must return to earth to rest its wings.

Thus towards infinity we soar in our ideation, conceiving every atom as the shrine of a soul; every stone, animal, man; every globe,

and system, and universe; every system of universes, and universe of systems—as the shrine of a Soul. For our universe is neither the first nor the last of its kind; their number is infinite. And when the consummation of our present universe is perfected there will be "another Word on the tongue of the Ineffable," aye, for the Ineffable speaks infinitely, or as our Brâhman brethren say, there are "crores of crores of Brahmâs," or universes.

Thus an infinity in one direction of thought, and equally so an infinity in the other direction. For are not the "lives" of the body, too, the souls of a universe of other invisible "lives"; and these each, in its turn, the suns of still more invisible universes, until the infinitely small blends with the infinitely great and All is One.

Perhaps you may have thought that in this concept we have nothing but an infinite series of eternally separated entities; of infinite division; of a chaos of multiplicity; of a stupendous separateness? This might be so if it stood alone; but as in all things here below, we can have no manifestation without the help of contraries, we must take its twin concept to complete it.

In Pluribus Unum et Unum in Pluribus; One in Many and in Many One! "The *essential* unity of all souls with the Over-Soul" is a fundamental postulate of the Wisdom of all ages. That is to say all souls are one in essence, whatever "forms" they may en-soul. But what is more; what is almost an overpowering thought, necessary though it be to universal progress; not only the human soul, but even the soul of the very grain of dust has the potentiality of expanding its consciousness into the All-consciousness. Every soul is endowed with the power of giving and receiving with respect to every other soul; of passing through every stage of consciousness; of *expanding,* just as the One, the All-Soul, so to say, *contracted* itself into manifestation, into the Many, subordinating itself to itself, that every soul might know and become every other soul, by virtue of that Compassion which is the Ocean of All-Being.

Thus, then, every soul aspires to union with its own Essence; and this constitutes the religious spirit of mankind; and also our love of wisdom and our search for certainty. This constitutes that Path to Knowledge of Divine Things, which we to-day call Theosophy, that synthesis of true religion, philosophy and science; of right aspiration, right thought and right observation, which the World is ever blindly seeking.

The World-Soul, then, for us, is the One Soul of Humanity, which will differ for each soul in proportion to the state of consciousness it has arrived at. No two souls are alike, just as no two blades of grass or grains of sand are alike, for then, as has been well said, there would be no reason why one should be in a particular place or state and not the other, and so the Intelligence of the Universe be stultified.

The term "world," in our present enquiry, therefore, will be limited to the cycle of manifestation of our particular Humanity, for this is our present World; the collective embodiment of that Divine Soul, which may consequently be referred to as the World-Soul.

This source of his being, this essence of his nature, this something that transcends himself in his highest self-consciousness, man calls by many names, of which the one which obtains most generally in the Western world, and in the English tongue, is "God." "Sacred word of mystic meaning," indeed, but only too often the symbol of the man himself in his gross material encasement. Too often, alas! it answers to the "shadow of ourselves cast on the darkness of our sins."

And here, much as I fear to hurt the feelings of any devout believer, I would protest against the tendency of nearly all unreflecting religionists to limit the illimitable, to crystallize the fountain of their being, and to materialize THAT, which it is blasphemy to name, much less to attempt to dress in the tawdry rags of our own mental equipment. There are those who will talk to you of "God" as they would of a personal acquaintance, who profess a familiarity that would outrage our feelings of decency if the object of their remarks were even a wise and holy man whom we had learned to reverence. There are others who have such limited notions of the Divine that they cling with desperation to terms that have their origin in the vulgarest misunderstanding, and who dub those who will not use their Shibboleths as "atheists," simply because they cannot understand that there is a reverence of the mind that transcends terms of the emotions; that there is an aspiration that transcends all endeavour to give the names of human qualities to THAT which is beyond all qualities, and to which their pious jargon is blasphemy. If such reverence is "atheism," then we had best change our terms and cease to use words that no longer possess meaning.

Let all men agree that no definition is possible, and that any enunciation of the mystery is but a temporary stepping stone to higher and still higher things, and there will no longer be seen the sad spectacle of human beings trying to pour the ocean into a waterpot.

For after all what do men fear in the desperation with which they cling to such limiting terms? To me they appear to fear that, where all is so vague and abstract, the goal they propose to themselves would, without definition, seem too far off for them to ever hope to reach it. But surely they have the infinitude within their own nature? Is there not a "Christ" potential in every man which is his true Self; and beyond, the "Fatherhood"; and beyond, the "Father of all Fatherhood"; and beyond—Infinitude? But all *within* the nature and in the essence of every man; nothing is without, nothing which is not of the same essence; all is THAT . . . ! Is it so strange to "go home"?

Is it an abstract void, a negation, to know the Self's true Being? Or, on the other hand, is this a mere exaggeration of the personal man? Is this dictated by self-pride and self-conceit? If such reverent aspiration is thus condemned by any, they will first have to show that the great World-Teachers have lied, for the word of no lesser men can come before Their teaching. One and all, the great Teachers have inculcated this wisdom; and it requires but little study to find how admirably it explains all the apparent contradictions in the exoteric expression of the world-scriptures.

"Be humble if thou wouldst attain to wisdom"! Yes, but do not debase yourself. Humility is not slavishness; reverence is not fawning. How can Deity take pleasure in that which a noble-minded man could never view without the greatest pity? "I am but as a worm in thy sight," David is made to say, and there are those who rejoice to echo the words, and declare that without the "Grace of God," they must continue worms.

But how can even the body, much less the *man*, the mind, or thinker, be so debased? Each is most honourable in its own dominion, and only dishonourable in proportion as it fails to "do its mystery" in sacrifice to the SELF, whose "Grace" is its very life and being and the well-spring of its action. It is the duty of man to "worship" the Deity and not to grovel. To present that which is "worthy" to the SELF, and not to delight in debasement.

And so . . . . with fear and trembling work out your own salvation: for the worker in you, both as to willing and working for well-pleasing, is Deity.[1]

And if that worker is the Divine Self, what reason is there that it should humble itself, or debase itself, for the very power that makes man work out his own salvation is that Deity Itself?

We shall now be able to understand the words of Shrî Krishna, in the *Bhagavad Gîtâ:*

Whichever form (of deity) a worshipper longs with faith to worship, in that form I make his faith steady. Endowed with that faith he seeks to propitiate (it) in that (form), and obtains therefrom his profitable desires which are in truth bestowed by me.[2]

And again:

Even those devotees of other deities who worship with faith, they too, O Son of Kuntî, worship me indeed, though not as it is laid down.[3]

For Krishna is the World-Soul, the Self of all men.

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1 *Philippians*, ii. 12, 13. ὥστε . . . μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

2 VII. 21, 22.

Yoyo yâm yâm tanubhaktah shraddhayâ 'rchitum ichchhati,
Tasyâ tasyâchalâm shraddhâm tâmeva viddhâmyaham.
Sa tayâ shraddhyâ yuktustasyâbâdhanamîhate,
Labhate cha tatah kâmân mayaiva vihitân hitân.

3 IX. 23.

Yo 'pi anyadevatâ bhaktâ yajante sraddhyânvitâh,
Te 'pi mâmeva Kaunteya yajantyavidhipûrvakam

O Lord of doubt, I am the Self seated in the heart of all beings. I am the beginning and middle and end of all creatures.[1]

And now that no one may think that all this is a bald assertion and an unsupported statement, let us collect the evidences of Wisdom from all climes and races and times, evidences as grand and unimpeachable as any that the modern Scientist possesses for his five-sense facts.

The wealth of material is so great that it is difficult to cull a passage here and there and leave so much unnoticed. Neither is it easy to know in what order to take the world-religions; which to take first or which last.

As, however, we must start somewhere, let us begin with the oldest scriptures of our Aryan race, the *Vedas*, and then the oldest of the *Purânas*. Next let us take a glance at Taoism, the most mystical of the creeds of the far East; then pass to the *Avesta*, that ancient scripture of the Parsîs; and so on to Egypt; first quoting from the *Zohar* and other Kabalistic writings which contain the Wisdom of the Chaldeans and a key to the misunderstood scriptures of the Jews. Egypt will lead us to speak of the Wisdom of Hermes and the Gnôsis of those who are now known generally as Gnostics; and this will lead to a quotation from Paul and some reference to the Greek and Roman philosophy and the ancient systems of Orpheus and other great teachers. Finally we shall find identical ideas among the Scandinavian peoples, and a striking confirmation in Mohammedan Sufîism. All, all without exception, sensed the World-Soul, hymned of it, sought union therewith; for of what else could they speak? Only they glorified that which it was, in its essence, and did not worship its grossest and its most impermanent manifestation, the surface of five-sense nature. Such an idolatry was reserved to the latter end of the nineteenth century, when human intellect worships the ground its body treads on, the gross body of the World-Soul, and has forgotten whence it came and whither it will return. Our times are an age of the deification of matter and the consequent fall of ideals!

Thus, then, let us first turn to that mysterious link with the past, the *Rig Veda*. Who knows whence it came? Who can tell its origin? Perchance those who have kept the record since the great Deluge of Atlantis could name its transmitters, and tell of those who withdrew to the "Sacred Island."

Among prayers to the Supreme Principle, the World-Soul, first must come the famous Gâyatrî, "the holiest verse in the *Vedas*." It runs as follows, in what Wilson calls, "Sir William Jones's translation of a paraphrastic interpretation":

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[1] X. 20.

Aham âtmâ, Gudâkesha, sarvabhûtashyasthitas,
Aham âdishcha madhyancha bhutânâmanta eva cha.

Let us adore the supremacy of *that Divine* Sun, the Godhead, Who illuminates all, Who recreates all, from Whom all proceed, to Whom all must return, Whom we invoke to direct our understandings aright in our progress toward His holy seat.[1]

This mantra is found in the 10th Hymn of the 4th Ashtaka (Eighth) of the Samhitâ (Collection) of the *Rig Veda*, not as in the above expanded paraphrase, but in an abbreviated form, for "such is the fear entertained of profaning this text, that copyists of the *Vedas* not unfrequently refrain from transcribing it," says Wilson.[2] "It is the duty of every Brâhman to repeat it *mentally* in his morning and evening devotions," and it is to be suspected that the Western world has not yet received the correct text, though Sir William Jones may have got a version nearer the truth than his successors. It is well known that the Brâhmans are the proudest and most exclusive people in the world where the secrets of their religion are concerned, and it is reasonable to suppose that a mantra that pertains to their initiation would not be lightly revealed.

The subtle metaphysical and mystical interpretations of this most sacred formula, especially those of the Vedânta School, testify to its sanctity. The number of interpretations also that the words of the mantra lend themselves to are almost innumerable. The phrasing, for instance, can be taken as neuter or masculine and so on.

Perhaps the spirit of the central thought of the Oriental religious world may be further explained by another Hymn, translated by Sir William Jones. It reiterates that most stupendous intuition of the human mind, that feeling of identity with the World-Soul, in a magnificent litany which runs as follows:

May that Soul of mine, which mounts aloft in my waking hours, as an ethereal spark, and which, even in my slumber, has a like ascent, soaring to a great distance, as an emanation from the light of lights, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

May that Soul of mine, by an agent similar to which the low-born perform their menial works, and the wise, deeply versed in sciences, duly solemnize their sacrificial rite; that Soul, which was itself the primal oblation placed within all creatures, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

May that Soul of mine, which is a ray of perfect wisdom, pure intellect and permanent existence, which is the unextinguishable light fixed within created bodies, without which no good act is performed, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

May that Soul of mine, in which, as an immortal essence, may be comprised whatever has past, is present, or will be hereafter; by which the sacrifice, where seven ministers officiate, is properly solemnized; be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

May that Soul of mine, into which are inserted, like the spokes of a wheel in the axle of a car, the holy texts of the *Vedas;* into which is interwoven all that

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[1] Sir W. Jones' *Works*, XIII. 367.

[2] *Vishnu Purâna*, II. 251.

belongs to created forms, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

May that Soul of mine, which, *distributed in other bodies*, guides mankind, as a skilful charioteer guides his rapid horses with reins; that Soul which is fixed in my breast, exempt from old age, and extremely swift in its course, be united, by divine meditation, with the Spirit supremely blest, and supremely intelligent![1]

Such is an instance of the advanced Theosophy of the *Vedas*, in the face of which it is difficult to understand the crude criticisms of the Weber-Müllerite School of materialistic scholarship, who would set it all down to the imaginings of a primitive pastoral people. The Theosophical student is glad to turn to such a fair estimate as that of Barth, who says:

Neither in the language nor in the thought of the *Rig Veda* have I been able to discover that quality of primitive natural simplicity which so many are fain to see in it. The poetry it contains appears to me, on the contrary, to be of a singularly refined character and artificially elaborated, full of allusions and reticences, of pretensions to mysticism and theosophic insight; and the manner of its expression is such as reminds one more frequently of the phraseology in use among certain small groups of initiated than the poetic language of a large community.[2]

Truly so; and perhaps before long the methods of the *Veda* may be better understood, and it will be recognized how that the powers of nature and the moral attributes of man are fitter symbols of a divine Theogony than personifications which include all the vices and pettiness of animal-man.

As H. W. Wallis says:

The deities of the *Rig Veda* differ essentially from the Gods of Greek or Scandinavian mythology and of the *Mahâbhârata*, in the abstract and almost impersonal nature of their characters. They are little more than factors in the physical and moral order of the world, apart from which none, except perhaps Indra, has a self-interested existence.[3]

To the Greek, Scandinavian and Mahâbhâratan deities, we may add the Pantheons of other nations as well, and also their Indras, Zeuses, Jehovahs, and the rest, whose "self-interest" is explicable seeing that they were but the representations of the time-period or manifestations of a certain World, for there are crores of Brahmâs, Jupiters and Jehovahs in the Ideal Kosmos. It is time that the Western nations should remember their birth-place. We are not Semites but Âryans, a younger branch of the great Aryan Race, perchance, but still Âryans and not Semites. And being so we should remember the Wisdom of our fathers and put aside the crude conceptions of the Semites as to Deity. Jehovah is in his place, as the God of a small warlike nomad tribe, but entirely out of place in the Religion of those who profess to be followers of the Christ. It is high time to lay aside such gross anthropomorphism, which the learned Jews

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[1] Sir W. Jones' *Works*, XIII. 372, 373.
[2] *The Religions of India*, p. xiii.
[3] *Cosmogony of the Rig Veda*, p. 8.

themselves rejected, as their *Kabalah* well testifies. The curse of Christendom to-day is belief in this "jealous" and "self-interested" Jehovah, a God alien to Âryan thought, and only suited to the descendants of Atlantean sorcery. Direful indeed has been the effect of the "curse" of the "Chosen People" on their spoliators. They were robbed of their Scriptures, deprived of them by force, and the ravished maiden of the Semites, forced against her will into the arms of the marauding Aryans, has used her magic arts against the tribe that holds her prisoner, for to-day she imprisons the *minds* of those who hold her *body* captive.

In other words, the Western nations being the youngest of the Âryan family, and lusty only in body, have in their ignorance worshipped the dead letter of that which they have not understood, and so debased their minds and characters with a bibliolatry scarce paralleled in the history of the world. Let us hope that this is passed and that the end of the nineteenth century may see the "prodigal son" return "home," and chastened by the experience of his exile, show his real heredity in an activity that his more sluggish elder brother in the East who has never left home, can never manifest in such abundance, because of his very passivity. The Âryans have an ancestral religion, and every Âryan in the West should see to it that he does not pursue after other Gods and those of a foreign race, Gods that revelled in slaughter, threats, jealousies and deceptions, Gods that know not the language of our wise ancestors.

Of course I speak of the crude exoteric God of the Hebrew populus, and not of the Mystery Deity, The Father, preached to the Jews by the Initiate, whom the West calls Jesus of Nazareth. For did he not say that his hearers were "of their father the Devil," for they were "Abraham's seed" and "Abraham" was the Ruler of this World? Nor do I mean any disrespect to the Jews of to-day who are no more the Jews of the *Bible*, than we are Goths or Vandals, or woad-besmeared Britons. I do not write about, or for, "bodies," I am writing for "minds" and "souls" whose ancestry is divine, and not of the Lord of the Body, call him by what name you will.

How long will the perverse mind of man persist in telling us the fashion in which "God created" the world; how long will men blasphemously speak of THAT which is unutterable, and degrade the majesty of their Divine Souls into the poor imaginings of the animal minds which think in terms of their gross bodies, and of naught else? More reverently indeed did our ancestors phrase the mystery when they were yet uncontaminated by the mire of their earthly tabernacles, and a huckstering commercialism and a pseudo-science that gropes, on hands and knees, with eyes fixed on the surface of things, had not dragged the ideals of Humanity down to the dust. How different are the beginnings of cosmogony as sung of in the *Rig Veda!* The

passage is familiar to Western students in the noble verse of Colebrooke. The following, however, is another version:

The non-existent was not, and the existent was not at that time; there was no air or sky beyond; what was covering in? and where? under shelter of what? was there water—a deep depth?

Death was not nor immortality then, there was no discrimination of night and day: that one thing breathed without a wind of its own self; apart from it there was nothing else at all beyond.

Darkness there was, hidden in darkness, in the beginning, everything here was an indiscriminate chaos; it was void covered with emptiness, all that was; that one thing was born by the power of warmth.

So in the beginning arose desire, which was the first seed of mind; the wise found out by thought, searching in the heart, the parentage of the existent in the non-existent.

Their line was stretched across; what was above? what was below? there were generators, there were mighty powers; *svadhâ*[1] below, the presentation of offerings above.

Who knoweth it forsooth? who can announce it here? whence it was born, whence this creation is? The gods came by the creating of it (*i.e.*, the one thing); who then knoweth whence it is come into being?

Whence this creation (lit. emission) is come into being, whether it was ordained or no—He whose eye is over all in the highest heaven, He indeed knoweth it, or may be He knoweth it not.[2]

Even such wooden translation cannot prevent the grandeur of the original occasionally peeping through, how much more noble then would be the translation of one who was whole-hearted in his version? Shall we ever be starving for lack of a true-born Western Aryan?

Notice the last lines. The World-Soul may know, or perchance even *it* knoweth not. For there are other World-Souls, and as among men most are ignorant of their own genesis, so amid the World-Souls, some—the few perchance—may know, the many be ignorant; none knoweth but the Unknown.

G. R. S. Mead, F.T.S.

(To be continued.)

Sanity lies in self-content and self-trust. The blessed life is that which needs no addition to it from without. To be wishful, to be dependent on benefits, is to be unfinished. You have only to will to be good; the soul will then feed itself and grow of itself, and exercise itself. We should will to be free, to snatch ourselves from this universal bondage to fear, which is the oppression of mankind. You must free yourself from the fear of death, and then of poverty.

Seneca, Ep. lxxii.

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[1] Nature, perhaps.

[2] Wallis, *Cosmogony of the Rig Veda*, pp. 59, 60 (*R. V.*, X. 129).

The Eternal Cell.

A STUDY of the *Secret Doctrine* is very greatly simplified, so far as the links of physical heredity are concerned, by a survey of the forms of manifested life known to and arranged by science, and of the temporarily orthodox scientific theories in Biology, which, rising and falling, get constantly nearer the teachings of Occultism.

The forms of life on earth can be arranged in a vast series, ascending more or less evenly from the simplest to the most complex, from the floating one-celled speck of jelly-life that could barely be speared with a needle, up to the human organism. A microscopic unit of life (the "morphological unit") is now called a "cell," and of one, or a few, of such cells or specks of protoplasmic jelly the lowest forms of life consist. The term cell formerly implied some organization, such as a nucleus or well-marked central spot and a containing membrane or cell-wall, but it is now made to include such protoplasmic units of life as have neither these nor any other kind of differentiated organization. Protoplasm is a word used to denote matter in a sufficiently high state of organization to accommodate or exhibit what is usually called Life. Life, when it animates still lower kinds of matter, such as a crystal, is called Force. The various activities of simple cells in low organisms precede the attainment of the higher organization which renders such functions more perfectly performed. The functions performed by such a structureless or uniform cell, or speck of vitalized matter, as it floats about are:

(1) The taking in of particles of food through any part of its surface, the digestion of the same in any part of its interior, the ejection of the undigested remains from any part of the surface.

(2) The similarly general absorption of Oxygen and expiration of "Carbonic Acid," Carbon Dioxide.

(3) The transmission throughout the whole mass of the impulse (and probably sensation) resulting from a touch on any part of the surface, with a resulting general reflex movement. In more highly organized cells, such as the lacteal cells of the intestine, the response to a stimulus is not so much reflex as voluntary, selective, and conscious, if selection be reckoned evidence of consciousness, as it is by Romanes.

(4) Spontaneous movements of the whole or any part, probably subjectively prompted.

(5) Growth in size, followed by

(6) The production of two individuals out of one, by a division occurring anywhere in the mass.

Thus one cell or any part of it performs all the functions of life.

But as we get higher in the scale to animals consisting of more than one cell, we find these cells begin to do different things, and to have different structure in accordance with their duties. That is, *the functions* of the cells in low life call forth appropriate *structure* in higher life. The cells begin to vary for the better under an internal impulse. In time they come to fall into two natural groups in the organism:

(*a*) Reproductive cells, germ-cells, or germ-plasm, "immortal," handed on from parent to offspring, possessing the power, either when remaining within the parent or when planted in a more suitable soil, of secreting or exuding, each around itself, a new complete organism, with characteristics like to or somewhat different from those of the so-called parent organism, and possessing therefore that inner impulse, which, resulting in better and higher types of structure, we regard as the force behind evolution, the force which moulds form upon a pre-existent type in the Cosmic Mind.

(*b*) Somatic or body-cells, of which each set is made to vary from the primitive uniform type in a special direction that it may better perform its special duties. Some specialize the function of contraction, and these become muscle cells; some that of the conduction of stimuli or impressions, and these become nerve-fibres; some that of the reception of impressions, and these become the external organs of sense; some receive and some digest food, and become digestive organs; some quiet down and get crusted with lime, becoming bone; food is only received at one point, and this becomes the mouth; stimuli are transmitted only to one area, and this becomes the central nervous system. That is to say, all living beings are composed of cells, and the lowest of one or a few cells; man's body is composed of millions. Now, according to Theosophy, and lately according to modern science, it is to be noted that death is as it were a superficial accident, and that there are now living in us and in the animal world certain cells that have never died, immortal since life appeared on earth. Living beings of the lower forms never die. A certain cell grows and then divides into two, and there come to be two cells. He has not died, but exists in the two (quickly full-grown) into which he has divided. So the cells of, at any rate, lower life, are immortal; they do not die, but only divide. As we saw, in the lower forms of life, each cell or immortal unit of life serves for its own mouth, stomach, muscular system, lungs, besides being at different points in his life-history his own ancestor, parent, and offspring. He is all these at once. But after a time he learns how to produce out of himself and around himself other and now specially built and differentiated cells, to form his body. Some of these eat for him, become his mouth; others digest for him, become his stomach; others carry and receive impressions for him, become his senses and nervous system. All these he fashions out of himself, taking in food

and making out of it cells which serve him; all these arranged about himself making one animal which he has built up according to a plan of his own. All these cells die, but not he, the immortal root. We saw that in the one-celled animals, he, the one cell, did not die, but *became* his own children. It is so with the higher animals, for this one cell does not die though the general body-cells do. He splits into as many pieces, at any rate, as the animal has offspring, and each of the new pieces, protected for awhile in the body of the female parent, soon grows to the size of the original cell by whose division it was produced. Then it begins once more to throw out round itself a new body, like the one before in main features, but with small differences. Thus there is a stream of immortal physical life in us and all animals. The cells that compose the stream have come down through the ages, continually secreting new bodies about themselves, living therein and through them contacting the outer world, learning perhaps from them, passing from them to repeat the process, and perhaps a little better. The bodies are houses in which it lives, and it continually moves out of an older house to build for itself a new one. The house consists of cells, doing each their special work. This is Weismann's Theory.

Now the place of an organism in the whole animal scale from the one-celled unit, Protozoon, to the highest of the animals, depends on the degree to which this division of labour or specialization of function is carried, and on the perfection with which the groups of cells do their work. The various degrees of the scale are fairly represented, each class being in one or other respect a degree higher than the next lower. It is not necessarily larger or even more richly cellular, but the cells it has got do fewer things, and do those few better. It was at one time thought that all these types or species[1] were created and have since remained fixed or stereotyped. It is now known that each species tends to vary toward a somewhat different type, or one more fitted to hold its own in the struggle for life. Thus an animal that could see a mile because its eyes could do nothing else would be obviously of a higher type than one that could only see an inch because its eyes were also organs of touch.

So we naturally enquire, in what way do types improve? How does the species that sees a mile develop from the one that only sees a yard? How does the reptile acquire the power of flight and become a bird? By what is called *Natural Selection*, according to modern Biology.

By way of roughly illustrating the idea attaching to the words "Natural Selection," let us suppose that a man has five sons. One is tubercular and dies at ten. Another is blind from birth and walks

[1] Species is a technical term, and means a group whose individuals differ so little as to warrant their inclusion under one name. It is a compound unit, the smallest distinct step of differentiation.

over a cliff. The third has an inborn taste for drink and dies from *delirium tremens.* The fourth, a man of medium intellect, and the fifth, an orator and reasoner, enter the law. The former gets no practice, cannot marry till he is forty, remains poor and has but two children; the latter gets a great reputation and income, marries at twenty-five, and begets eight children. According to the Natural Selection theory, it would be said that nature has killed out the diseased members, and that in the struggle for life, success is in proportion to ability for the battle, whether the weapons be bodily or mental. A brood of offspring, whether of man or any of the animals differs in its members so far as *slight* changes are concerned. Those whose accidental divergence from the parent is either in the direction of further sight, greater strength, greater power of digesting what to another animal is indigestible, thus increasing the amount of available food, larger or smaller size (according to whether fight or concealment is aimed at), such members of the family will fare better in the struggle for life than their less favourably varied brothers, and they will tend to live longer, and have more offspring by reason of greater vitality and longer life. Nature is a vast battle-field in which every species of life preys on some others. There is not nearly enough food. Therefore there is conflict over what food there is, and deficiencies are supplemented by the consumption of the vanquished. This is the first axiom. The second is that no two members of a family exactly resemble each other, all vary a little from the parental type. Those who vary therefrom, however slightly, in an advantageous direction, even to an eyesight which sees a yard further, to a single additional muscular fibre, will tend to hold their own better, and therefore to live longer, and therefore to have more offspring than those who have not those variations, and who are therefore more readily killed. The third axiom is that a parental quality tends to be inherited by the offspring. Consequently the favourable variation of a therefore longer-lived and therefore more prolific animal will be, *according to Darwinism,* inherited by the offspring, who by the hypothesis are more numerous and better able to keep living in the struggle for life than the fewer and weaker offspring of shorter-lived parents, shorter-lived and therefore with fewer offspring.

All this is clear if we bear in mind the four factors, (*a*) continuous conflict; (*b*) variations among the members of every family; (*c*) preservation of individuals with favourable and destruction of those with unfavourable variations; (*d*) the hereditary transmission of qualities. Thus, the drama results in gradual perfection of form and internal type, the less-fitted producing fewer offspring, or even none. Nature is continually destroying such forms as are not fitted to exhibit strength, or intelligence, or sensitivity to sensuous impressions.

And now come up for consideration three very instructive theories which attempt to account for the evolution and fixing of new qualities.

Lamarck supposed that animals acquired them by constant effort in particular directions, and then transmitted them. Thus the giraffe kept on reaching up for food and lengthened his neck by the effort, transmitting the lengthening neck to his offspring.

According to Natural Selection theories, the members of the species of giraffes that *chanced to have* slightly longer necks than the others would be able to reach a little more food than was possible for those others, and at a pinch would be able to live and have offspring where the shorter necks would fail and starve. This process continued, and the continually lengthening neck being handed on by heredity, there would result the neck we know.

Now comes Weismann on the scene. To speak briefly, he postulates, as we saw, immortal particles of living germ-plasm, each clothing itself in, or secreting out of itself new forms of ever-different type. Darwin studies the *form*, the obvious body of the animal, thinking that what it acquires it transmits to its offspring. Weismann studies the *thread of plasm*, assuming that the plasm-cells, growing, cast off from themselves again the material they have taken up and vitalized, and that they have cast it outside them to remain as a bodily organism about them, impressing on the cells of this organism a type which was an inherent potentiality and antetype in itself. It is the *plasm-cell* that varies from within itself, and the actual variation of the offspring from the parent represents in gross the variation of the germ-root in small. That germ the parent passes to the offspring, and so it passes on, producing continually new forms about itself.

There are three lines of evolution which meet in man: the physical, the intellectual, and the monadic. The physical line is this germ-plasm, passing in man and animal from parent to offspring. The very same physical atoms passing steadily along the line; those which are now the germ-cells in us being the germ-cells of an immeasurable past, cells which have threaded upon themselves or thrown out around themselves and therefore learnt experience through every form of life-organization in Nature. The animal kingdom, then, is arranged scientifically in an ascending line according as the type of form becomes complexer and more definite.

Lowest of all are the little one-celled organisms and the simplest kinds of unit life, the Protozoa. Then come the Cœlenterata, who have begun to acquire a definite tubular shape with a distinct digestive apparatus. Then the star-shaped animals, Echinoderms, star-fish, with a hard skin, adhesive suckers and elaborate water-canals. Then, passing through the worms we reach the Articulata, including Insects, Crustacea, Arachnida, etc., and often named Annulosa. Annulosa have no vertebral or spinal column and no true spinal cord. Gradually a bony column begins to appear, Amphioxus representing a transition step. Through it we pass to the Fish, an undoubted vertebrate or

corded animal. From Fish through Amphibians we reach the Amniota, or animals whose embryos have both amnion and allantois, and this on the one side includes reptiles winged and crawling, and on the other Mammalia, or animals that suckle their young. These fall into two groups again, those who have and those who have not a placenta. The placenta is a large vascular organ, serving as a means of communication between the blood of the mother and the embryo, sometimes cast off at birth, sometimes not. The middle stem of the three main groups of Mammalia includes members closely allied as to the characters of the placenta, and they are therefore grouped together as Lemuridae. The present Lemurs are probably "the last and little modified offshoots of a division of mammals at one time far more richly developed," and Rodents, Insectivora, Apes and Bats are twigs of this great branch. Confining our attention to the middle line still, the monkey, lemur or quadrumanous line, we find the following types of monkey: (1) Strepsirrhine monkey, small, cat and squirrel like, with twisted nostrils, living in Madagascar. (2) Platyrrhine monkey, of South America, with a long prehensile tail, a thumb, when present, non-opposable. (3) Catarrhine monkey, with oblique close-set nostrils, limited to Asia and Africa, with opposable thumb, including the "Sacred Monkey" of the Hindûs, the Baboons, Chimpanzees, and the Anthropoids or those closest in type to man.

All this suggests several considerations. Imagine a tree, with its main trunk, its great, its smaller, and its least branches, the last capped with twigs. Imagine further the trunk invisible and nothing visible but twigs and small branchlets. Thus we can conceive of Biology as it is now possible to study it. We can only see the twigs or species, and going back in time we can see a few minuter branches. The trunk and the greater branches are lost, and they only remain as *astral fossils*. We can see that the twigs form a series of species from the lowest to the highest, but the more central branches from which they diverged are only guessed at. We can only imagine, not hear, the key-notes of the branching harmonies. The fact is this. Man, as regards the type of his present body, is not descended from the ape, but both from a common type, which branched off in two directions. This common type does not now exist, though science is aware of its nature. Using still the illustration of the tree, the various species of animals that now exist are the terminal twigs. These exhibit some tendency to vary, to ascend in the scale of adaptation. These branched out from earlier forms, and these from still earlier ones, and so on. But if we press back far enough, we get *behind science* to a type of which to science there are no traces, because all matter was then in a very "unscientific," plastic, *astral* state. Therefore their fossils remain on that plane, for the study of the astral clairvoyant only. Perhaps one day, not distant, science will be astonished to find that its extra-sensitive photographic

plates are impressed with certain strange and unexpected pictures. Follow then the animal types back to the time when all matter was of astral tenuity. We know from *The Secret Doctrine* that the very earliest life-type on this globe, that of man, was circular, oval, or formless; masses of fluidic astral jelly, men of the first Races. They had no parts or structure, filmy "cells" of astral vapour. This, condensed into a small compass, would solidify into matter as we know it, the objective protoplasm, and in its clear gelatinous appearance, its shapelessness tending to sphericity, mobility, uniformity of structure and properties, would closely resemble the present lowest unicellular organisms. And this *is* what happened, for the "man" of the first two Races was an expanded protozoon, an immense cell of astral jelly, which was and is eternal, propagating its like then in early man as now in Protozoa by simply dividing into two. There neither was nor is death; it is the physical *coat* that dies, the secreted externalized body. Primeval man was the spherical cell out from which sprouted the trunk of the biological tree. It was inhabited by a monad that had become human in the preceding Rounds, and whose *astral* coat was supplied for it by the Lunar Pitris. And just as the Pitris supplied the human monad with an astral coat of their own making, so man supplied from his astral envelope a coat for the less progressed monads below him, the animal monads. These, each in their coating, and modifying it in accordance with their inner potentialities and requirement, assumed the primordial types of the animal kingdoms. These, varying infinitely, with material solidification, gave rise to the branches whose first twigs are the fossils found to-day and whose terminals are the types of to-day. Thus the Theosophic view that the animal forms come from man and not *vice versâ* is as well able as any other to account for the facts. In previous Rounds the human monads, clothed now in Weismann's immortal germ-cells and building up therewith the succession of bodies through which they function, must have assimilated in their so-far unconscious memory the experiences of every possible type, for the animal types of this Round do but copy the nascent human types of former Rounds, and the plasmic matter assuming the type must be the same as that which assumed it before, though it is now inhabited by animal monads instead of as formerly by nascent human ones. Of this unconscious material memory, the strange reversions, the constant production of unused rudimentary organs and the persistence of useless variations must be the symptoms. Presumably it is by awakening this memory that the Occultist learns Occult Biology.

It may be asked whether Theosophy admits of the possibility of the monads now encased in animal organisms becoming human, and the reply is *Yes*, that is their destiny, but not in this Round. They are a Round behind us in consciousness and must, as we did in the Third Round, complete a whole septenary Round as animals before taking rank

as man. They must, as we did, experience every animal potentiality. Up to the middle of the Fourth Race (ours, the Aryan, is the fifth) certain animal monads did enter the human kingdom, but they were struggling human, not advanced animal, monads.

HERBERT CORYN, F.T.S., M.R.C.S., etc.

Re-Birth.

A PROOF BY LAW.

THE law of Reïncarnation is a universal Law, for, judged by the meaning of its definition, it is the activity of a universal Spirit operative when it has reached that stage of self-conscious manifestation which enables it to individualize itself in a substantial form. It is therefore legitimate to enquire into the relation which Re-birth bears to those other universal laws which reason compels us to recognize as the cause of the phenomenal world. In this kind of enquiry Reïncarnation looked at as a law must be considered apart from the details of its action, and held to be simply a law comparable with other laws whose universality of application requires that they should work with a unity of action. Therefore, when we take Man as the incarnation of these laws, he must be divested of those minor details which give him the distinctive character of a worldly existence, and look at him only as a focus for the effects of universals; so that in this aspect he will figure only as an inhabitant of the Universe. From this point of view, Reïncarnation as applied to him brings us face to face with the action of macrocosmic laws on Man the microcosm.

The first of these is the law of Unity, which underlies the visible universe, and resolves into itself the manifested details of positive existence. The second is the law of Manifestation, by which activity in the One All-Present Cosmic Principle becomes dual, or at once the thing active and the form of its action. Thus the Universe represents a unit, which on manifesting appears as Spirit and Matter, Time and Space, Subjective and Objective Consciousness, all of which couples are interchangeable, and each of which must necessarily be found as the foundation on which rests every single manifestation possible in the world. Now the practical result which these two great laws have for us is to do away with the essential distinction between matter and spirit, which then become merely an accidental effect derived from the nature of a manifestation. By the first law matter and spirit are one, and by the second law matter is spirit, made exteriorly visible, or spirit taking form and defining itself; and it is only in this way that we may take a physical or material body when we consider it in its relation to

universal laws. Now the Law of Re-birth, because it is a universal law, can concern itself with matter only in its aspect as a spiritual materialization, so that, when it applies to the birth of a human being, the physical body represents a visible copy of an invisible spiritual process of manifestation; and Man, in his tangible and exterior self, is the result of that second law which has been described as the externalization of spirit. Physical Man, is, in fact, a symbol whose details of construction describe the different characteristics which lie in the energy which his spirit has been able to formulate, and, since in a general way we find that he symbolizes distinctive personality, we learn that the nature of the spiritual activity which begot him is that of a self-individualizing force. We have now a distinct conception of the relation of human birth to its cause, for it is the effect of spirit actively manifesting exteriorly and positively its individuality; while a comparison of the different inherent characters which we notice in different individuals tells us that this power of self-individualization alters in every human being.

Now, by following this clue to the relation existing between cause and effect in birth, we may hope to find Reïncarnation either a necessity or a mistake in the system of cosmic evolution. It can only be the former in one way; it must be the natural result of the harmonious action of more than one cosmic law. We have seen that birth is the result of the active blending of the two universal laws already discussed; Re-birth should be found to complete the perfect co-relation of these two with a third law, which we find everywhere associated with them—the Law of Growth, which is the visible effect of manifestation under the initial impulse of the Unit Principle, and shows itself in two ways. First, we find it subjective as spirit, formulating itself exteriorly and growing into matter; then objective as material after-growth. It is evident, from the relation of matter to spirit as explained by the law of Manifestation, that the visible explains in a general way the invisible, and therefore the objective growth of the physical body of man must teach us the subjective formula of its law. Governed by the first two laws of Unity and Manifestation, objective growth can take but one direction; namely, that leading backwards towards spirit, thus to maintain the equilibrium of the Manifesting Unit Principle. So that every possible example of earthly growth is but the manifestation of an inherent tendency in matter to revert to spirit, whereby eventual absorption of the All into the One may be attained; and, as we know by observation that human growth carries with it the experiences of earthly life, these must be caught up and carried along the stream which sets for ever spiritwards.

Looking more closely into objective growth we find that it has two distinct effects on a human being, the one of which is purely physical and the other psychic. The former belongs to matter in its cosmic

aspect, as the objective pole of the unit cosmic principle, and its growth represents that general tendency which lies within it to revert to spirit; therefore we find growth acting in nature as progressive evolution, and as racial development, when especially considered as acting in the matter of a human form. Science sums up this vital progress by saying "that growth is ever from simple to complex," and, as complexity in organization deepens the conscious power of life, we have in this result of scientific observation a manifest proof of the existence of that gradual reversion of matter, the necessity for which has already been deduced from the requirements of universal law. Theosophically speaking, this kind of growth is the work of one Manvantara.

If we consider the other growth which has been called psychic or microcosmic, we see that, although inseparable from the general stream of progress, yet it has definite reference to individual forms, and that as such it may be said to animate streamlets of vitality thrown off from the mighty river of Life which circles through the world. Let us see how these two kinds of growth show themselves in a human being. Material growth is visible in the inherent tendency which the tissues, etc., of the human body have to disintegrate, and is the practical effect of that universal and macrocosmic law whereby matter is ever trying to retrace the road by which it, as spirit, came to manifest externally. This reversion is the animating principle in material evolution, and in Theosophical language we describe it as the current of the life-wave, which in its resistless flow does in the name of Death carry the material energy of the body back into the macrocosmic life of the world. But besides this tendency of reversion which the material form manifests, we have the growth of this form into the phenomenal world as the result of an individual effort of spirit to manifest itself. For this initial growth of spirit into visibility does not stop with the birth of its form in the physical plane, because we see the child growing into manhood, and manhood reaching to its prime. So that the human body, as soon as it is formed, becomes the theatre of a double display of forces: the psychic or microcosmic growth which has begot it carries on its individualization up to the turning point of life. The other, or that inherent tendency of matter to revert to spirit, begins to act from the very first appearance of the bodily form. Thus working in opposite directions they become the two vital forces which between them adjust the macrocosm to the microcosm, and build up the human form through the action of these opposites. As the child grows in body the power of material reversion increases, and the energy of spiritual individualization becomes more concentrated. The body under the opposing growths is continually casting aside old matter for new until the turning point of physical life is reached. Then the flow of individuality from the spiritual plane to the physical plane has ceased, and all the spirit's individual power is manifest. For

a time the micro- and macrocosmic life in the man seem to balance one another. Then the former begins to obey the law of its nature and sets back towards spirit, thus reïnforcing the backward flow of the latter. And this continues with gathering energy until the body is dragged into old age, and the two growths eventually free themselves. The microcosmic growth returns to its spiritual plane of life, and carries with it its personal experiences, making of death a direct gain to the individuality of spirit. The macrocosmic growth dissolves its material back into the evolutionary stream, and carries with it the added impulse which steadily sweeps on through ages of material transformations back towards a Cosmic Unity.

Thus by an earthly death the individualizing power of spirit must be increased, because it then has added to it the personal acquirements of its physical growth.

Let us now look at ourselves as the result of the action of the law of unity, the law of manifestation, and that of growth, and read the riddle of the Sphinx as it is answered in their combined effect shown as the physical personality. Spirit possessed of a definite individualizing power grows into a physical being, whose worldly character and details of material construction demonstrate the quantity and quality of its energy of individualization. Our bodily growth is, as we have seen, the action of an inherent tendency by which the flux of life on leaving the spiritual plane to manifest upon the physical plane, returns upon itself and flows back laden with personal experience to its spiritual source, leaving behind it in the evolutionary process of the world's reversion to its unity within the Cosmic Consciousness an added impetus towards sublimation. Thus far have we gone upon our journey in the quest of proof of Reïncarnation, considering spirit in its aspect as a manifesting power. Now we must consider it in its essential nature. In itself it is Perfection; and as its activity takes the form of individuality we must say that spirit manifested is Perfect Individuality. But, on the other hand, when manifest, we see it most imperfect as mirrored in that faulty being which we know ourselves to be. Therefore, as each of these two opposite conclusions must be true, there is but one way in which they may agree, namely: that spirit is latent Perfection, and only able imperfectly to manifest itself. Man as a manifested individual is, therefore, a ratio of perfect possibility to imperfect actuality in the unit spirit, which ratio is, I believe, an explanation of the relation of the Higher Manas to the Monad. The latter is the ultimate cause of activity in the former, the former represents the power of individualization, whose latent perfection lies undefined as a universal unity behind the manifested universe. If we keep to the mathematical presentation of this idea, life on earth becomes the expression of the positive part of the ratio (the Higher Manas), life hereafter expresses the ratio itself (Manas-Buddhi), and Re-birth should

then be the effect which the continued progress of matter (considered in its general aspect as the objective pole of the ONE) back to spirit (the other pole) has on the incomplete nature of the spirit's individualizing power, as expressed by the relation of Manas to Monad. The eventual result of this is Theosophically expressed as the junction of Manas to Monad, or the destruction of the ratio.

Here, then, we have the nature of Re-birth as it is explained by human imperfections in their relation to the first two laws of Unity and Manifestation; next we must seek for a compelling cause. Man as a reasonable being is the result of a reasonable act, which must be reasonably satisfied before this action can be deemed complete. And since the act of human birth produces an incomplete result (an imperfect man) *this act is not completed by one single birth.* Thus, in Reason, do we find the necessity for Re-birth, and it depends wholly on the nature of the act by which man is born; this we have found to be a manifestation of spirit, which can only take place by becoming exteriorly formulated through the law of growth. This, resulting in a material form, which becomes a focus for the operations of macro- and microcosmic growth, results first: in a gain to the Individuality of spirit, which gain is the link which binds into one act the many minor acts of birth required before perfection can be allowed, and the original act of birth can be considered as complete; and, secondly: in an impulse to the world's evolution. So that we are justified in saying that the law of Reïncarnation is a true law, explained by the foregoing examination of its three component forces, acting as the law of Unity, of Manifestation, and of Growth.

Nor is this the only conclusion we arrive at; for, as we have seen, there are two kinds of growth flowing from one human birth—the purely material and the psychic. From which we must infer that Man as a reïncarnating Ego has a two-fold mission to perform; one being the developing of Perfect Individuality, the other being a continued invigoration of the vitality of evolution, which carries matter back to its spiritual source. Man, therefore, becomes the sublimating influence of the Material World.

THOS. WILLIAMS, F.T.S.

MUST it not be that we come from a loftier seat? Otherwise how should we judge these our surroundings to be so low and narrow, and have no fear of going forth? The soul remembers whence she has come and whither she is going.

SENECA, Ep. cxx.

Vasudevamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbakonam T.S.

RAW cotton, leather and other goods are sent over from India to the West and are worked up there, put in their presses and given a fine polish, in which state they are returned to India neatly packed. The people in India stand with their mouths wide agape at the sight of these things in their metamorphosed condition, and pay fancy prices for them, utterly unconscious that if they only were to take a little trouble with their own articles, they would be able to produce the same things at a far cheaper rate in their own country, and that, if they were to work themselves, it would redound to their own national glory. Similarly, unless our whole block of spiritual knowledge is taken over to the West, translated, and put into their presses of science and recast with the addition of the modern polish, it is almost a certainty that our lethargic Hindûs, to judge from their present attitude, will not think over and work out for themselves their spiritual knowledge in the new mould and thus retrieve their national spiritual glory.

Vasudevamanana is considered by the Pandits in Southern India as the standard compendium on Advaita philosophy. Its age is uncertain, and the people say it is a Prâchîna Grantha, or an archaic work. The author's life, as usual with other Vedântin writers in India, is lost in obscurity, inasmuch as, in writing a work, they were prompted by the altruistic desire of promoting the interests of humanity, and not by the desire of benefiting their own selves. This work, though called the "Meditations of Vasudeva," the Ascetic, is really the meditations *upon* Vasudeva, the Higher Self. The author's name would not have been given out to the world but for the fact that some of his disciples, most probably, inserted two lines in the book to the effect that the work was written by one Vasudeva, the Ascetic.

From a perusal of this work it will be seen that the author mentions only three Avasthâs or states, viz., Jagrat or Waking, Svapna or Dreaming, and Sushupti or Dreamless Sleeping, and not Turîya the Fourth. Was the author, who displays a very vigorous intellect throughout the whole work, ignorant of this fourth state which is mentioned in many *Upanishads*, or did he not think it right to bring that state into this rudimentary work? We certainly incline to the latter opinion.

According to our author's way of handling the subject it is clear that he has been putting all propositions that could possibly be adduced in the three crucibles of perception, logic and testimony, and arguing the pros and cons of the same, through which he has arrived at some conclusions.

This Turîya, or fourth state, cannot be brought under these three tests, for it is an enigma to all except the Illuminati. Hence our author was not, we think, able to bring under the proof of perception or experience this fourth state, and consequently in this elementary treatise does not give out the subtle distinction between Paramâtmâ and Parabrahman as treated of by the late T. Subba Row. These two words are used by our author as synonymous with Spirit *par excellence*. T. Subba Row, in his learned *Bhagavad Gîtâ* lectures, has postulated three eternal principles in the fourth state: viz., Mûlaprakriti; the Logos, or Îshvara, or Nârâyana; and the Light from the Logos, or Daiviprakriti, or Fohat. He also states that Nirvâna, or Moksha, is attained by merging into the Logos, which, as he says, has the veil of Mûlaprakriti between it and Parabrahman.

But the Brâhmans in Southern India are loth to accede to this proposition in the light of this and other authorities, on the ground that there can be no Mâyâ in Nirvâna, whereas, according to T. Subba Row, there is Mûlaprakriti in that state which they consider to be Mâyâ.

To this we reply, Mâyâ is not Mûlaprakriti itself, and is only a Sattvic emanation of it, being called by Sânkhya writers Mahat, a stage lower down than Mûlaprakriti. In other words, Mûlaprakriti is the noumenon, Mâyâ or Mahat being the phenomenon. Though in Nirvâna there is the veil of Mûlaprakriti, yet it is, as it were, a stepping-stone to Brahman, the pure Spirit, which is called by the Buddhistic writers, Para-Nirvâna. It is this Mûlaprakriti or Ajñâna, which is defined by our author as indescribable, as being neither Sat nor Asat, nor a commingling of both; as being neither different from Âtmâ (Spirit) nor non-different from it, nor a mixture of both, and so on. The author differentiates it from Brahman by the fact of its extinction or end through one's Jñâna, or Spiritual Wisdom, and not otherwise, though it may exist to others and though it may be beginningless. Again, how are we to bridge over Turîya, or the fourth state, as mentioned in *Mândukya* and other *Upanishads?* We think the fairest interpretation that can be suggested, so far as this work is concerned, is that the author in beginning with Brahman, or Spirit, began with Daiviprakriti, or the Light of the Logos. Moreover, we think the author has also introduced these three principles in this work through the words Sat, Chit and Ananda. They correspond respectively with Mûlaprakriti, Logos and the Light of the Logos. Sat, Chit and Ânanda have each the attributes of the other two, as they are indivisible. Hence Ânanda

or Daiviprakriti is Sachchidânanda. Hence another argument suggests itself. Brahman is said to be above all attributes, name, form, etc. If so, where is the propriety of calling it Sachchidânanda? As regards Moksha, or Nirvâna, itself, what we mean by the term, according to its derivation, is a release from rebirths. Even if the veil of Mûlaprakriti is attendant on the state of Paramâtmâ, or the fourth state, it relieves one from rebirths or mundane existence. Then, again, why should the one Parabrahman be called by different names in Sanskrit, such as Paramâtmâ, Pratyagâtmâ, Kûtastha, and countless others, unless it is that there are some differences in their meaning? On the contrary, we may quote the authority of the *Sarvasâra Upanishad*, which, though not considered as high an authority as the *Dasha Upanishads* (which, by the way, are not against this view), is nevertheless an authority. In it these different words are defined as conveying different meanings. There are other *Upanishads*, too, confirming this point, and had it not been for the fact that there is a divergence of opinion between T. Subba Row and the Pandits here, we should not have entered on this controversy.

Finally, the translators hope that the public will forgive any errors that may have crept into their version, and believe that they are solely actuated by a desire to benefit humanity through their labours.

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TABLE
OF
THE ORDER OF EVOLUTION.

Mûlaprakriti (Mahat, rather, acted on by Fohat, or Daiviprakriti)

- Sattva (or Mâyâ) The Kârana macrocosmic Body of Îshvara
  - Rajas (Brahmâ)
  - Sattva (Vishnu)
  - Tamas (Rudra)
- Rajas (or Avidyâ) The Kârana microcosmic Body of Jîva, or the Higher Ego or Mind
- Tamas
  - Âvarana Shakti (Centripetal Force or Power)
    - Asat
    - Abhâna
  - Vikshepa Shakti (Centrifugal Force or Power)
    - Âkâsha-Vâyu-Agni-Water-Earth (All *Subtle* and not Gross: each is subdivided into: Sattva Rajas Tamas)

(These two correspond to Ahankâra)

Sattva collectively forms the Antahkarana, or lower mind, which includes under it *four* divisions, viz., Manas, Buddhi, Ahankâra and Chitta; or *two*, as in the text;
separately, forms the ear and the other four organs of sense.
Rajas collectively forms the Prânas, which are again divided into five among themselves;
separately, forms the hands and other organs of action.
All these, seventeen in number, form the *Subtle Body*.
[According to one *Upanishad*, however, instead of the collective and separate divisions of Sattva and Rajas, four parts and one part are taken from the two divisions in Sattva and Rajas.]
Tamas of the five Subtle Elements, Âkâsha, Vâyu, Agni, Water, Earth, forms the five Gross Elements. Gross Âkâsha = $\frac{1}{2}$ of Âkâsha + $\frac{1}{8}$ of each of the other four, and so on for the other Elements.
Thus is evolved the World and *Gross Body*.

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THE MEDITATIONS OF VASUDEVA;
OR,
VASUDEVAMANANA.

Om! Prostrations to Srîmat Shankarâchârya, the master of all Occult works, the cognizer of the non-duality of Atmâ (the Self) which is pure Sattva, and the Guru who has expounded the Vedântas.

I salute Nârâyana who incarnated in the form of a spiritual Guru (of Vedavyâsa) to gladden the hearts of sages in this world, who is the store-house of mercy, and who removes the sins of his devotees.

I now give out a brief exposition of a work called Manana (Meditations), given out at great length by the reverend sage Vasudeva, for the edification of the ignorant, and for the improvement of my own

spiritual wisdom. May Lord Krishna, the young Gopâla (Shepherd[1]), be by me now to bless and help me in this work!

VARUNAKA I.

Om! Of the four objects of human aspiration, viz., Dharma (the fulfilment of duty), Artha (the acquisition of property), Kâma (the gratification of desires) and Moksha (emancipation), the last is the most important, as it is unaffected by the three periods of time. In this connection the Shruti (*Veda*) says, "He is never born again. He is never born again." But the other three are not so, since they are only ephemeral. Says the Shruti: "As the terrestrial things obtained through Karma in this world perish, so also perish the objects in the other (higher) world which are obtained through meritorious actions." It is only through Brahmajñâna (Divine Wisdom) that salvation is attained. Here we may refer to the following passages of the Shrutis: "Whoever knows him thus overcomes death. There is no other road to emancipation." Again: "One who knows Brahman attains the highest object of human aspiration (viz., salvation). That Brahman should be cognized through Adhyâropa (illusory attribution) and Apavâda (withdrawal of such a false conception)."

With reference to this the following are the texts of the Shrutis: "Tattva (being) should be arrived at through a knowledge of Adhyâropa and Apavâda." "Salvation is not obtained through Karma, progeny or wealth; but some have attained it through Sannyâsa (renunciation)." Therefore it is quite necessary that aspirants for spiritual emancipation should clearly understand the true nature of Adhyâropa and Apavâda.

What is meant by Adhyâropa? It is the illusory attribution (or placing) of the universe in Atmâ which has no universe (in it), like the misconception of silver in mother of pearl, or of a snake in a rope, or of a man in a log of wood. This misconception is generated through the ignorance of the true nature of Atmâ. This Ajñâna (non-wisdom or ignorance) goes by several names, such as Avidyâ (nescience), Tamas (darkness), Moha (illusion), Mûlaprakriti, Pradhâna (the chief or first), Gunasâmya (equilibrated state of Gunas), Avyakta (the unmanifested), and Mâyâ. Mûlaprakriti is that which is a compound of Sattva, Rajas and Tamas Gunas (or attributes) like a three-stranded rope of white, red and black colours. This state of equilibrium of the three Gunas is called Pralaya (universal deluge or dissolution) or Mahâ-Sushupti (the great dreamless sleeping state). It is (in Pralaya), before the evolution of this universe, that many myriads of Jîvas (Egos) remain absorbed in Mûlaprakriti with all their Karmic affinities, like particles of gold that stick to a ball of wax. It is called Mahâ-Sushupti inasmuch as this state of all Egos is experienced by indivi-

[1] The previous passage shows that this work has been given out in book form not by Vasudeva, the Ascetic, himself, but by another, perhaps one of his disciples. Krishna is the Higher Self who is in all and tends them, like a shepherd.

dual persons in their everyday Sushupti (dreamless sleeping state). Then Mûlaprakriti, through the ripening of the Karmic affinities of Egos assumes the names of Mâyâ, Avidyâ and Tâmasî. Among these, the first (Mâyâ) is distinguished by an excess of pure Sattva Guna. The Absolute consciousness of Brahman which is before evolution, having reflected itself in Mâyâ, assumes the name of Îshvara (the Lord). He (Îshvara) goes also by the name of Avyâkrita (the action-less) and Antaryâmin (that which is latent in all). He alone is the cause of the evolution of this universe. Then having commingled himself with Tâmasî through the all-full Absolute Consciousness, he becomes the material cause of this universe as the spider[1] is of the web it weaves. Thus through the influence of his Upâdhi (vehicle), (viz., Tâmasî) he becomes the material cause of the universe; and through the influence of his own Self he becomes its instrumental cause. Then Îshvara created the universe thus. The above-mentioned Avidyâ (the second) is various and multiform; therefore are beyond number the Jîvas (Egos) possessing consciousness that are reflected in Avidyâ (like one appearing as many in many glasses). Therefore Avidyâ which is segregate and Mûlaprikriti (or Mâyâ) which is collective, form the Kârana (Causal) Bodies of Jîvas (the immortal Egos or Higher Minds) and Îshvara (the Lord) respectively. It is in these Kârana Bodies that Jîvas and Îshvara experience the Sushupti (or dreamless sleeping) state. It is this body that forms the Ânandamaya Sheath (of the five sheaths). Thus is the Kârana (Causal) Evolution.

Then we proceed to describe the evolution of the Subtle Universe. Through the influence of Îshvara, Tamoguna (or Tâmasî) became divided into two, viz., Âvarana Shakti (centripetal force) and Vikshepa Shakti (centrifugal force). Vikshepa Shakti evolved into the subtle Akâsha. Then Âkâsha produced Vâyu (Air); Vâyu, Fire; Fire, Water, and Water, Earth (Prithivî). These five (subtle and not gross as on earth) Elements go by the names of the Subtle, the Indivisibles and Tanmâtras (Rudimentary Substances). From Âjñâna (or Mûlaprakriti) which is the cause of the aforesaid five Subtle Elements, have sprung the three attributes Sattva, Rajas and Tamas (which three divisions are also found in the five Subtle Elements). From the Sattva essence of each of the five Subtle Elements have sprung respectively the five Jñânendriyas (the organs of sense) which are (the subtle) ear, skin, eye, nose and tongue. From the collective[2] totality of the Sattva essence of the five Subtle Elements have sprung the Antahkaranas (internal organs or the lower mind). The Antahkaranas

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[1] Though a spider produces the web from itself, and afterwards manifests itself in it, yet it is distinct from it. So also "by commingling with Tâmasî," it is meant that though Îshvara, like a spider produces Tâmasî (from which the universe springs) from out of itself and commingles with it, nevertheless the former is distinct from the latter.

[2] There is a different manner of division of this Sattva and Rajas, according to the *Upanishads*, as remarked in the table appended.

are four in number. They are Manas, Buddhi (not the Buddhi of the Seven Principles, as this refers to the *lower* mind), Ahankâra and Chitta. Among them it should be known that Ahankâra should be classed under Buddhi and Chitta under Manas. Similarly out of the Rajas essence of each, of Âkâsha and other Elements, have arisen respectively Karmendriyas (organs of action), viz., Vâk (organ of speech), hands, legs, and the organs of excretion and generation. Then from the collective totality of the Rajas essence of Âkâsha, etc., have arisen Prânas (vital airs). They are five in number, through the differences of Prâna, Apâna, Vyâna, Udâna and Samâna. Thus has arisen a Subtle Body called otherwise Linga Deha, which is composed of the seventeen, viz., the five organs of action, the five organs of sense, the five Prânas and Manas and Buddhi. It is this body which is the medium of enjoyment. In this body there arises the dreaming state for Jîvas (Egos) and Îshvara. Vijñânamaya Kosha (sheath), Manomaya sheath and Prânamaya sheath[1] pertain to this body only. Thus is the order of evolution of the Subtle Body.

Now will be described the evolution of the Gross Body.

The indivisible five Subtle Elements, Akâsha and others, which have the preponderance of Tamas (Sattva and Rajas having been given out in the subtle composition) are each divided into two equal parts. With a moiety of one element is combined one-quarter of a moiety of each of the other elements (viz., $\frac{1}{8}$ of the other elements) and thus a fivefold combination takes place in five different ways (constituting the five gross Âkâsha, etc.). Through this process, the quintuplication of the five elements takes place. Out of these five elements have come into existence the Mundane Egg, the fourteen Worlds in it, the four kinds of Gross Bodies and food and other objects of enjoyment. In this Body there arises the waking state for Jîvas and Îshvara. This body is called Annamaya Kosha (food-sheath). This is the order of Gross Evolution. The above-mentioned Kârana (Causal), Subtle and Gross Bodies are each macrocosmic (or collective) and microcosmic (segregate). Forest, village, etc., are collective, whilst a tree (in it), a house, etc., (respectively,) are segregate. Similarly all bodies (combined) are macrocosmic whilst each body is microcosmic. He who has the vehicle of the macrocosmic Causal Body (or identifies himself with it) is Îshvara; while he who has the vehicle of the microcosmic Causal Body is Jîva. Through the former he is termed Îshvara, while he is termed Prajña through the latter. Through the macrocosmic Subtle Body he is Hiranyagarbha, while he is Taijasa through the microcosmic Subtle Body. Through the macrocosmic Gross Body he is Vishvânara, while through the microcosmic Gross Body he is termed Vishva. Thus, then, there are manifold differences existing between Jîvas and Îshvara. Then this Îshvara, having assumed the forms of

[1] The five sheaths are explained fully later on in the Xth Chapter of this book.

Brahmâ, Vishnu and Rudra, through the medium of Sattva, Rajas and Tamas Gunas, becomes respectively the creator, preserver and destroyer (of the universe). Brahmâ is included in Virât (or Vishvânara), Vishnu in Hiranyagarbha and Rudra in Îshvara. Thus is the origin of the universe. This is the illusory attribution alluded to before. Such are the effects of Vikshepa Shakti.

Now, as to the effects of Âvarana Shakti. It is this force which prevents all except Îshvara and Âtmajñânîs (those having wisdom of Âtmâ[1] or "Self") from realizing the differences between Âtmâ and the five sheaths, by enveloping such personages with intense mist. This force is divided into two, Asattva (disbelief in the reality) and Abhâna (agnosticism). The former is the cause of the conception that (Brahman) the reality is not, while the latter is the cause of the conception that the reality is not known. Of the tree of mundane existence it is the effects of Âvarana Shakti that form the root and not those of Vikshepa. And it is this Âvarana Shakti (or individuality) alone that is also the cause of final emancipation. These two kinds of Âvarana Shakti are annihilated by Tattvajñâna (spiritual wisdom derived from the discrimination of Tattvas). Tattvajñâna is of two kinds, the indirect and the direct. Of these, the former is that spiritual wisdom which is obtained through a Guru (spiritual instructor) and Vedântic books. This is what is called Shravana (hearing, or the first stage). Through it Asat-Âvarana, which makes one disbelieve in Brahman the reality, vanishes. Then dawns the belief in the existence of the Real. After the removal of Sanshya (doubt) through Shravana (hearing), of Asambhâvanâ[2] (impossibility of thought) through Manana (meditation), and Viparîtabhâvanâ (false thought) through Nididhyâsana (reflection from all standpoints or Samâdhi), when the firm conception that Brahman is Âtmâ (the Ego) and *vice versâ* is as well founded in the hearts of men as the (false) conception that the Body is Âtmâ, then it is called the direct wisdom. This destroys Abhâna-Âvarana, through which the One Reality is not known. Thus through indirect and direct spiritual wisdom, the two Âvarana Powers which make us think that Brahman *is* not and shines not, perish. Then arises the cessation of the pains of the cycle of births and the acquisition of bliss. Thus there are seven stages (viz., Ajñâna, Âvarana, Vikshepa, indirect wisdom, direct wisdom, cessation of pains and unfettered contentment). Therefore Adhyâropa is said to be the illusory attribution of the unreal universe, in that (one) intelligence which is as stainless as Âkâsha.

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[1] It may be well to state here once for all that the words Brahman, Âtmâ, Paramâtmâ, Kûtastha, Self, etc., are used in this work as synonyms and mean Spirit. But Îshvara is the reflection of Spirit in Mâyâ, and is the Evolver or Cause of the Universe or Macrocosm, etc. It is Sûtrâtmâ according to T. Subba Row's classification, and not Paramâtmâ.

[2] These three are explained at length further on in the Vth Chapter of this book. They are the three stages of doubt, 1st, about the non-duality of Brahman; 2nd, about the possibility of the identity of the Egos and the Universe with Brahman; 3rd, about the self-cognition of such an identity though convinced of its possibility.

Now what is Abhavâda? It is the giving up of the conception that the universe is not (really) in Brahman, like the misconception of silver in mother of pearl or of a snake in a rope, and the being firmly convinced of the reality of the cause and not of the effects. From the meaning of the Vedic passages, "That which is not is Mâyâ," and "That which makes (us) know it itself (but is not) is Avidyâ," it is certain that Mâyâ is merely illusory. It is the dictum of Vedânta that whoever after due enquiry becomes conscious of the fact that there is no other reality in the universe than Brahman and that "I" (the Ego) is only that Brahman, he is freed from the trammels of birth.

(To be continued.)

Re-incarnation.

(Continued from page 483, Vol. IX.)

What it is that Reïncarnates. *(Concluded.)*

LET the beginner, then, get firm grip of the idea that the Thinker is the Man, the Individual, the Reïncarnating Ego, and that this Ego seeks to become united to the Divine Monad, while training and purifying the Animal Self to which it is joined during earth-life. United to that Divine Monad, a spark of the Universal Life and inseparable from it, the Thinker becomes the Spiritual Ego, the Divine Man.[1] The Thinker is spoken of sometimes as the vehicle of the Monad, the ethereal encasement, as it were, through which the Monad may act on all planes; hence, we often find Theosophical writers saying that the Triad, or Trinity, in Man, is that which reïncarnates, and the expression, though loose, may pass, if the student remembers that the Monad is Universal, not particular, and that it is only our ignorance which deludes us into separating ourselves from our brothers, and seeing any difference between the Light in one and the Light in another.[2] The Monad being Universal, and not differing in different persons or individuals, it is really only the Thinker that can in strictness be said to reïncarnate, and it is with this Thinker, as the Individual, that we are concerned.

Now in this Thinker reside all the powers that we class as Mind. In it are Memory, Intuition, Will. It gathers up all the experiences of the earth-lives through which it passes, and stores these accumulated treasures of knowledge, to be transmuted within itself, by its own

[1] *The Seven Principles of Man*, by Annie Besant, p. 60.

[2] *Ibid.*, p. 68. The relation between the three Higher Principles is clearly explained in this little book, which appeared originally in *Lucifer* as a series of articles, and is supposed to have been studied by the readers of the present series.

divine Alchemy, into that essence of experience and knowledge which is Wisdom. Even in our brief span of earth-life we distinguish between the knowledge we acquire and the wisdom we gradually—alas! too rarely—distil from that knowledge. Wisdom is the fruitage of a life's experience, the crowning possession of the aged. And in much fuller and richer sense, Wisdom is the fruitage of many incarnations, in which knowledge has been gained, experience garnered, patience has had her perfect work, so that at length the Divine Man is the glorious product of the centuried evolution. In the Thinker, then, is our store of experiences, reaped in all past lives, harvested through many rebirths, a heritage into which each one shall surely come when he learns to rise above the thrall of the senses, out of the storm and stress of earthly life, to that purer region, to that higher plane, where our True Self resides.

What it is that does NOT Reïncarnate.

We have seen, in the preceding Section, that man's outer form, his physical nature, was built up slowly, through two and a half Races, until it was ready to receive the Son of Mind.[1] This is the nature we have called animal, and it consists of four distinguishable parts or "principles": I, the body; II, the ethereal double; III, the vitality; IV, the passional nature—passions, appetites and desires. This is, in very truth, the Animal-Man, differing from its relatives which are purely animal by the influence exerted over it by the Thinker, who has come to train and ennoble it. Take away the Thinker, as in the case of the congenital idiot, and you have an animal merely, albeit its form be human.

Now the Thinker, connected with and informing the Animal-Man, imparts to this lower nature such of its own capacities as that Animal-Man is able to manifest, and these capacities, working in and through the human brain, are recognized by us as the brain-mind, or the lower mind. In the West the development of this brain-mind is regarded as marking the distinction, in ordinary parlance, between the brute and the human being. That which the Theosophist looks on as merely the lower or brain-mind, is considered by the average Western to be the mind itself, and hence arises much confusion when the Theosophist and the non-Theosophist foregather. We say that the Thinker, striving to reach and influence the Animal-Man, sends out a Ray that plays on and in the brain, and that through the brain are manifested so much of the mental powers as that brain, by its configuration and other physical qualities, is able to translate. This Ray sets the molecules of the brain nerve-cells vibrating, as a ray of light sets quivering the molecules of the retinal nerve-cells, and so gives rise to consciousness on the physical plane. Reason, judgment, memory, will, ideation—as these facul-

[1] See February *Lucifer*, p. 481.

ties are known to us, manifested when the brain is in full activity—all these are the outcome of the Ray sent forth by the Thinker, modified by the material conditions through which it must work. These conditions include healthy nerve-cells, properly balanced development of the respective groups of nerve-cells, a full supply of blood containing nutritive matter that can be assimilated by the cells so as to supply waste, and carrying oxygen easily set free from its vehicles. If these conditions, or any of them, are absent, the brain cannot function, and thought-processes can no more be carried out through such a brain than a melody can be produced from an organ the bellows of which are broken. The brain no more produces the thought than the organ produces the melody; in both cases there is a player working through the instrument. But the power of the player to manifest himself, in thought or in melody, is limited by the capacities of the instrument.

It is absolutely necessary that the student should clearly appreciate this difference between the Thinker and the Animal-Man whose brain is played on by the Thinker, for any confusion between the two will render unintelligible the doctrine of Reïncarnation. For while the Thinker reïncarnates, *the Animal-Man does not.*

Here is really the difficulty which leads to so many other difficulties. The Animal-Man is born, and the true Man is linked to him; through the brain of the Animal-Man, the true Man works, incarnation after incarnation, and remains one. It informs in turn the Animal-Men Sashital Dev, Caius Glabrio, Johanna Wirther, William Johnson —let us say—and in each reaps experience, through each gathers knowledge, from each takes the material it supplies, and weaves it into its own eternal Being. The Animal-Man wins his immortality by union with his true Self; Sashital Dev does not reïncarnate as Caius Glabrio, and then as Johanna Wirther, blossoming out as William Johnson in nineteenth century England, but it is the one eternal Son of Mind that dwells in each of these in turn, gathering up from each such indwelling new experience, fresh knowledge. It is this Reïncarnating Ego alone that can look back along the line of its rebirths, remembering each earthly life, the story of each pilgrimage from cradle to grave, the whole drama unrolled act by act, century after century. Taking my imaginary actors, William Johnson in the nineteenth century cannot look back on, nor remember, *his* rebirths, for *he* has never been born before, nor have *his* eyes seen the light of an earlier day. But the innate character of William Johnson, the character with which he came into the world, is the character wrought and hammered out by Johanna Wirther in Germany, Caius Glabrio in Rome, Sashital Dev in Hindûstan, and by many another of his earthly predecessors in many lands and under many civilizations; he is adding new touches to this work of the ages by his daily life, so that it will pass from his hands different from what it was, baser or

nobler, into the hands of his heir and successor on the life-stage, who is thus, in a very real but not external sense, himself.

Thus the question which arises so naturally in the mind, and which is so often asked: "Why do I not remember my past lives?" is really based on a misconception of the theory of Reïncarnation. "I," the true "I," does remember; but the Animal-Man, not yet in full responsive union with his true Self, cannot remember a past in which he, personally, had no share. Brain-memory can contain only a record of the events in which the brain has been concerned, and the brain of the present William Johnson is not the brain of Johanna Wirther, nor that of Caius Glabrio, nor that of Sashital Dev. William Johnson can only obtain memory of the past lives linked with his, by his brain becoming able to vibrate in answer to the subtle delicate vibrations, sent down to it through that Ray which is the bridge between his transient personal self and his eternal SELF. To do this he must be closely united to that real Self, and must be living in the consciousness that *he* is not William Johnson but that Son of Mind, and that William Johnson is only the temporary house in which he is living for his own purposes. Instead of living in the brain-consciousness, he must live in the Higher Consciousness; instead of thinking of his true Self as without, as something outside, and of the transitory William Johnson as "I," he must identify himself with the Thinker, and look on William Johnson as the external organ, useful for work on the material plane, and to be educated and trained up to the highest point of efficiency, that efficiency including the quick responsiveness of the William Johnson brain to its real owner.

As this difficult opening of the man of flesh to influences from the higher planes is gradually carried on, and as the true Self is increasingly able to affect its bodily habitation, glimpses of past incarnations will flash on the lower consciousness, and these will become less like flashes and more like permanent visions, until finally the past is recognized as "mine" by the continuous thread of memory that gives the feeling of individuality. Then the present incarnation is recognized as being merely the last garment in which the Self has clothed itself, and it is in no wise identified with that Self, any more than a coat which a man puts on is regarded by him as being part of himself. A man does not regard his coat as part of himself, because he is consciously able to put it off and look at it separated from himself. When the True Man does that with his body, consciously on this plane, certainty becomes complete.

The coat then—the "coat of skin," the ethereal double, the vitality, the passional nature—does not reïncarnate, but its elements disintegrate, and return to those to which they belong in the lower worlds. All that was best in William Johnson passes on with the Ego into a period of blissful rest, until the impulse that carried it out of earth-life is exhausted, and it falls back to earth.

Can the Human become the Animal?

The question so often heard, Can a Monad once incarnated in man pass, after death, into one of the lower animals? finds its answer implicitly in the last Section but one. According to the Esoteric Philosophy there is this essential difference between the human and the brute. That in the human being dwells a Son of Mind, whereas the brute has no such tenant. During millenniums the tabernacles were builded, till they became fitted to be the habitations of the Sons of Mind, or, to use another simile, became fitted to serve as their instruments of manifestation in the physical world. The brutes are not yet ready to serve as such instruments: they are evolving towards the human type; in a future cycle of evolution, the Monads (to use a loose expression) that are now encased in them, and that are guiding their evolution, will pass on into human forms; but, at present, the animal is not ready for the reception of the Mind-born Thinker, that we have viewed as the essentially *Human* Principle. This Thinker, being the Reïncarnating Ego, cannot then, when his human dwelling is falling into ruins, leave it to take up his abode in the as yet unready body of the brute; in that he could find no harbourage, it is not yet furnished for his habitation. As he waited till the Races had evolved into the perfected human form ere he at first incarnated, because lower forms "were not ready," so in the later history of men he can only enter human forms, they alone presenting the conditions through which he can work. It is this fact which renders impossible the backward evolution taught in some exoteric religions; a man may become degraded, may be morally worse than any brute, but he cannot turn backwards the wheel of time, nor make it revolve in contrary direction. He can no more rebecome an animal, than his body can reënter his mother's womb; Nature opens doors in front of us, but those behind us swing to, and close with a spring lock for which we may find no key.

In the East, the mistaken idea that the human Ego can dwell within a brute shell, is very widely spread. The *Ordinances of Manu* set out with great particularity the fate of various evil-doers. Thus:

> By detraction [of his Guru] he becomes an ass; a blamer becomes indeed a dog; one who appropriates his goods becomes a worm; envious, he becomes an insect.[1]
>
> The slayer of a Brâhman enters the womb of dogs, boars, asses, camels, cows, goats, sheep [and so on].[2]
>
> Stealing grain, copper, water, honey, milk, essences, or ghee, [one] becomes a mouse, a flamingo, a water-bird, a gadfly, a crow, a dog, or an ichneumon.[3]

A large number of precepts thus set forth the animal-incarnations attached to various sins, the general principle being that

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1 *Ordinances of Manu.* Burnell and Hopkins. Lect. ii. 201.
2 *Ibid.*, Lect. xii. 55.
3 *Ibid.*, Lect. xii. 12.

Always [those creatures] possessed by essentiality attain divinity; those possessed by passion, man's estate; those possessed by darkness, the estate of animals.[1]

That is to say, as all readers of Eastern literature will at once see, each of the "three qualities" has its own proper incarnation: Sattva in Gods; Rajas in men; Tamas in animals.

There is no doubt that Hindûs in general take all these statements literally, but it has been contended that this literal sense is modern, and that originally they were accepted only as allegories, as we speak of a man as a fox or a tiger. E. D. Walker quotes from Dacier's *Life of Pythagoras* a comment by Hierocles on the *Golden Verses* of Pythagoras, which bears out this view:

If, through a shameful ignorance of the immortality annexed to our soul, a man should persuade himself that his soul dies with his body, he expects what can never happen; in like manner he who expects that after his death he shall put on the body of a beast, and become an animal without reason, because of his vices, or a plant because of his dulness and stupidity—such a man, I say, acting quite contrary to those who transform the essence of man into one of the superior beings, is infinitely deceived, and absolutely ignorant of the essential form of the soul, which can never change; for being and continuing always man, it is only said to become God or beast by virtue or vice, though it cannot be either the one or the other.[2]

As Walker points out, the belief that the "soul" of man passes into the lower animals led to the display towards them of far more general kindness than has been found among Christian nations. In Southern India and in Ceylon the Buddhists had hospitals for sick animals, as well as for sick men and women, long before the Christian era, whereas such hospitals are very recent institutions in Christian countries, and are still very rare.

Whatever may be the ethical effect of the belief in this form of transmigration, it is not true, and it has no place in the Esoteric Philosophy. The Thinker cannot enter the brute form; individual Reïncarnation is the passage of the Thinker from body to body; Reïncarnation must, therefore, according to the Esoteric Teachings, be confined to man.

The Method of Reïncarnation.

Having now gained a clear idea of the Reïncarnating Ego, or Thinker, and of the distinction between it and the transitory Animal-Man, the student must address himself to the understanding of the Method of Reïncarnation.

This method will be best appreciated by considering the plane to which the Thinker belongs, and the Force wherewith it works. The Thinker is what is called the Fifth Principle in man; and this Fifth Principle in the Microcosm, man, answers to the Fifth Plane of the Macrocosm, the universe outside man. These planes are differentia-

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[1] *Ibid.*, Lect. xii. 40.

[2] *Reïncarnation*, pp. 281, 282.

tions of primary Substance, according to the Esoteric Philosophy, and consciousness works on each plane through the conditions, whatever they may be, of each plane. *Substance* is a word used to express Existence in its earliest objective form, the primary manifestation of the periodical aspect of the ONE, the first film of the future Kosmos, in the dim beginnings of all manifested things. This Substance has in it the potentiality of all, of most ethereal Spirit, of densest Matter. As Prof. Crookes in Chemistry posits a Protyle, or a first Substance, out of which Atoms are built up, and out of Atoms Molecules, and out of Molecules compound Substances, and so on in ever-increasing complexity—so the Esoteric Philosophy posits a primary Substance, out of which Kosmos is evolved, which at its rarest is Spirit, Energy, Force, and at its densest the most solid Matter, every varying form in all worlds being of this Substance, aggregated into more or less dense masses, instinct with more or less Force. A plane only means a stage of existence in which this Spirit-Matter varies within certain limits, and acts under certain "laws." Thus the physical plane means our visible, audible, tangible, odorous, gustable world, in which we come into contact with Spirit-Matter—Science calls it Force *and* Matter, as though separable—by way of the senses, whether it be as solid, liquid, gas, etc. And so on with other planes, each being distinguishable by the characteristics of its Spirit-Matter. On each of these planes consciousness shews itself, working through the Spirit-Matter of the plane. One further fact must be added to this rough and very condensed statement, that these planes are not, as has been said, like skins of an onion, one over the other, but, like the air and the ether in our bodies, they interpenetrate each other.

These planes are seven in number, according to the Esoteric Philosophy. Counting from the plane of Matter upwards, the plane of the Thinker is the Fifth. A diagram may make this clear:

7	Pure Spirit. Âtmâ.	1
6	Spiritual Soul. Buddhi.	2
5	Thinker. Manas.	3
4	Emotional Nature. Kâma.	4
3	Vitality. Prâna.	5
2	Ethereal Double. Linga Sharîra.	6
1	Physical Body. Sthûla Sharîra.	7

Now this fifth plane in man corresponds to the fifth plane in Kosmos, that of Mahat, the Universal Mind, Divine Ideation, from which proceeds directly the moulding, guiding, directing Force, which

is the essence of all the differentiations that we call forces on the physical plane. [This plane is often called the third, because starting from Âtmâ as the first, it is the third. It does not matter by what number it is called, if the student understands what it is, in relation to the rest.] All the world of form, be the form subtle or dense, is evolved by and through this Force of the Universal Mind, aggregating and separating the Atoms, integrating them into forms, disintegrating them again, building up and pulling down, constructing and destroying, attracting and repelling, One Force to the eye of the Philosopher, many forces to the observation of the Scientist, verily one in its essence and manifold in its manifestations. Thus from the fifth plane come all the creations of forms, using creation in the sense of moulding pre-existent material, fashioning it into new forms. This Thought Force is, in the Esoteric Philosophy, the one source of form; it is spoken of by H. P. Blavatsky, as

> The mysterious power of Thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy.[1]

As in the fifth plane of Kosmos, so in the fifth plane of man; in the Thinker lies the Force by which all things are made, and it is in this creative power of Thought that we shall find the secret of the Method of Reïncarnation.

ANNIE BESANT, F.T.S.

(To be continued.)

The Song of the Stars.

WE are the stars which sing,
We sing with our light;
We are the birds of fire,
We fly over the sky.
Our light is a voice;
We make a road for spirits,
For the spirits to pass over.
Among us are three hunters
Who chase a bear;
There never was a time,
When they were not hunting.
We look down on the mountains.
This is the song of the stars.

From *The Algonquin Legends of New England.*
By CHARLES LELAND.

[1] *Secret Doctrine*, Vol. I. p. 293.

An Outline of the "Secret Doctrine."

VI.

Summary.

The Four Lower Planes. The Planetary Chain.

At the dawn of a new Universal Day, the sevenfold powers of objectivity begin gradually to unfold. These powers are the offspring of Will, the twin-power, with Consciousness, of each and all units of Life, of each and all facets of the eternal luminous diamond, by which we have represented the One Infinite Life. Will is, as it were, the luminous ray of each facet; as Consciousness is the facet's power of perceiving the ray; and as the facets are bound together in septenary groups, of units, humanities, hierarchies, and higher divine septenaries, so the luminous rays of formative Will are bound together into sevenfold streams, pouring forth from each group of units, humanities, and hierarchies. Each ray, we have seen, each formative potentiality, contains within it seven forms or modes by which its objectivity can be manifested. By the operation of the first of these modes, that of incipient differentiation, Consciousness and Will, still almost blended together, tend to stand apart into subjectivity and objectivity, but do not yet actually stand apart. Subjectivity, Consciousness, still includes within itself all possible modes of cognition, and is, therefore, just one step removed from the Divine, infinite Consciousness of Eternity. Objectivity, likewise, still contains within itself all possible modes of manifestation, and is, therefore, just one step short of divine, absolute Unity.

This highest range of being contains all the potencies of Consciousness and all the potencies of manifestation that we can conceive; and contains, besides this, something more, for this highest range is overshadowed by the near presence of the One Divine Infinite Life, not yet veiled by the illusion of differentiation, not yet hidden by the bright phantoms and images of universal day.

In the second range of life, the separation is complete. Consciousness is limited to one mode, that of direct cognition. Objectivity is also limited to one mode, that of direct presentation to consciousness; and, as all objectivity is thus directly present to perfect cognition, this is the range of omniscience. The higher range is something more than omniscience, because the omniscient knower not only confronts, but is blended with, the infinite known. These two highest ranges of

life, which reflect the near presence and radiance of the Infinite One, may properly be called divine.

The third range is the link between these two and the fully manifested, fully differentiated objectivity. This third range contains, as we have seen, the germ of varying intensity, when the luminous beam from each facet of the infinite diamond ceases to be homogeneous and thrills into separate rays. Though infinitely varied, like the rays of the spectrum, these luminous rays are gathered together into closely related groups, the types of which are sound, colour, taste and the other elements of perception, each in its turn infinitely various.

These innumerable rays, that thrill forth from each facet of the infinite luminous diamond, reäct, as it were, on each facet, and establish groups of centres of perception; these nascent centres of specialized perception coalescing together to form the first ethereal vesture or body of each unit of life.

This third range of life contains within it the first germs and undeveloped elements of all forms of perception and objectivity, the types and potencies which are afterwards to be unfolded; these still are limited to one form of manifestation, that of increasing and decreasing intensity.

The bundles of luminous beams and rays which issue from each facet of the One Life are bound together, as we have seen, in septenary streams; and, as the formative rays become more defined and developed, they are focussed into united groups, related to each facet and each group of facets—to each unit of life, that is, and each group of units, humanities, hierarchies and higher groups.

The rays, thus focussed, form specialized objectivities for each facet, and for each group of facets—special objectivities, that is, for each unit of life, each humanity, and each hierarchy. These separate activities exist in germ in the third range of life, to be gradually unfolded and developed into fully formed bodies, and worlds, and systems of suns and stars, in the lower, more external, ranges of life.

From this point—the formation of specialized objectivities for each unit, humanity, and hierarchy—it is no longer possible to describe the gradual process of manifestation in general terms, applicable to all life. We must henceforth, therefore, confine ourselves to the consideration of one group of units, one humanity or hierarchy; and restrict ourselves to the development of the specialized objectivities, whether bodies or worlds, related to it. The process, for all other humanities in the universe is, presumably, the same; and the specialized objectivities related to them, are, by analogy, subject to similar developments.

After this third stage—the common field of objective worlds—the specialized objectivities of each hierarchy and humanity gain colour and form, capacity and solidity, expanding through the fourth, fifth, sixth and seventh ranges of life. It is only to the last four that the

name of "planes" can, with propriety, be applied, and it is to development in these four lower planes that our attention will henceforth be directed. The highest of these four, in which perceptions are spread out into spaces and masses, as we see colour spread out, is the first to reach full development, at the beginning of Universal Day. This colour or Fire plane at first is nothing but a glowing sea of intermingling forms and objectivities; through these throbs the rhythmic ebb and flow which is the detailed repetition of the universal ebb and flow of manifestation and dissolution. Under this ebb and flow, this continual circulation and gyration, the glowing sea of forms is gradually moulded into circular vortexes; the specialized objectivity of each hierarchy forming one vortex; and the lesser objectivities related to each humanity are swept into lesser vortices. As the united consciousness and will of each humanity becomes more definite and individual, these vortexes contract, and harden; and from the larger vortexes are formed solar systems; while the lesser become separate planets or worlds; each planet and solar system being, it must be clearly understood, still wholly within the highest external plane, the plane of Fire.

On the planet thus generated by the formative wills of one humanity, the units of that humanity go through a long series of formative, educatory, processes; each uniting of Conscious Will forming for itself an ethereal vesture or body, by the reaction of perceptions which we have already described. If a name be thought necessary for this first world, it may be called the incipient Fire Planet, the first ethereal mould of future more material worlds.

When the possibilities of development which it contains are temporarily exhausted, the formative will of humanity enters another stage, by the addition of the element of capacity, and the unfolding of the potencies it contains, a new plane is formed—the fifth, which we have agreed to call the plane of air. Again, the same process of "circumgyratory motion" is generated by the formative Wills of humanity, acting in harmony with the eternal ebb and flow; and the fluid sea of forms and objectivities is swept into contracting vortices, which gradually harden into a second planetary world. To it we may give the name of the incipient Air Planet, the second of the gradually forming chain.

Yet another plane is entered on, when the educatory possibilities of this second world are for the time exhausted; this new plane adding the element of internal change or growth. Again the flowing sea of images is moulded into vortexes; and of these, coalescing, the third world of the chain, the incipient Water Planet, is formed.

Again, the same exhaustion of its potentialities takes place; and the tide of formative wills advances to another stage; again, the whirling images are wrought together, as the potter moulds the clay on his swiftly-moving wheel, and the most external world of the chain, the planet of solidity, or Earth, is formed.

From this point, the tide of formative wills flows back again through the same four planes. The Earth Planet—the first rough pattern of our Earth—is left for the time exhausted, and denuded of its powers, and the life-tide flows back to the plane above.

Here, by the same formative, circular force of collective wills, a second Water Planet is formed, different from the first, because more akin to the Earth-world, and enriched with the fruit of earth-life which humanity has gained on the world just left. To this planet, the fifth in the chain, we may give, for convenience, the name of final Water Planet, to distinguish it from the first formed image-world, on the same plane.

Once more the wave of humanity flows back, to the plane above, and by the same vortical forces the final Air-world is formed, the sixth in the chain, differentiated from the former Air Planet by the riches added to it from the lower worlds of the chain.

The seventh, the final Fire-world is formed in the same way, and the planetary chain is complete. Nothing now remains but to trace the detailed development of humanity on each planet, and the story of man's birth and growth will be complete. C. J.

(To be continued.)

Theosophy and Psychical Research.

(Concluded.)

THE conception of a fundamental unit of consciousness, of which the universe is an externalized expression, in innumerable forms, which appear relatively to each other, or in their individual aspect, to be isolated and independent, and the further conception of "planes of consciousness," merging more and more in the universal as they ascend in the scale—or rather as they become more *internal*, or sink back into that *innermost* of all things which we call *spirit*—must now be considered in its relation to the phenomena of clairvoyance, to that dormant faculty which can be raised into activity under certain conditions.

The key to the situation is supplied to us here by mesmeric or hypnotic experiments. We find that in the state of trance induced by the will of the mesmerizer, or the artificial methods of hypnotism, we have a state of consciousness so totally different from that of the normal waking consciousness, that we are justified at once in classifying it as belonging to another plane. The characteristics of this state

of consciousness are well known to experimenters and students of the subject, and include the faculties of clairvoyance and clairaudience. What has to be noted principally is, that there is a much wider and deeper range; that the faculties seem to have expanded to an extraordinary degree; that the limitations of time and space, and the material barriers which surround our physical nature have been broken down; and the individual, no longer restricted and limited by the conditions of the physical plane, is able to exercise those faculties which belong to his inner nature, and which are in natural relation to the deeper plane to which they belong, just as his physical faculties are in natural relation to the external physical world, or plane.

Following out this idea, therefore, that the fundamental unit of consciousness is the *innermost* of all things, and that in this innermost there is complete universality and unity, while on the other hand as we proceed from within outwards, we have at every remove a greater and still greater degree of differentiation or separation into individual units, until we reach the physical plane, which is the lowest or outermost, and consequently the plane of greatest differentiation or separation—or in other words as we proceed from spirit to matter—we find a natural explanation of all occult phenomena as proceeding from the plane immediately above the physical; a plane which, though only one remove nearer to the universal, has its own peculiar conditions and relations, which are essentially different from the physical plane in just this respect, that they are more universal, that many of the barriers which limit the functioning of consciousness on the physical plane have disappeared, and a new set of conditions come into operation. This expansion will take place to a greater and still greater degree, as we ascend towards the universal, until at last all individual relations disappear, and subject and object become merged in one. "And now thy *Self* is lost in SELF, *Thyself* unto THYSELF, merged in THAT SELF from which thou first didst radiate. Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever present Ray become the all and the eternal radiance." This will be seen to be exactly the same idea as that expressed by M. Fouillée in the words already quoted, that "the conception of individual consciousness must be an *idea* rather than a substance. Though separate *in* the universe, we are not separate *from* the universe." Thus in the state of consciousness induced by mesmerism we are simply falling back on our inner or deeper consciousness, we are acting on a plane which being nearer to the universal is free from many of the limitations, from many of the "ideas" of separateness which belong to the physical plane. It may be observed here that the same transfer of consciousness takes place in sleep. The reason why in most cases there is no distinct and clear memory of our actual experiences in the sleep state or mesmeric trance, is simply

because on the return of consciousness to the physical plane, when it has to function through the physical organs of sense and the physical brain, it immediately takes up the impressions or "ideas" which belong to the physical personality; that personality being so illusionized by the limitations of the physical senses that the higher consciousness can make little or no impression on the physical organ of memory. It is well known that the mesmerized subject will not remember anything of his experiences while in the trance state, unless he is expressly commanded to remember by the mesmerizer, who thus, by the exercise of his will, helps to make the requisite impression on the physical organ. In the case of sleep, we usually retain a confused idea of our actual experiences during that state, mixed up with the sense impressions of the brain, and thus produce the fantastic mixture which we call a dream. In some cases, however, the actual experiences of individuals are clearly remembered, and we then have clairvoyant dreams, of which there are so many well authenticated instances. It may be further observed here, that if there is so much difficulty in obtaining a clear and continuous memory in the passage of consciousness from the physical plane to the one immediately above it, as in sleep, it is little to be wondered at that no memory is retained of a previous incarnation; for in the intermediate state between two incarnations, the consciousness sinks back to still deeper planes; and when it returns once more to the physical plane it has to begin with new physical organs, which as they grow and develop, become impressed with their own "ideas," derived from their own peculiar environment.

Could we but disillusionize ourselves, could we but part the clouds of our senses, and disabuse our minds of the idea of separateness, we should stand face to face with our real nature, we should see ourselves in our true relation to each other and to the universe; we should know and partake of the universal consciousness; we should find our will to be part of the universal will; nay, we should find indeed that man is the creator of the universe, for man in his highest nature is God, and the universe is but the externalized expression of his will and consciousness, the garment in which he clothes himself.

We touch here upon the deep underlying principle of all religion. The "great heresy" is the sense of separateness. Until we have conquered this, until we have realized our oneness with our fellow-men—universal brotherhood, the first great law of love—until we have realized the unity of individual man with humanity, and the unity of humanity with the universe, we are indeed but poor lost pilgrims—wretched in our isolation, sinning, suffering, striving, failing. Caught in the snare of the "great illusion," we can only find deliverance in proportion as we seek not our own individual gain, for that does but intensify the idea of separateness, but merge our individual will in the universal; seek not our own individual salvation, but sacrifice ourselves that others

may reach the higher life, and thus in proportion as we lose our life shall we find it.

To return to our more immediate subject, we must now see what explanation can be offered of the phenomena of clairvoyance and the projection of the double in the light of the considerations already put forward. We are not proposing now an exhaustive and scientific analysis of the phenomena, with a view to convincing the sceptical of their reality. We may leave that kind of work in the hands of the Psychical Researchers. Our work begins where theirs leaves off. Psychical Research is still too much wedded to materialistic science to form the basis of any deep and abiding spiritual philosophy. Such a philosophy already exists in the world, has existed for ages; independent of the fluctuations of religious beliefs; far above all scholastic methods; and needing no confirmation at the hands of a faithless science, which concerns itself only with a minute analysis of that portion of an infinite universe which comes within the range of our physical faculties, and which can even deny the existence of consciousness apart from a physical form.

But for those who know that the outer world of sense and form does but rest upon the inner, that there are states of consciousness and modes of life, and depths within depths of our inner nature, which are as infinite in their possibilities as the universe itself, because they are one with the universe at every point—for those who have learnt this there are some points of interest, some considerations which may be of help and service in the phenomena we are now dealing with.

Taking first of all the phenomena of clairvoyance, we have already seen that with regard to the mere method this may be studied most advantageously in connection with what has been given out as to the nature of the Astral Light. The faculty of seeing in the Astral Light exists already as a natural faculty of the astral body, just as physical sight exists as a natural faculty of the physical body. The whole question of clairvoyance is therefore simply a question as to whether the astral can convey to the physical any mental or intellectual impression of that which it cognizes. But though we may state the question in this way as a simple explanation free from any metaphysical considerations, and though it will hold good so far as it goes, we must not stop here. Mesmeric experiments show us that the astral faculties may be brought into play when the subject is thrown into a trance; and that therefore the astral faculties exist already behind or beneath the physical. But they show us something more than this. They show us that "seeing we may see not, and hearing we may hear not." There is an experiment which is now very well known, in which the mesmerized subject is told, while in the mesmeric state, that some person has left the room and will not return for a given time. The subject is then brought back to his normal waking consciousness, but though the

person mentioned has never left the room, he or she will be quite invisible to the subject who was mesmerized. In this case the physical organ of sight receives the impression from the physical body of the person, but that impression is not interpreted by the brain consciousness into a mental idea.

Now the clue to this and other similar experiences, which seem so inexplicable when viewed merely from the physical side, is to be found only in a deep consideration as to the nature of consciousness, and its modes of manifestation. Occult science can give very definite information as to the various states of consciousness and their relation to the phenomenal universe, but that is somewhat beyond our province now. It is sufficient to consider the fundamental axiom, that "the universe is embodied consciousness." What we see, what we hear, what we taste, smell and feel, comes from *within*, not from without. Our life is the externalized expression of our *ideas*. Thus also the mesmerized subject either sees or does not see according to the idea which the will of the mesmerizer has impressed upon him. We see nothing *as it is*. We are in touch with the universe at all points; our deeper consciousness is one with that deeper consciousness of the universe which reflects itself outwards as an externalized plane of perception; but in that state of consciousness which we call our waking life we fall under the sway of our sense perceptions, and while we view external objects in the light of our own ideas—determined for the most part in form and substance by our sympathy and oneness with the rest of humanity, with the common consciousness, so to speak, of our fellow-men, so that where one sees a book another also sees a book, where one sees a mountain another also sees a mountain—by this very process of externalizing our ideas we lose sight and touch of the inner world, and become wedded to this physical world of sense and fall into the snare of "the great illusion."

The more the matter is considered the more will it be found that the clue to so-called occult phenomena, the clue to our own life, the clue to our birth, and death, and rebirth, lies only in the realization of the absolute illusiveness of the world of sense and form. This is just the reason that all religions lay stress on the necessity of ignoring the world, and dissociating our ideas from all that pertains to the world; though the deep philosophy of these precepts have been lost sight of in exoteric systems of rewards and punishments, of heavens and hells. We may be in the world, yet not of it. The external condition is nothing, the internal thought or idea is everything in determining our present and future states of consciousness.

For if the universe be embodied consciousness, if that which appears to be external when viewed as we view it now, in an individual and partial aspect, be in reality but the resultant of divine ideation working within itself; and if we, being ourselves in touch with the whole universe at every point, and being now but a part or partial ex-

pression of the universal thought form, are but repeating in our own individual way the universal law and process, then we can only obtain emancipation, we can only look upon the reality of things, in proportion as we free ourselves from the illusion of separateness, in proportion as we learn to know the universal law, in proportion as our ideas expand, and we are able to throw aside all that is temporal, mutable, limited, conditioned.

Let us consider this matter from another point of view. One of the greatest puzzles in connection with the occult phenomena we are now considering, is the way in which the distinctions of time and space are broken down. A clairvoyant may see and describe an event which in our ordinary language we classify as belonging to the future. How can this be? If one future event can thus be foreseen, why not all? And if it can be foreseen at all, is it not there already, does it not become a present reality in a certain state of consciousness, the state of consciousness in which the seer exists for the time being? Let us take this reversal of our ordinary ideas of past, present, and future, in connection with another phenomenon of consciousness. We may dream a long dream, one in which we appear to pass a lifetime, one in which scenes and events stretch themselves out just as they do in our waking consciousness, and appear to cover successive periods of time. Yet it is well known that such a dream may occupy but a fraction of a second, as computed by the standard of time by which we measure events of our waking consciousness. Now we have before us in these phenomena, if well considered, absolute evidence that time and space are merely creations of our modes of consciousness. And if time may be, so to speak, *condensed*, as in the case of the dream consciousness, why may it not also be *expanded?* That life which we appear to live in our waking state, in successive moments and events, may be but the long drawn out repetition of a *thought* or *idea*—these terms are necessarily inadequate—already existing in the universal mind or consciousness, of which we are a part. Being but a part, in our individualized aspect, though one in our absolute essential nature, we see but a part, we think and feel but a part. In the ever present eternal reality there can be neither past, present, nor future; neither here nor there; neither time nor space. However difficult it may be to grasp this conception, however difficult to realize what that state of consciousness must be in which all those distinctions which characterize our present life have vanished into an illusion, we are forced to the conclusion, even in view of the evidence brought before us by Psychical Research, without going into the deeper science of Occultism, that the solution of the problem of our existence lies only in this direction.

All earth-born systems of religion, all anthropomorphic ideas of deity, fail utterly the moment we get a grasp of these principles. Any conception of the ultimate principle of the universe which involves the

conception of time or space, of beginning or ending, of personality, or desire, or individual will, comes under the category of the illusions born of our sense life. Beware then how you cling to that life, how you wrap yourselves round in the illusive ideas which are born of that fleeting state or consciousness which we call earth-life. Rise by meditation to the higher plane where all artificial and illusive distinctions vanish. "Learn to live in eternity." For until you can do this there is no fate for you save rebirth. For what is rebirth but an illusion, a living over again in consciousness those ideas to which you are wedded.

Here is another deep and profound reason for the doctrine of Devachan and reïncarnation. The man who creates a heaven, by dwelling upon some religious ideal, shall surely enter that heaven at the death of his physical body. And as surely as he has mixed his ideas of that heaven with the ideas which belong to his sense perceptions, as surely as he has associated it with the ideas of time and space, so surely shall that heaven exist for him *in time and space*, and not eternally.

That which begins in time ends in time; and though Devachan, or "Heaven" may last for thousands of years, or for a single moment, as we compute time, it is, all the same, illusive and finite. And so also with our reïncarnations. Is not this also a profound truth, could it but be realized, that every reïncarnation that every man can possibly have in store for him *is there already?* But when the illusion is seen and known then ensues escape.

And now let the phenomena which Psychical Research is bringing to light be well considered in view of what has been put forward. Strange, weird, inexplicable, as many of the phenomena may appear to be in the light of our ordinary conceptions, they are full of interest, of hope, of confirmation, when once we have grasped the deeper principles which Theosophy discloses.

The key lies in the absolute illusiveness of our present state of consciousness. Time is illusive: the clairvoyant can see the past, the present, or the future without distinction. Space is illusive: the astral consciousness makes no distinction of feet or miles, and needs no roads or railways. Sense perception is illusive: the astral body of a dying man is carried by the strength of an idea to a photographer's shop; the idea is strong enough to impress also the mind of the photographer; the astral of the one comes into rapport with the astral of the other. The photographer thinks he has seen and held converse with a real physical man, simply because his brain, responding to the stimulus of the astral, has interpreted that which is really seen and heard by the astral into terms of the physical.

And it is just because we are thus bound and fettered and illusionized by the physical senses that we fail to grasp the reality, the

great eternal verities of the universe, the divine possibilities of our own nature. Those possibilities are as infinite as the universe itself, because in our inner spiritual nature we are one with the universe. But though our spiritual consciousness may exist eternally above illusion, that part of us which we now call ourselves, that *surface* consciousness, which is but the externalized expression of a portion merely, is governed and conditioned by its own individualized ideas; and viewing the universe through the windows of the senses it falls under their sway.

The subject is wide and deep. The whole of Theosophy can but disclose a portion, can but raise a corner of the veil. Yet now men's minds are opening to the possibilities of the unseen universe. Psychical research will do its share, and where it fails, falters, and even reviles, Theosophy will take up the work and hold up to mankind a larger hope, a deeper faith.

W. KINGSLAND, F.T.S.

EDISON'S THEORY OF EXISTENCE.—It is my belief that every atom of matter is intelligent. The intelligence of man is the sum of the intelligence of which he is composed. Every atom has an intelligent power of selection and is always striving to get into harmonious relation with other atoms. The human body, I think, is maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between the atoms so to persist. When the harmonious adjustment is destroyed a man dies, and the atoms seek other relations. I cannot regard the odour of decay but as the result of the efforts of the atoms to dissociate themselves, they want to get away to make new combinations. Man, therefore, may be regarded as a microcosm of atoms agreeing to constitute his life as long as order and discipline can be maintained. But of course there is a disaffection, rebellion, and anarchy, leading eventually to death, and through death to new forms of life. For life I regard as indestructible; that is, if matter is indestructible All matter lives, and everything that lives possesses intelligence.

From *Science Siftings.*

THE Spiritual, it is still often said, but is not now sufficiently considered, is the parent and first cause of the Practical. The Spiritual everywhere originates the Practical, models it, makes it: so that the saddest external condition of affairs, among men, is but evidence of a still sadder internal one. For as thought is the life-fountain and motive-soul of action, so, in all regions of this human world, whatever outward thing offers itself to the eye, is merely the garment or body of a thing which already existed invisibly within; which, striving to give itself expression, has found in the given circumstances that it could and would express itself so. This is everywhere true; and in these times, when men's attention is directed outward rather, this deserves far more attention than it will receive.

THOMAS CARLYLE.

Reviews.

FROM DEATH TO THE JUDGMENT DAY.[1]

Mr. Gerald D'Arcy has chosen a curious title for his book, in view of its contents, for certainly no one would judge from the title that the contents are a defence of the doctrine of Reïncarnation. Yet so it is. Mr. D'Arcy claims to remove "the difficulties connected with the doctrines of original sin, the resurrection of the body, prayer for the dead, and the punishment of sins not unto death." The author is apparently a devout Christian, accepting the Bible as the one Divine Revelation, and Jesus of Nazareth as the one Christ. He considers that there is "some one simple yet all-important doctrine" which underlies all Scripture, "and by means of which all the other doctrines of the faith can be easily understood and the mystery of our existence solved" (p. 9). So far from the Bible being silent on the fate of man between death and the judgment, the author thinks "that Scripture very clearly indicates what the state of the soul is after death; also that it is absolutely essential for the spiritual advancement of the human race that this mystery should be clearly understood" (p. 11).

After a brief review of the theories held by the orthodox with regard to post-mortem existence, the author lays down his own position: "If there be any existence for the soul after death, it must be in a human body on this earth. The conclusion arrived at is that after death the soul goes again through the process of birth, and appears on earth in the body of an infant; that the time between Death and the Judgment Day will be passed in successive lives on earth, in that day we shall be finally accepted or rejected" (pp. 13, 14).

The author puts his arguments forcibly for those who agree with him in his theological position, as when he asks, "What can be more fitting than that the souls of the virtuous should return to earth to complete the work which Christ began? As long as ignorance, misery and infidelity exist on earth, no soul imbued with the truly Christ-like spirit can wish to enter into its rest" (p. 17). Conscience he regards as the voice of the soul prompting us to avoid sins which have been fraught with terrible results in former lives; original sin is the sin of which each has been guilty, a man's evil nature being the outcome of his own acts; baptism can only be justified by past existence, since it is for the remission of sins, and the infant has done no wrong; resurrection means the rising of the soul in a body, a fresh body, that of an infant, and so all will be found in the body at Christ's second coming; the judgment passed on every evil thought and act is a judgment which brings with it the penalty to be suffered, and as many great saints will at the Last Day receive their crown of glory, and must yet be punished for the evil they have done, as "David the murderer and seducer, Paul the persecutor, Peter the denier, Magdalen the harlot," the only way to reconcile the difficulties is "that in each new life we suffer for the sins of the past life" (p. 29). Finally, the author concludes that the acceptance of the doctrine of Regeneration, as he prefers to call it, so as to avoid Eastern connotations, "will abolish for ever that bane of Christianity, the belief that the sins of a misspent life will be condoned,

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[1] The English World Press Agency, 28, Southampton Street, Strand, W.C. 2s. 6d.

and all punishment evaded, by a late repentance, which encourages the unjust and the vicious to continue in their evil courses" (p. 46).

If Mr. D'Arcy can persuade his fellow Christians to adopt this view he may do much towards the purifying of his church.

DREAMS OF THE DEAD.[1]

THIS book is introduced to the reading public by Mr. Edward S. Huntingdon, who asserts that his friend is justified in issuing his book by the awakened condition of the public mind on mystic, philosophical and religious subjects. He thinks the moral effect of the work should be good, whatever its readers may think of its story; so he helps to launch it on the sea of public opinion.

The general idea of the book is that after death comes an astral state, in which the man remains in astral form until his higher spiritual principles are set free from the attraction of earth, and are thus able to rise into purer regions. The dead preserve the opinions with which they died, until they grow out of them by effort and service, and they pass a peculiarly unpleasant time in the shadowy land during this process of purification.

The author accompanies the astral form of a deceased friend—clad himself in his astral body, which leaves the physical during sleep—on various pilgrimages through scenes of earthly life, and also to the retreat of a mighty sage, who dwells in a great temple built in the days of the Atlanteans, and who is associated with others in a Brotherhood, devoted to the service of Humanity. On this slender thread of story the author strings his views on ethic, mysticism, and allied subjects, among which views he includes a criticism of the Theosophical Society. There is nothing very fresh or original about the book, but it is written fluently and runs on lines of thought familiar to all who have studied Theosophical writings. It may be that some will read in this form ideas that may turn their minds in a direction which they would have not sought in more didactic works.

A THEOSOPHICAL BOOK FOR CHILDREN.[2]

SUCH is admittedly one of our greatest wants, and one of the rarest things among the whole range of our literature. True, we have Mrs. Ver-Planck's dainty and delightful *Wonder-Light*, but all who have much to do with children know well that, in this country at all events, these tales are for children of a larger growth; it may be, and probably is, different in America; but the average English child demands plenty of incident and very little else; analysis of feelings, even of a child's feelings, will not go down, and abstract reasoning fares even worse.

The difficulty of conveying thoughts which may remain and tinge the whole after-life with the glow of a beautiful truth that has become part of the very being, in such a form that it may be palatable to the youthful mind, and the rarity of books that come within measurable distance of success in this attempt, must be my excuse for calling the attention of Theosophists to a work now nigh on fifteen years old, but which as far as I know has never been recognized among us.

It is a story of a mortal boy (a very real, healthy, and un-morbid boy, too), who by dint of drawing the portrait of a stone goblin, and treating the little figure as if it had life, brings it down from its perch and eventually gets admitted to the great goblin meeting. Full of ad-

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[1] By Edward Stanton. Lee and Shepard, 10, Milk Street, Boston.

[2] *Johnnykin and the Goblins*, by Charles Leland. Macmillan: London, 1877.

venture and incident as any healthy boy could desire, the book is absolutely full also of profound Occult teaching cunningly introduced among the laws and customs of goblin-land.

Thus at one point Johnnykin meets with all the figures that he had drawn on his slate in idle hours of school-time, and which threaten to haunt him; but on his enquiring what becomes of them all, a very badly drawn robber replies, "The first time anybody draws a brigand with a lead-pencil I shall pass away from this slaty existence, and become myself a pencil-picture and a better man, I mean a better-drawn one, and the lead-pencil drawings go into the water-colour world, and so on to oil-paintings and statues. We all keep going on for ever."

This rule of going on seems universal in goblin-land; one of the characters, Chesmé (a most delightful creature by the way, the making of whose acquaintance alone is worth all the trouble of reading the book), explains: "We poor things begin by being stones, and then vegetables, and then fish, and then animals. Then they give us riddles to find the answers to, and oh! they're a hundred times harder than any you real boys and girls ever heard of. Well, after we've found them all out we become what I am now, human part of the time and animal the rest. Then they give an answer and tell us to find the riddle to it."

How the goblins can become real, and the rules and methods whereby they pass into life, belong to the course of the story, the delicate beauty of which would be spoilt by scrappy quotations.

Then when "Bogey" appears Chesmé explains him—"We don't see him often now-a-days. He can't *really* do anything, you know—only frighten people. If you don't *believe* in him, he isn't anywhere, though they say he lives in the coal-cellar."

And in another place, *àpropos* of a most ingenious description of a goblin hunt on a clothes horse, with fire-dogs, after a Welsh rabbit, that jumped out of a cheese to the great bewilderment of the hero, she says—"Words are things in goblin-land."

A word of praise must also be given to the lyrics, which are plentifully scattered through the pages, and which have a wonderfully catching swing of rhythm, as well as great tenderness of feeling. It is difficult to select one for quotation out of such an abundant wealth, but the following has rarely been excelled in its dainty beauty:

O Brook! why are you running
  So fast to yonder plain?
O Mist! why are you rising
  Up to the clouds again?

O Boy! why are you going
  Still up to seek a dream?
O Maid! why are you flowing
  Still downward like the stream?

She's weary of her cloud-life,
  He's weary of the plain;
Then let them meet and mingle
  And fall to earth in rain.

In many a flower blowing,
  In many a rainbow sweet,
In leaves and grasses growing,
  We see why they should meet.

In fact, every page so teems with gems that it is hard to resist the temptation to perpetual quotation. It is certain, however, that any Theosophist who takes this book either for his own reading or to read to a child, has a rich treat in store, and that a child who thoroughly knows *Johnnykin and the Goblins* will find the teachings of Theosophy come very easy in his later life.

J. W. B-I.

THE RISE OF CHRISTENDOM.[1]

THIS is a strange volume, by a writer who has evidently got forgery on the brain in things theological and ecclesiastical. It will not prove of interest for the general reader, for the writer is duller even than the dull periods of Church history he especially deals with; and moreover no one but the scholar, the theological student, or the historian will appreciate his points, which though reiterated sufficiently are insufficiently substantiated. Mr. Johnson sees the birth of Christendom, in its present dogmatic form, at no earlier an age than the eleventh and twelfth centuries, and from no more honourable a cradle than the cloisters and *scriptoria* of mediæval monkdom, especially among the Basilans and Benedictines. He flatly denies the antiquity of all the important MSS., and introduces Eusebius Pamphyli, Justin Martyr, Augustine, Josephus, etc., etc., to us, as mediæval scribes, the champion plagiarists, interpolators and forgers of the ages.

Of course we know that we have received almost every written record of things ecclesiastical and theological through the hands of the monks, and we also know only too well what that means. But to make the very chroniclers of the early days of Church "history" nine-tenths myths is somewhat too impetuous. Nevertheless, after completing his labours, Mr. Johnson found that he had been already anticipated by Father Hardouin, who in 1690-92 contended with very great learning and research that "the ecclesiastical history of the first twelve centuries is absolutely fabulous."

An interesting phase of the subject is the enormous influence on Europe of the Mohammedan conquests and the prevalence of the creed of Islam in the ninth century; and at the same period the infancy and rise of Hebrew literature at Cordova. This was followed by the wild religious fury of monasticism, which led to the persecution of the Jews and the Crusades, with the subsequent rise of the temporal power of the Church and the concoction of Church history, tradition, and scripture.

Further, the author denies, and with much to show for his denial, that Rome and the Roman people were ever Christianized before the eighth or ninth century, and appeals to the evidence of the sepulchral monuments, which he shows to be orthodoxly pagan; at the same time exposing the tricks and deception of interpretation used by the monks, in their endeavours to invent a glorious ancestry, according to the monkish ideal, for their own order.

In one respect, however, the author has our entire sympathy and approbation; *viz.*, his effort to rehabilitate the grand old Greek and Roman philosophers and their pure, sweet systems of manly morals—their *sola bona quæ honesta* and the rest—in the thought of the times. Mr. Johnson loves Seneca and Plato, Julian, and the writers of the Hermetica, and admires their great tolerant spirit, and honest, manly teaching, that set forward that *libertas* which the honourable man holds dearest of all his possessions.

The author concludes as follows:

> I have shown that the Church was founded in a time of darkness, wrath, and dismay, and that the sole apology for the misdeeds of her founders lies in the fact that it was a time when violence alone prevailed on earth. In these gentler days it surely is not too much to hope that she may resolve to turn down her falsified and iniquitous pages, and begin the chronicle of a new era, inscribed with the records of her endeavours in the cause of knowledge, of truth, of human love—records at the same time of the admiration and gratitude of the world.

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[1] By Edwin Johnson, M.A. London: Kegan Paul, Trench, Trübner & Co., Ltd.

Theosophical Activities.

INDIAN SECTION.

Indian Letter.

Adyar, Madras, India.
11*th February*, 1892.

Indian Theosophical News is usually rather widely scattered and requires more collecting together than is necessary, say, in England. This must be my apology if my letters to *Lucifer* are rather disjointed.

Bertram Keightley at the time I write is at Nagpur, having just left Bombay. After visiting Nagpur he will probably make his way to the North-West. At Poona his visit was very successful, and we hear of a conversazione and other festivities in his honour.

Miss Müller, who has returned here after a tour round the Southern Branches, speaks in kindly terms of the good feeling shown towards her by our Southern Brethren, though her report of the activity of some of the Branches is not so encouraging. It is a pity that more Branches do not follow the lead of the Bombay Branch. Miss Müller's tour included a visit to the beautiful Nilgiri Hills, where she inspected the Colonel's little bungalow, which he has named "Gulistan." The Colonel himself has been spending some days up there, getting things ready for that time when he will retire to *coëmptis saltibus et domo*, as Horace says.

Pathetic letters are arriving for the Colonel from Akyab in Burmah, beseeching him to "come over to Macedonia and help us." Whether he will at present be able to respond is doubtful. Dhammapâla has been spending a few weeks in Rangoon, and I hear that his work there has been very successful. He goes to Calcutta shortly on Buddha Gya work.

Bro. Nîlakanta Shâstri, of Mannargudy, is engaged in a translation of the *Harivamsha*, which he will publish at his own expense. The *Harivamsha* is, as the readers of *Lucifer* may know, a supplement to the *Mahâbhârata*, giving a history of the Princes engaged in the warfare and more especially of the different incarnations of Hari (Vishnu). Drs. Stockham and Ryder, who were here, appear to have spent a very pleasant time in Colombo, where they have delivered speeches on Female Education and in aid of the Sanghmitta School.

The President and myself attended a Fishermen's Pûjâ the other day. As we are patrons of theirs, we received an invitation. The spot chosen was only attainable from the river, and we had therefore to imperil our valuable lives on *cutumarans*, which I will for courtesy's sake describe as small boats. In reality they are logs of wood, and two of these lashed together, with two chairs contributed by ourselves, formed our craft. Sneezing, or any movement of the eyelid, was strictly forbidden, but gentle, moderate breathing was allowed. These rules being carefully complied with, we arrived safely.

A very weird scene lay before us. The night was rather dark and overcast, and the spot chosen for the ceremony was lit up by the fire from a large pot and a few rough lanterns. After we had received the customary gifts of fruits and flowers, the ceremony commenced. The sacrifice, I understand, was in honour of, or at all events connected with Parama-Shiva, though two angry Goddesses were the beings

sought to be appeased. It appeared that in times past two Goddesses troubled a village near by, and the surrounding country also, and Parama-Shiva interfered at the request of the people and banished the Goddesses. The latter took the matter very quietly, and only stipulated that they should have a sheep given to them yearly.

A religious enthusiast, apparently in an ecstatic or hypnotized condition, rushed round in a circle, bearing in his hands a large bowl of blazing fire. The flames blew in his face and over his chest, but he did not appear to suffer, and his whole bearing seemed to show that he was unconscious of what he was doing. After some further Agnishtoma ceremonies two sheep were brought forward and decapitated with extraordinary dexterity, and an offering made of their blood. Space does not allow me to give a further description of these curious ceremonies. To the occult side of one's nature it was not very attractive, but it appealed strongly to the artistic. The glowing fire shining ruddily on the wild enthusiastic faces formed a striking picture, and one not likely to be forgotten.

Bro. Peacocke's article in the January *Theosophist*, "A Visit to an Indian Cunning Man," has been copied in every paper of note in India, thus showing the public interest in these matters.

S. V. E.

Bertram Keightley's tour, so far as our news goes, includes Bellary, Hyderabad, Secunderabad, Warangal, Poona, Bombay, Nagpur, Surat, Baroda, Ahmedabad, Nadiad, Jeypur, Lahore, Kappurthalla, Lûdhiâna, Meerut, Delhi, Agra, Lucknow, Cawnpore.

Miss Müller is visiting the Branches at Coimbatore, Phalghat, Trichur, Ooty, Erode, Trinchinopoly, Madura, Tanjore and Kumbakonam.

E. T. Sturdy and Count Axel Wachtmeister are also visiting a number of Branches in the north, so that the Indian Section cannot complain of Western comets not coming into their system.

A monthly Urdoo magazine to be called *Solakul*, devoted to the cause of Theosophy, Eastern Sciences and Literature, has been issued by the Umballa (Cantonment) Theosophical Society.

President Babu Nibaran Chandra Gupta of the Chotanagpur T. S. has undertaken to prepare a work in Bengâlî on Theosophy, and the late Secretary, Babu Manmotha Nath Chatterjee, has finished a translation of *Austabokrasunghita* into English.

Our friend and colleague Rai B. K. Laheri of Lûdhiâna (Punjab) writes that the Meerut T. S. has started a vernacular journal, called the *Theosophist*. The President of the Lahore T. S., Pandit Gopi Nâth, is contemplating adding a Theosophical supplement to his *People's Journal*. The new Branch at Ambulla has undertaken the publishing of the *Key to Theosophy* in the vernacular. A new Branch is being formed at Tallandhar, and a persistent attempt is being made to interest the native princes in the movement.

Ceylon.

Dr. Bowles Daly sends the report of the Galle Convention, held in November last, for the organization of Buddhist schools in Ceylon, a work in which the Theosophical Society has taken great interest. Dr. Daly delivered an interesting but somewhat militant speech. He deplores the apathy shewn by Buddhists and Buddhist Theosophists in Ceylon to the education of their children and the maintenance of their views.

EUROPEAN SECTION.

England.

The Blavatsky Lodge has issued the following syllabus of discussions:—Feb. 25th, Annie Besant, "Nature, as seen by the Occultist"; March 3rd, G. R. S. Mead, "Theosophy and the Theosophical Society"; March 10th, Annie Besant, Psychism: I.—"Mesmerism"; March 17th, Annie Besant, II.—"Hypnotism"; March 24th, Emily Kislingbury, III.—"Spiritualism"; March 31st, J. M. Pryse, IV.—"In the New World"; April 7th, G. R. S. Mead, V.—"Yoga"; April 14th, Annie Besant, VI.—"Sympneumata"; April 21st, W. R. Old, "Zodiacal Symbols"; April 28th, Herbert Burrows, "Sir Edwin Arnold's 'Light of Asia'," I.; May 5th, Herbert Burrows, "Sir Edwin Arnold's 'Light of Asia'," II.; May 12th, R. Machell, "Mythology."

Annie Besant has lectured during the last month at Bournemouth, Poole, Camden Town, Woolwich, Kensington, Walsall, and Wolverhampton. Many enquiries have reached Headquarters from these places, and many requests for lists of books.

Bow Club.—On the 29th January, the children belonging to the Club, and some of the older members also, much enjoyed a large limelight magic lantern, kindly shown by Mr. Collings, F.T.S., and his brother. Some of the slides, photographs of sea-coasts and breaking waves, were very beautiful. On the same evening a tea was given by Mrs. McDouall to the past and present class (twenty-four altogether) receiving instruction at her expense, from Miss Price Browne, a member of the Scientific Dress Cutting Association. This course of lessons is much appreciated, and will prove of lasting benefit to many of the pupils. The number of Club members has risen this winter to close upon 300.—A. C. Lloyd, *Matron.*

Theosophy at Toynbee Hall.—On the 9th February Bro. J. T. Campbell lectured on Theosophy to the members of the Toynbee Library Readers' Union, and was listened to with close attention. Mr. Hales, the Librarian of Toynbee, in opening the discussion, said that he had never seen as much interest taken in a Readers' Lecture before.

Bradford Lodge.—At the Annual Meeting of this Lodge, held on Wednesday evening, February 10th, the following officers were appointed:—President, O. Firth; Vice-President, T. H. Pattinson; Treasurer and Secretary, J. Midgley; Council, Bros. Harrison, Gibson, Hill, Dunckley, and Wilson, and Mrs. Pattinson and Firth; Corresponding Secretary, Mrs. Cooper Oakley.

During the year the Lodge has been successful in doubling its numbers, the increase being chiefly due to Mrs. Besant's lecture in October. It has a library of over sixty books, well patronized by members, and has sold nearly £60 worth of literature during the year. It has studied the "Introduction" to the *Secret Doctrine;* "The Seven Principles," as elucidated in *Secret Doctrine* and *Esoteric Buddhism;* and is now engaged with the *Key*. Having reduced its weekly subscription from 6d. to 3d. per member, it hopes to remove what many members considered a barrier to its progress.

J. Midgley, *Secretary.*

Ireland.

The Dublin Lodge has issued the following syllabus of lectures: March 2nd, J. Quigly, "Mâyâ"; March 16th, E. Douglas, "Theosophy and Socialism"; March 30th, G. A. Kelly, "The Nature of the Double"; April 13th, E. A. Seale, "Theosophy and Evolution"; April 27th, P. Jordan, "The Gnostics"; May 11th, G. A. H. Johnston, "A Divine Basis of Ethics"; May 25th, F. J. Dick, "Mysticism and Science."

F. J. Dick, *Secretary.*

France.

Le Siége Français with every month gives fresh signs of its business-like development. The Ananta Branch has held ten private and four public meetings. A large number of additional copies of *Le Lotus Bleu* containing Emile Burnouf's translation of three hymns from the *Rig Veda*, have been struck off and sent to all the papers and reviews. The subscription for the upkeep of the centre already amounts to some 2,580 frs.

Spain.

We learn that our Spanish brethren have set up a Theosophical press for the printing of their magazine and translations. At this rate a Theosophical centre will mean a headquarters and a printing office. D. Snr. Francisco Montoliu, whose name is so familiar to our readers for his unflagging energy, has been appointed President of the School of Agricultural Engineers at Barcelona.

Holland and Belgium.

The President of the Dutch-Belgian Lodge reports a growing interest in Theosophy among the people of Amsterdam. A Socialist paper has undertaken a series of articles on Theosophy, to be translated from the English. The public meetings held by the Lodge are well attended, and the discussions are animated and friendly. Mr. Fricke is translating *What is Theosophy?* for the use of these meetings. The private meetings of the Lodge are occupied with the study of the *Seven Principles*. The Sunday classes are now attended by nineteen children, which is one of the most encouraging facts as yet reported.

Austria.

An application for a charter has been received to form a Branch at Prague (Bohemia). The applicants are Herren Gustave Meyer, A. Rimay de Gidofalva, Gustave Miksch, Oskar Kriesche, Count Vladimir de Lazansky, Baron and Baroness Leonhardi.

AMERICAN SECTION.

The Annual Convention of the American Section T. S. is to take place at the Palmer House, Chicago, Ills., on the 24th and 25th of April.

It is proposed that G. R. S. Mead should attend the Convention as delegate of the European Section.

N.B.—All communications and greetings from European Branches should be sent to the General Secretary of the American Section, Box 2659, New York City, and should reach him, if possible, by the first of the month. The Delegate of the European Section will also take any communications by hand, forwarded to him not later than April 5.

Lectures have been delivered by W. Q. Judge before the Manhattan Liberal Club, N.Y., on Theosophy; by Alexander Fullerton at Philadelphia on the "Common Sense of Theosophy"; and at Boston by Dr. Keightley on "Karma and Reïncarnation."

Considerable stir seems to have been made in America by the claim put forward on behalf of, or by, Mr. Foulke, as the "successor of Madame Blavatsky." As Mr. Foulke is not known in Europe or in America as a prominent Theosophist, the claim was treated by Theosophists with absolute indifference, no one having been found to take it seriously. As non-Theosophists, however, were to some extent misled by the preposterous fiction, W. Q. Judge sent the following letters to the paper in which the statement first appeared.

EDITOR TIMES:

Will you permit me to correct the statement of Mr. J. R. Perry in your issue of the 3rd that Madame Blavatsky appointed as her "successor" Mr. Henry B. Foulke, and "guaranteed" to him the "allegiance" of the "higher spiritual intelligences and forces"? As one of Madame Blavatsky's oldest and most intimate friends, connected with her most closely in the foundation and work of the Theosophical Society, and familiar with her teachings, purposes, ideas, forecasts, I am in a position to assure both Mr. Perry and the public that there is not an atom of foundation for the statement quoted.

Madame Blavatsky has no "successor," could have none, never contemplated, selected, or notified one. Her work and her status were unique. Whether or not her genuineness as a spiritual teacher be admitted matters not: she *believed* it to be so, and all who enjoyed her confidence will unite with me in the assertion that she never even hinted at "succession," "allegiance," or "guarantee." Even if a successor was possible, Mr. Foulke could not be he. He is not a member of the Theosophical Society, does not accept its and her teachings, had a very slight and brief acquaintance with her, and pretends to no interest in her views, life, or mission. Of her actual estimate of him I have ample knowledge.

But anyhow, no "guaranteeing of allegiance of spiritual forces" is practicable by anyone. Knowledge of and control over the higher potencies in Nature comes only by individual attainment through long discipline and conquest. It can no more be transferred than can a knowledge of Greek, of chemistry, psychology, or of medicine. If a person moves on a lofty level, it is because he worked his way there. This is as true in spiritual things as in mental. When Mr. Foulke produces a work like *Isis Unveiled* or *The Secret Doctrine*, he may be cited as H. P. B.'s intellectual peer; when he imparts such impulsion as does *The Voice of the Silence*, he may be recognized as her spiritual equal; when he adds to these an utter consecration to the work of the T. S. as his life-long mission, he may participate in such "succession" as the case admits. But it will not be through alleged precipitated pictures and imagined astral shapes. The effect of these on Theosophy, whereof Mr. Perry inquires, may be stated in one word—nothing.

Yours truly,
WILLIAM Q. JUDGE,
Gen. Sec'y. American Sec.

EDITOR TIMES:

Will you allow a word—my last—respecting the Foulke claim to succeed Mme. Blavatsky, as I see Mr. Perry is perhaps labouring under a misapprehension as to the position assumed by me about this ludicrous affair.

First. If Mr. Foulke or Mr. Perry, or either, has precipitated pictures of Mme. Blavatsky produced since her demise, they are welcome to them, and, it being no concern of ours, Theosophists will hardly deny the assertions of these gentlemen in that regard. Precipitations are not uncommon, but are no evidence of anything whatever save the power to precipitate and the fact of precipitation. Spiritualists have always asserted that their mediums could procure these things. Chemists also can precipitate substances out of the air. So this point is wide of the Society and its work.

Second. As I said in my previous letter, when Mr. Foulke, or any one, indeed, proves by his work and attainments that he is as great as Mme. Blavatsky, every one will at once recognize that fact. But irresponsible mediumship, or what we call astral intoxication, will not prove those attainments nor constitute that work.

Third. Mme. Blavatsky was Corresponding Secretary of the Theosophical Society, and its Constitution years ago provided that that office, out of compliment to her, should become extinct upon her death. She has passed away from this sphere, and hence the office of Corresponding Secretary is extinct. The Society will hardly hurry to revive it for the sake of one who is not a member of the body and who has never thrown any particular glory upon it. Scarcely either because he is a medium—and not even a good one—who prates of receiving messages from beyond the grave assumed to be from Mme. Blavatsky. He may assert that he has baskets full of letters from Mme. Blavatsky written before her death, and we are not interested either to deny the assertion or to desire to see the documents.

Fourth. The Theosophical Society is a body governed by Rules embodied in its Constitution. Its officers are elected by votes, and not by the production of precipitated letters or pictures of any sort. It generally elects those who do its work, and not outsiders who masquerade as recipients of directions from the abode of departed souls. It is not likely to request proposed officers to produce documents, whether in ink, in oils, or in pastel, brought forth at mediumistic séances before the wondering eyes of untrained witnesses. And as it now has Branches in every country on this earth, Mr. Foulke, an ex-member wholly untrained in its

executive work and out of sympathy with its true mission, will evince more effrontery than he ever has before if he shall present himself for the suffrages of the members of a Society in which he is not even enrolled.

Fifth. Mr. Foulke's possession of any number of letters written to him by Mme. Blavatsky prior to her demise, offering him "leadership" or "succession," might please and interest himself, but can have no other effect on the corporate body of the Society. Let him preserve them or otherwise as he may see fit; they are utterly without bearing or even authority, and if in existence would only serve to show that she in her lifetime may have given him a chance to do earnest sincere work for a Society she had at heart, and that he neglected the opportunity, passing his time in idle, fantastic day-dreams.

Yours truly,
WILLIAM Q. JUDGE,
Gen. Sec'y. American Sec.

AUSTRALIA.

Brother Ivey writes from Hobart, Tasmania, that the branch has published a simple pamphlet on the general ideas of Theosophy and the Theosophical movement, and that it has brought them a large influx of visitors and enquirers.

THE SEPTENARY, A MATHEMATICAL DEMONSTRATION.—Mathematicians tell us that even before the formula for the Binomial Theorem was known, the early writers on Algebra had declared that the total number of ways of taking n things was $2^n - 1$, or, in other words, the combinations of n things taken 1 at a time, 2 at a time, 3 at a time, and so on. The proof is a simple example of mathematical induction, and it is easy to show empirically that if unity be added to the total number of ways of taking n things, the result is invariably 2^n. Thus if we take the three letters *a*, *b*, *c*, and form all the possible selections and prefix unity, we have: 1; *a*, *b*, *c*; *ab*, *ac*, *bc*; *abc*. Here the total number of symbols is 8, that is 2^3.

But $2^3 - 1 = 7$.

Thus we see that the "sum total" of the possible combinations of the three Hypostases, or Arasthâs, that are found in every religion, the Christian Trinity, the Hindu Trimûrti, and the Triads of the other great religions, taken singly, in pairs, and all together or synthetically, must in the nature of things be neither more nor less than SEVEN.

AT the recent meeting of the ninth International Congress of Orientalists there was produced a series of leaves of a book from the country of the Batak-Karos of Sumatra, on which was depicted, by pictures and by words, the story of a microbe. Incredible as it seems, this book, which is said to be at least 700 years old, proves that centuries before the alleged discoveries by Dr. Koch, a race, a section of which is anthropophagous, had discovered the *bacillus* and its development into an animal which caused contagious and infectious diseases. The Rev. J. Edkins, well known as a Chinese scholar, is preparing a paper on the subject. What microscopes could have existed among the Batak-Karos, will no doubt be explained. Ancient people seem not to have been so ignorant as Modern Science makes them, and the principles of the *Secret Doctrine* appear likely to be vindicated by the anthropology of the future.

Theosophical
AND
Mystic Publications.

THE THEOSOPHIST, for February, opens with a strong article by Colonel H. S. Olcott on "Asceticism." He lays great stress on the inutility of physical asceticism when the excesses of the mind remain unchecked, and speaks with much warmth of the hypocritical prudery of those who are not found out, though secretly guilty. The next paper, entitled "The Vârâha Avatâra of Vishnu," hardly touches the subject, but is apparently an introduction to a series of translations from Paurânic writings which treat of the matter. The author, A. Nîlakantha Shâstri, writes interestingly on the Purânas in general and their interpretation, and finishes with a short study on the Pranava, AUM, giving the correspondences of its component letters to four worlds and seven planes, and illustrating his idea with a useful diagram. C. J.'s third contribution to his "Outline of the 'Secret Doctrine'" next follows in the same shape as it has appeared in our own pages. "Exeter" provides some interesting notes on "The 'Ka' of the Ancient Egyptians," gleaned from a book entitled *Pharaohs, Fellahs and Explorers*, by that enthusiastic student of Egyptology, Miss Amelia B. Edwards. The authoress supposes that the Ka corresponds with the vital principle in the list of component parts of the human being, as believed in by the ancient Egyptians. The list—which does not profess to be a perfect one, for the composite being of man is only said to consist "at least" of six parts—is as follows: Khat, body; Ba, soul; Khou, intelligence; Khaibit, shadow; Ren, name; and Ka. In *The Secret Doctrine* (ii. 632, 633), H. P. B. gives Gerald Massey's list, in which the Ka does not occur, and also the list of Franz Lambert from *The Sphinx*, who identifies the Ka with the Kabalistic Nephesh. The latter writer brackets with this Ka the terms Astral Body, Evestrum (of Paracelsus) and Sidereal Man, and makes the Vital Force correspond to quite a different "principle." H. P. B. herself abstains from endorsing either category or giving the esoteric correspondences, and simply cites these authors to show that the division was septenary. S. E. Gopâlacharlu in his second contribution on that most important subject for the student of Occultism, "Mantras: their Nature and Uses," promises in the appendix which is to follow a chart giving the significations of the Bîja or seed forces latent in the fifty letters of the Sanskrit alphabet. The list has been laboriously compiled by our brother from eight or nine large Samhitâs (collections) of Occult works. The paper shows signs of an immense amount of research; and the collection of the curious information which it contains must be considered as an important contribution to a most obscure and difficult line of study, which will require to be dressed out in a more familiar terminology and a more scientific presentation before any but the very few in the West will have the faintest glimmering of its importance. H. Dhammapâla follows with an article on the "Vishuddhi Mârga," or Path of Purity, described as a "superb compendium of Buddhistic philosophy and metaphysics." This valuable fifth century Pâli MS. of Buddha Ghosha is entirely

unknown except to one or two European Orientalists who are aware of the synopsis of its contents. Funds are required for its translation; and when translated it will make several volumes as large as *The Secret Doctrine*. It is suggested that the "H. P. B. Memorial Fund" might come to the rescue, especially as its contents go far to corroborate and amplify her philosophical and ethical teaching. It is described in the preface as "the foremost encyclopædia of the philosophy of Buddha," and is especially valuable as containing his views on psychology. It consists of twenty-three chapters; and treats of ethics, philosophical asceticism, practical instruction for the development of psychic and spiritual powers, instructions regarding the various planes, on renunciation, on conscious concentration and the exercise of intellect, Samâdhi, and the various paths of knowledge. Two pages of translation are given as examples of its contents, and they breathe that same spirit of universal sympathy with all that lives and breathes which so many of us have learned to love in the pages of the *Voice of the Silence*. Dr. Pratt continues his study on "Elohistic Mysteries." Miad Hoyora Korahon writes a long article on his favourite subject called "African Magic," and criticizes the paper which appeared some time ago in our pages by a certain "Tau Tridelta." The number is concluded by an article by K. Nârâyana Svâmy Iyer on "Hindû Theories of the Pulse." He informs us that in the state of Travancore a "medical class has been opened on the old methods"; and there is no doubt that we have much to learn from the ancients about herbs and simples. The Hindû theory takes into consideration the Occult physiology of the subtle body as well as the gross frame, and there are many suggestive hints in the paper of our well-informed brother.

THE PATH, for February, is commenced by a contribution from Harij on "Mediumship and Abnormal Psychism," one more necessary note of warning in days when people build "Colleges" for the development of mediumship. Bryan Kinnavan writes on "Ireland" and its antiquity from the Occult point of view. Presumably Bryan is a "bhoy" himself. Next comes the first part of a story, entitled, "Professor Dean's Consultations." The Professor's young daughter sees things, which he does not. Mental derangement, thinks the Professor; persistent mendacity, says the parson; strabismus, says a famous oculist, requiring a delicate operation. The mother's heart of Mrs. Dean feels that the child is misunderstood, and the family Doctor will apparently set things right in Part II. In "Hidden Hints," W. Q. J. unearths a mysterious principle mentioned in *The Secret Doctrine* (i. 259). Ursula N. Gesterfeld, a well-known exponent of what its adherents call "Divine Science," combats the opinion of William Q. Judge in the January *Path*, on "Metaphysical Healing"; the Editor in a note shows that the writer does not touch his position or objections, a fact patent to every reader of the *Path*. People now-a-days "discover" what they call "Divine Science" and do not like to be told that they have ignorantly stolen the name and caricatured the practice of something to which centuries of the best minds of antiquity have raised imperishable monuments of learning and research and reverence. A word of warning on "The Brotherhood of the New Life" disposes of the pretensions of the Harris Community. "A Catechism of Brâhmanism," we fear, will not do much to throw light on the subject: we are told of certain ceremonies and of certain classifications, but not a word is breathed of why the former are observed, or how the latter are arrived at. Papers entitled, "The Synthesis of Occult Science" and "Lessons on the 'Secret Doctrine'," both of average merit, complete the articles. "Tea Table

Talk" brings to light another infant phenomenon; this time a male Sthûla Sharîra of three.

LE LOTUS BLEU has obtained a most distinguished contributor in the person of the veteran Orientalist, Emile Burnouf, who translates three Hymns of the *Rig Veda* (Nos. 162-164 of the first Mandala or Section), with notes. The translation of these Hymns is most valuable for the sake of comparison. For instance, the translation of M. Burnouf differs in many details from that of the late Dr. Wilson, and shows how difficult an undertaking such translation must be. That M. Burnouf had accomplished his task in a most sympathetic spirit is evidenced by his introduction, and we can do no better than re-translate a few verses of the Hymn to the Vishvadevas or Collective Deities, both to exemplify M. Burnouf's translation and to give an instance of the profound imagery and esotericism of the sacred *Rig*.

1.—Here is the little old priest who has a middle brother who devours; the third brother has his back moistened with *ghee;* here I have seen the Lord with seven sons;

2.—Seven horses are harnessed to a chariot with one wheel; a single horse with seven names drags it; it is a wheel with three naves, which never grows old, which never slackens, and on which all these worlds are carried.

3.—The seven who are mounted on this chariot with seven wheels, are drawn by seven horses; seven sisters together praise this chariot on which are placed seven cows.

4.—Who has seen his birth, the vertebrate which carries the invertebrates? The life of the earth, its blood, its soul; where, then (to take them)? Who can go to the sage to ask him this question?

5.—Pitiful, distinguishing nothing by the mind, I question the footprints of the God here planted; for the new-born calf the wise ones have stretched seven woofs to be filled up.

6.—Ignorant, I ask here even the wise sages, in order to know, not knowing: he who has condensed these six firmaments how under the form of the increate is he unique?

7.—Let here speak him who knows well the trace left by this winged dwarf; his cows give their milk from the head; clothing themselves with an envelope, they have drunk water with their feet.

8.—The Mother has helped the Father in the work of truth; for first of all his thought was united with him in his heart; in spite of herself, she receives the impregnating stream, she is infused with it; and the worshippers are full in its praise.

9.—The Mother has been harnessed to the yoke of the fecund cow; the new-born has been placed in its crib; the calf has lowed for the cow; he has recognized him who clothes all forms in the three stations.

10.—Bearing three mothers and three fathers by himself alone, he rose up; they did not forbid him; they utter above in the heaven a word which contains all knowledge, (but) which extends not everywhere.

11.—The wheel of truth, which has twelve spokes turns ever round the sky and does not wear itself out; O Agni, here are placed seven hundred and twenty twin sons.

And so on; a record of wisdom for him who has no matter which of the keys. The excellent study of *The Secret Doctrine* deals with Rounds, and Dr. Bonnejoy du Vexin continues his dietetical studies. Translations of "A United Buddhist World," the conclusion of "Divine Heartache," and the section in the *Key* on Reïncarnation, together with some capital questions and answers, bring *Le Lotus Bleu* well abreast with the best of our Theosophical magazines.

THE BUDDHIST contains some interesting remarks on Nirvâna, by T. B. Yatawara, who refers to the famous verse of the *Ratana Sutta:*

Are there any whose old (karma) has been destroyed, in whom no new (karma) has been produced, and whose hearts no longer cleave to future existence; they (are such as) have destroyed the seed of existence, and have no desire of birth. (Such) sensible persons are extinguished (blown out) like this lamp.

On which the writer commentates as follows:

The fire is compared to the whole circle of suffering; the wick to existence as an individual in the world of suffering, which encompasses life; the oil which feeds the wick to the oil of lust; the desire for re-birth to that which effects a union between the wick of existence and the flame of suffering. Now when the supply of oil fails this contact must cease, but the wick of existence is not on that account destroyed. Nirvâna,

then, is not necessarily the extinction of all existence. It is the extinction of birth into the world of suffering; that is, the extinction or annihilation of suffering. Hence it naturally follows that it is a happy existence unalloyed by suffering.

THEOSOPHICAL SIFTINGS, Vol. IV., No. 18, contains a most excellent paper by "Sapere Aude," entitled, "A Glance at the First Three Races of Mankind." Not only as a *résumé* of H.P.B.'s teaching is it capitally done, but also here and again the writer is carried away by the greatness of his subject to pen really powerful paragraphs, which depict most graphically the state of primeval mankind, according to the teachings of Esoteric Science. This is followed by an allegory by Ralph Lanesdale about "The Gardener and his Pupils." And a very beautiful allegory it is; and, what is more important, a true depiction of the present state of affairs and the Theosophical movement. The writer has felicitously avoided that *banalité*, which the modern allegory mostly rejoices in.

THE FORUM, No. 31, deals with the question as to what is permissible in the cure of disease by occult means. The answers of the Editor, W. Q. J. and C. F. W., make a very useful number. No. 32 gives some hints as to why H. P. B. apparently had trust in those who subsequently betrayed her confidence, and also deals with several other points of interest. L. A. L., however, does not tell us "what is going to hold the T. S. together, if it has no creed, no bond of obligation, and no supreme authority." This is probably because the protasis of the conditional sentence has been too readily accepted. The T. S. has a creed and a bond. Its creed is Brotherhood, and its bond is the obligation not to offend against the spirit of Brotherhood, no matter by what religion, philosophy, or science its members may have individually arrived at a conviction in their common creed.

THE VÂHAN of this month is remarkable for a long answer on the historical evidences of the existence of Jesus of Nazareth. The difficulty of the enquiry is shown by a number of quotations from those who have given much time to the study of the subject, and the editor issues a cordial invitation to those who have any knowledge on the matter to contribute their mite of information.

PAUSES, No. 5, in addition to the usual reprints, contains a paper by Jehangir Sorabji, which is interesting for many apposite quotations, of which the following is a specimen:

He who is tossed up and down by the waves of adversity will seldom be able to realize that, however unpalatable this training is, there certainly lies hidden therein the seed of the tree of knowledge. Laotze, the great occultist of China, said of himself that he saw the light at the village of Keühjin, or "Oppressed Benevolence," in the parish of Le or "Cruelty," in the district of K'oo or "Bitterness," in the state of T'soo or "Suffering." When Lord Krishna, after accomplishing his mission, was preparing to return to his Abode of Bliss, and was on the point of mounting his charger, Kuntî, the mother of Arjuna, rushed up to him, and stretching forth both her hands, besought him to grant her a parting gift. Being questioned what she wanted, the high-souled daughter of Bharatavarsha said: "O Krishna, never keep me and misery apart, for how else can I keep thee in my heart?"

ESTUDIOS TEOSÓFICOS, No. 7, of Series 2, contains a sensible article on "Theosophy and the Pain of Death," and also translations of Dr. Jerome A. Anderson's excellent paper on "Materialism, Agnosticism and Theosophy," of Mohini M. Chatterji's paper entitled "Theories in Comparative Mythology" from the old *Lotus;* and the continuation of "Through the Gates of Gold."

The first thirty-two pages of the translation of *Isis Unveiled* are in our hands and testify to the unflagging energy of our brother F. Montoliu. The translation contains the following loyal dedication:

Á Helena Petrovna Blavatsky
y
Á Su Memoria
Dedica la versión española de su ISIS UNVEILED, *con el cariño y agradecimiento profundos del discípulo al Mæstro.*
El Traductor.

THE PACIFIC THEOSOPHIST reaches us just late enough to make us a month behind-hand in our notices. No. 3 is mostly devoted to Mr. Snowden Ward's pamphlet "The A.B.C. of Theosophy," an excellent little booklet that is doing much useful work.

BRANCH WORK PAPERS. No. 13 of the Indian Section contains a capable paper by Bertram Keightley on "Modern Science and Occultism," and one of interest to students of Indian Philosophy on "Sound" by A.N.S. No. 24 of the American Section provides us with a short study by Alexander Fullerton in which Earth-life is compared to a school in a paper entitled "Earth an Academy."

PAMPHLETS. The Bombay T. S. publishes a useful pamphlet entitled "Madame Blavatsky and her Detractors; and the Verdict of those who knew her best." It consists of selections of passages from the articles in the Memorial Pamphlet.

W. Q. Judge's *Epitome of Theosophy* has been printed in Telugu translation. Both these pamphlets have an "Information for Enquirers" appended to them.

The Hobart T. S. has published a very useful summary, entitled "The Theosophical Society and Theosophy."

THE SANMARGA BODHINI, our Anglo-Telugu organ, enters on its second year of existence, and we wish it every success. The editor opposes with reason the opinion of Dr. G. Oppert delivered in a recent lecture, in which he contended that India was indebted to Greece for her arts and sciences. The learned doctor is somewhat *arriéré* in his views, but then he is a philologist. In an article on Freemasonry we learn that "the illiterate portion of Dravidians of Southern India characterize it as the 'Christian Church which beheads,' as it is traditionally current that those who reveal the secret of the Order will meet with ignominious death." *It fama per urbes et vires acquirit eundo* indeed!

NOTES AND QUERIES is an interesting little monthly conducted and published by S. C. and L. M. Gould, Manchester, N.H., U.S.A. It treats of folk-lore, mysticism, etc., and is full of strange information; the two numbers of this year contain articles on Theosophy.

Our Budget.

BOW CLUB.

	£	s.	d.
R. T. C. - - - - -	10	0	0
C. M. - - - - -	5	0	0
	£15	0	0

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LUCIFER.

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The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

MOTHER EARTH is just now contributing some remarkable pages to the volume of her past history. For nine years the Government of the United States has been digging in various parts of Western America, and it has brought to the surface and jointed together some most remarkable relics of the olden time. In Colorado large numbers of fossils have been found, among others the bones of titanosaurs, animals which grew to a length of sixty-five feet, and of iguanodons, which walked erect on their hind legs, with a strong tail as the completion of a tripod, and, with a height of from forty to fifty feet, browsed comfortably on treetops. A Wyoming brontosaurus, which had considerately left in the rock that hardened round it a perfect mould of one of its eyeballs, measured sixty feet in length and stood fifteen feet high. The mosasaurus, a swimming lizard, extended, on the lakes through which it swam, a length of eighty feet, while a flying dragon with a wing-spread of twenty-five feet is contributed as an inhabitant of air. Strange must the earth have looked in those far-off days, millions of years ago, and it is easy to see whence have come down the tales of terrible dragons and other monsters, lone survivors of an ancient past, the terror of pettier times. Gigantic vegetation clothed the earth when these gigantic animals flourished, and in those days the insignificant horsetail of our marshes was represented by towering Equisetaceæ, rearing haughty heads in air to some thirty feet of height. Those mighty animals and huge plants find their descendants to-day in petty lizards and birds, in low-growing ferns and lycopods. All living things have behind them gigantic ancestors. All? All except men, says Western Science.

* * *

And why not men also, an it please you? Why should man alone look back to no giant ancestry? When the titanosaurs cropped archaic Equisetum, was there no giant man to face the giant brute? There seems no reason to thus separate man in his physical evolution from the rest of Nature, and Eastern Science knows of no such irrational lacuna. It shews us man, vast as his surroundings, towering to a height of thirty feet and more, corresponding, as he ever has done, with the physical conditions around him. This view is supported by the giant tombs scattered all over the world, from Germany to Peru, by the mighty monoliths of Stonehenge, Carnac, and many another spot, to say nothing of the huge statues at Easter Island, or of universal human tradition. It is stated (*Occult World*, p. 67) that some huge ancient skeletons of men do yet exist, and we may hope that they will in due course emerge from their long retirement, as these huge animals are emerging now from theirs. Then, of course, everybody will say: Well, it is only what might have been expected; naturally with huge animals and plants there were huge men.

* * *

This stage of acceptance after denial has already been reached by Hypnotism, the name under which Western Science masks its retreat from the untenable position taken up against Mesmer at the close of the last century. No fairly educated person—putting aside such blindly prejudiced men as Dr. Hart—would now associate "Hypnotism and Humbug"; but the *volte-face* of the medical profession is really going a little too far. In France, as we know, the Government has forbidden soldiers to submit themselves to hypnotic treatment, and one can understand that a Government should endeavour to preserve its armed forces from an influence at once so insidious and so powerful. But in Belgium and, *mirabile dictu*, in the State of New York, attempts are being made to pass a law that none but "duly qualified physicians" shall be allowed to hypnotize. A "duly qualified physician" is not necessarily conversant with the action of the forces of which one of the lowest is now termed hypnotic; and remembering the history of this question, the impudence of bestowing on the medical profession the sole privilege of utilizing a natural force rises to the very sublime of audacity.

* * *

Not only did the medical profession, with a few notable exceptions, denounce the phenomena of Mesmer as fraud and chicanery, but it ruined the few members to be found in its ranks who were able enough and honest enough to re-assert and re-verify the facts

he demonstrated. And now, when the thickest heads have been penetrated by these same facts, the medical profession, forsooth, will obtain from the State the forbiddal of all practice of Mesmerism by the very people without whose patient persistence its ignorance would still remain unenlightened! For the sufficient ignorance which still blinds it makes it identify Mesmerism and Hypnotism, and it uses the latter word to cover both classes of phenomena, refusing to use the name Mesmerism, since that would carry with it the condemnation of history on medical bigotry.

* * *

The suggested legislation in New York proposes to punish as a misdemeanour public exhibitions of hypnotic phenomena, and the practice of hypnotism. As regards the first, it would be well to forbid public exhibitions, which are often disgusting and unseemly, and in any case deal with phenomena no more suited to public exhibition than dissections of dead bodies. In fact they are less suitable, for while public dissections would encourage a morbid and unwholesome love for physical ghastlinesses, they would be far less psychically mischievous than the results which follow, in many nervous organisms, on the vision of psychical dissections carried on by hypnotic methods. But to forbid a pure living and trained student to exercise the power of removing pain, because he or she did not happen to possess a licence to practise medicine, would be a monstrous abuse of power. What is more important, it would tend to keep "hypnotism" in the narrow materialistic groove along which it is driven by the ruthless French experimentalists, and would still further delay the understanding and control of the forces thus labelled, which, in their subtler and most beneficent workings, will never be mastered by the psychical vivisection of the Salpétrière.

* * *

I see in *Light* that Sir Edwin Arnold is going, or has gone, to India, to "arrange for the transference of the great temple [of Buddha Gayâ] to a commission drawn from all the chief Buddhist countries in Asia." It is only fair that it should be generally known that the attempt to replace the guardianship of this historical temple in Buddhist hands was initiated by an enthusiastic Buddhist member of the Theosophical Society, named Dhammapala, who threw his whole life into the apparently hopeless struggle to awake his co-religionists from their apathy, and to persuade them to rescue from neglectful and indifferent hands one of the most interesting spots connected with the life of Gautama, the Buddha. He has

travelled all over Ceylon and Hindûstan with this end in view, pleading and arguing everywhere, and is now in Burmah, carrying on the same work. Sir Edwin Arnold's famous name will doubtless overshadow that of this noble Buddhist devotee, but while the author of the *Light of Asia* may bear to its place in triumph the keystone of the arch, none the less will it have been the hands of Dhammapala that patiently laid the foundations without which the arch would never have been built at all.

* * *

I was shown the other day a curious and interesting article in a Swedish newspaper, which placed on record some of the strange lightning photographs the *modus operandi* of which is so little understood. Among them it mentions the imprinting on an altar-cloth in a church at Lagny, in 1689, of an impression of a mass-book lying on the altar. In 1847, at Lugano, a woman, struck by lightning, was found with the image of a flower, that was growing at her feet, printed on her body. In 1825, a sailor on deck of a vessel in the Adriatic had the number of the ship printed on his back. Between the popular observations of curious phenomena connected with electricity, and the scientific observations of some of the lower ethereal vibrations, some "occult phenomena" will not remain "occult" much longer!

* * *

Can the Ethiopian change his skin, the leopard his spots, or the Bishop his ecclesiastical bigotry? The Rev. Henry Cart, greatly daring, invited me to lecture on Theosophy in his Parish Hall, Camden Town. I do not know exactly the amount of church sanctity which surrounds a Parish Hall—a building not recognized, I think, by the formularies of the Established Church. Whatever the amount, it was too great to permit the ingress of anything so shocking as a lecture on the ancient Wisdom Religion; the Sunday School teachers threatened to resign, the choir shook their surplices in indignation, and finally the Right Reverend the Bishop of London interfered, and the doors of the Parish Hall were unceremoniously slammed in my face. Convinced by all this fuss that Theosophy, with its lessons of brotherly tolerance and of courteous respect for the opinions of all earnest men and women, must be sadly needed in Camden Town, I took a Public Hall in lieu of the Parish Hall, and, without the Bishop's permission, delivered the dreaded discourse.

* * *

Looking backwards into the Astral Light, I see some images, a little incongruous with the present day action of Dr. Temple, Bishop of London. I see a brave and thoughtful man penning a careful essay, critical and scholarly, in advance of the orthodox views of his time. I see it appear in a volume called *Essays and Reviews*, and I see the terrible storm that raged round that erudite Reviewer. I see the venerable figure of Dr. Pusey, rising in holy wrath; how he denounces the heretic, how he cries for his expulsion from the Church, how he uses argument, invective, sarcasm, to bring about a prosecution for heresy, the social ruin of the offender. But the Astral Light fades, and the light of common day in 1892 shows the ostracized heretic as the Lord Bishop of London, transformed into the twin-brother of Dr. Pusey. Verily, the wheel turns, and yesterday's heresy is to-day's orthodoxy. Theosophy is now heresy, but may the Theosophical Society perish ere any of its officials don the robe of the silencer of thought alien from his own.

* * *

Acting on the advice of some valued friends, I have been devising a scheme to make clear the points of agreement and of difference between thoughtful Theosophists and thoughtful Spiritualists, so that we might all see each other's ground, and either argue out our differences or amicably agree to differ. To this end, I drew up the following letter, and sent it to Mr. Stainton-Moses, Mr. A. R. Wallace, Professor Crookes, Miss Florence Marryat, and Mr. Theobald. On the side of the Theosophists, I invited the assistance of Countess Wachtmeister, Miss Emily Kislingbury, Herbert Burrows and G. R. S. Mead. Here is the letter:

LONDON, *March 28th, 1892.*

DEAR SIR,

It is proposed to hold a Symposium in *Lucifer* of a few representative Spiritualists and Theosophists, with a view of clearly defining the points of agreement and difference in the two Schools, with regard to superphysical phenomena. The following questions have been sketched, as a basis for the discussion; it is proposed that each taking part in the discussion shall begin by stating his position on these points, limiting the statement to about a thousand words; the following month, these statements can be criticized and discussed by the controversialists. I very cordially invite your assistance in the carrying out of this plan, which may help to clear away some regrettable misunderstandings.

PROPOSED QUESTIONS.

1. What do you understand by the word "Spirit"? Does it include all that survives the death of the Body, or do you distinguish between Mind and Spirit? *E.g.*, is the casting up of a line of figures an act performed by the Spirit?

2. To what agency do you attribute—

(*a*) The moving of physical objects.

(*b*) The materialization of human forms or parts of human forms.

(*c*) Automatic writing.

(*d*) Direct writing.

(*e*) Inspirational speaking.

(*f*) Speech during trance.

3. Do you think a disembodied Spirit—using the word Spirit as defined by you under 1—can communicate with persons in Earth-Life? If you distinguish between Mind and Spirit, will you state clearly what you think can communicate, and what you think cannot.

4. Do you consider that physical death separates at once the permanent and impermanent parts of man, or do you believe in any further disintegration, and if so, what?

5. In what does mediumship consist, in your opinion?

Will you kindly let me know, at your early convenience, whether you will take part in the proposed Symposium? MSS. should be in my hands by April 26th at latest.

Sincerely,

ANNIE BESANT.

This seems fairly to cover the moot points, and categorical statements by representative men and women on these would be of great interest. When these were published, the statements themselves could be criticized and fully discussed by both sides. Unfortunately, so far, things do not look promising. Up to the time of going to press four answers have reached me: Mr. Stainton-Moses is too ill, and Miss Florence Marryat too busy, to undertake extra work. Professor Crookes is too fully occupied with his scientific labours. One knows how heavily burdened are those who earnestly throw themselves into militant movements; so one cannot wonder, though one may be permitted to express regret. The famous naturalist takes other ground: he says:

PARKSTONE, DORSET,
March 31st, 1892.

DEAR MRS. BESANT,

I could very easily answer the questions you send, but I do not see what purpose it would serve. *Opinions* are of no value without stating the *evidence* on which they are founded. Again, the questions seem altogether one-sided, as none of them touch on the special teaching of Theosophy. Yet further, so few Spiritualists see *Lucifer* that the discussion would not reach them. It seems to me that to serve any useful purpose the questions should be so put as to bring out the crucial *differences* between Spiritualists and Theosophists. The *evidence* for each special doctrine should be summarized in the answers. And, lastly, arrangements should be made to have the whole discussion published in *Light* as well as in *Lucifer*.

Yours very faithfully,

ALFRED R. WALLACE.

If some other really representative Spiritualists were willing to help in elucidating the questions at issue, it might be possible to so

modify the discussion as to meet Mr. Wallace's views. Evidence could certainly be given when the positions are stated, and the questions were intended "to bring out the crucial differences between Spiritualists and Theosophists" *in the interpretation of phenomena the occurrence of which is recognized by both.* It would be easy to arrange for further discussion on other matters, if such discussion were desired.

* * *

Quite a little storm has arisen over the action of the Bishop of Exeter, Dr. Bickersteth, in confirming some idiots. The Bishop defends himself on the ground (1) that he did it before, (2) that idiots may be susceptible to spiritual things, (3) that infants are baptized. The second point is a curious one; the Bishop buttressed his position with the famous rhyme:

> What does silly Billy see?
> Three in One and One in Three,
> And One of the Three has died for me.

I imagine that a parrot might be taught to repeat this poem, but yet might hardly be regarded as a fit subject for confirmation. In confirmation, the Bishop claims to be the channel of the Holy Spirit, and an outsider would imagine that little spiritual benefit could be derived from the gift when the physical nature is so little able to respond to the promptings even of the intelligence. Driven by the exigencies of his position, the Bishop even suggested, apparently, that lack of sanity was not a bar to the understanding of religious truths: not on the whole a very well-considered line of argument.

* * *

The American Convention will feel a sore blank when the representative of Europe, G. R. S. Mead, rises, and no greeting from H. P. B. falls from his lips. Mine was the honourable duty of carrying her message last year, and well do I remember the densely crowded room, the upturned rows of eager expectant faces, to which I delivered that message—her last in her latest incarnation. As sentence after sentence fell on the listening ears through deepest silence, how the faces changed with the changing tones of the address; respect and love welling forth to the Teacher, inspiration caught from the message—the dullest could not but have felt how much she was honoured, how deeply revered. People wonder at the hold exercised by H. P. B. on the hearts and brains of those

whom she taught, at the singular sway of her fascination. There is the fact: let folk explain it as they may. Apart from her position in Occultism as Teacher, and the unique post she thus occupied alone and unchallenged in the Theosophical Society, some explanation of her influence may be found by those who contrast her large-hearted generosity with the narrow carpings of mediocre men and women, her courage with their timidity, her boldness in being herself with the conventionalities of their fashionable hypocrisies. She was essentially great, while most of us are essentially petty, and that is part of the explanation of the puzzle.

* * *

Some may have seen in the report of the Convention at Adyar a fear expressed by the President lest love and reverence for H. P. B. should run into idolatry, and so her very success should jeopardize her life-work. It is well always to be on our guard against a danger that has wrought much evil in the past, and not to feel too sure that we are beyond the perils which beset our neighbours. Idolatry is a weakness, to whomsoever offered, and H. P. B. was always swift to check any tendency in that direction. We could do her memory no worse disservice than to veil it in idolatrous fumes. On the other hand, hearty and loving recognition of a great soul, uncarping readiness to admire and to reverence a life of whole-hearted devotion to a noble ideal, tend to "purify the emotions" and to rouse ourselves to imitation, and these we need not be ashamed or afraid to give to Helena Petrovna Blavatsky. There are some—and I gladly and thankfully place myself among them—who owe to her more than life, to whom she showed the Light and opened the gateway of the Path. No gratitude can be too deep to give in return for this priceless gift, and if this gratitude takes the form of serving the Society she founded, and of spreading the truths for which she sacrificed her life, I do not think that even she, much as she shrank from personal homage, would have refused it. None the less, let us all remember that it is our duty to the Society—our duty as well as that of the President—to guard its freedom from any and all fetters, so that we may not let our love for the Founder lead us into narrowing the Society whose basis she made so broad.

The Ensouled Violin.

(Concluded from p. 20.)

IV.

FOR several days after this painful scene Franz was very ill, ill almost beyond recovery. The physician declared him to be suffering from brain fever and said that the worst was to be feared. For nine long days the patient remained delirious; and Klaus, who was nursing him night and day with the solicitude of the tenderest mother, was horrified at the work of his own hands. For the first time since their acquaintance began, the old teacher, owing to the wild ravings of his pupil, was able to penetrate into the darkest corners of that weird, superstitious, cold, and, at the same time, passionate nature; and—he trembled at what he discovered. For he saw that which he had failed to perceive before—Franz as he was in reality, and not as he seemed to superficial observers. Music was the life of the young man, and adulation was the air he breathed, without which that life became a burden; from the chords of his violin alone, Stenio drew his life and being, but the applause of men and even of Gods was necessary to its support. He saw unveiled before his eyes a genuine, artistic, *earthly* soul, with its divine counterpart totally absent, a son of the Muses, all fancy and brain poetry, but without a heart. While listening to the ravings of that delirious and unhinged fancy Klaus felt as if he were for the first time in his long life exploring a marvellous and untravelled region, a human nature not of this world but of some incomplete planet. He saw all this, and shuddered. More than once he asked himself whether it would not be doing a kindness to his "boy" to let him die before he returned to consciousness.

But he loved his pupil too well to dwell for long on such an idea. Franz had bewitched his truly artistic nature, and now old Klaus felt as though their two lives were inseparably linked together. That he could thus feel was a revelation to the old man; so he decided to save Franz, even at the expense of his own old, and, as he thought, useless life.

The seventh day of the illness brought on a most terrible crisis. For twenty-four hours the patient never closed his eyes, nor remained for a moment silent; he raved continuously during the whole time. His visions were peculiar, and he minutely described each. Fantastic, ghastly figures kept slowly swimming out of the penumbra of his small, dark room, in regular and uninterrupted procession, and he greeted

each by name as he might greet old acquaintances. He referred to himself as Prometheus, bound to the rock by four bands made of human intestines. At the foot of the Caucasian Mount the black waters of the river Styx were running. . . . . They had deserted Arcadia, and were now endeavouring to encircle within a seven-fold embrace the rock upon which he was suffering. . . .

"Wouldst thou know the name of the Promethean rock, old man?" he roared into his adopted father's ear . . . "Listen then, . . . its name is . . . called . . . Samuel Klaus. . . ."

"Yes, yes! . . " the German murmured disconsolately. "It is I who killed him, while seeking to console. The news of Paganini's magic arts struck his fancy too vividly. . . . Oh, my poor, poor boy!"

"Ha, ha, ha, ha!" The patient broke into a loud and discordant laugh. "Aye, poor old man, sayest thou? . . . So, so, thou art of poor stuff, anyhow, and wouldst look well only when stretched upon a fine Cremona violin! . . ."

Klaus shuddered, but said nothing. He only bent over the poor maniac, and with a kiss upon his brow, a caress as tender and as gentle as that of a doting mother, he left the sick-room for a few instants, to seek relief in his own garret. When he returned, the ravings were following another channel. Franz was singing, trying to imitate the sounds of a violin.

Toward the evening of that day, the delirium of the sick man became perfectly ghastly. He saw spirits of fire clutching at his violin. Their skeleton hands, from each finger of which grew a flaming claw, beckoned to old Samuel. . . . They approached and surrounded the old master, and were preparing to rip him open . . . him, "the only man on this earth who loves me with an unselfish, holy love, and . . . whose intestines can be of any good at all!" he went on whispering, with glaring eyes and demon laugh. . . .

By the next morning, however, the fever had disappeared, and by the end of the ninth day Stenio had left his bed, having no recollection of his illness, and no suspicion that he had allowed Klaus to read his inner thought. Nay; had he himself any knowledge that such a horrible idea as the sacrifice of his old master to his ambition had ever entered his mind? Hardly. The only immediate result of his fatal illness was, that as, by reason of his vow, his artistic passion could find no issue, another passion awoke, which might avail to feed his ambition and his insatiable fancy. He plunged headlong into the study of the Occult Arts, of Alchemy and of Magic. In the practice of Magic the young dreamer sought to stifle the voice of his passionate longing for his, as he thought, for ever-lost violin. . . . .

Weeks and months passed away, and the conversation about Paganini was never resumed between the master and the pupil. But

a profound melancholy had taken possession of Franz, the two hardly exchanged a word, the violin hung mute, chordless, full of dust, in its habitual place. It was as the presence of a soulless corpse between them.

The young man had become gloomy and sarcastic, even avoiding the mention of music. Once, as his old professor, after long hesitation, took out his own violin from its dust-covered case and prepared to play, Franz gave a convulsive shudder, but said nothing. At the first notes of the bow, however, he glared like a madman, and rushing out of the house, remained for hours, wandering in the streets. Then old Samuel in his turn threw his instrument down, and locked himself up in his room till the following morning.

One night as Franz sat, looking particularly pale and gloomy, old Samuel suddenly jumped from his seat, and after hopping about the room in a magpie fashion, approached his pupil, imprinted a fond kiss upon the young man's brow, and squeaked at the top of his shrill voice:

"Is it not time to put an end to all this?" . . .

Whereupon, starting from his usual lethargy, Franz echoed, as in a dream:

"Yes, it is time to put an end to this."

Upon which the two separated, and went to bed.

On the following morning, when Franz awoke, he was astonished not to see his old teacher in his usual place to greet him. But he had greatly altered during the last few months, and he at first paid no attention to his absence, unusual as it was. He dressed and went into the adjoining room, a little parlour where they had their meals, and which separated their two bedrooms. The fire had not been lighted since the embers had died out on the previous night, and no sign was anywhere visible of the professor's busy hand in his usual housekeeping duties. Greatly puzzled, but in no way dismayed, Franz took his usual place at the corner of the now cold fire-place, and fell into an aimless reverie. As he stretched himself in his old arm-chair, raising both his hands to clasp them behind his head in a favourite posture of his, his hand came into contact with something on a shelf at his back; he knocked against a case, and brought it violently on the ground.

It was old Klaus' violin-case that came down to the floor with such a sudden crash that the case opened and the violin fell out of it, rolling to the feet of Franz. And then the chords, striking against the brass fender emitted a sound, prolonged, sad and mournful as the sigh of an unrestful soul; it seemed to fill the whole room, and reverberated in the head and the very heart of the young man. The effect of that broken violin-string was magical.

"Samuel!" cried Stenio, with his eyes starting from their sockets, and an unknown terror suddenly taking possession of his whole being. "Samuel! what has happened? . . . My good, my dear old master!"

he called out, hastening to the professor's little room, and throwing the door violently open. No one answered, all was silent within.

He staggered back, frightened at the sound of his own voice, so changed and hoarse it seemed to him at this moment. No reply came in response to his call. Naught followed but a dead silence. . . . that stillness which, in the domain of sounds, usually denotes death. In the presence of a corpse, as in the lugubrious stillness of a tomb, such silence acquires a mysterious power, which strikes the sensitive soul with a nameless terror. . . . The little room was dark, and Franz hastened to open the shutters.

. . . . . .

Samuel was lying on his bed, cold, stiff, and lifeless. . . . . At the sight of the corpse of him who had loved him so well, and had been to him more than a father, Franz experienced a dreadful revulsion of feeling, a terrible shock. But the ambition of the fanatical artist got the better of the despair of the man, and smothered the feelings of the latter in a few seconds.

A note bearing his own name was conspicuously placed upon a table near the corpse. With trembling hand, the violinist tore open the envelope, and read the following:

MY BELOVED SON, FRANZ,

When you read this, I shall have made the greatest sacrifice, that your best and only friend and teacher could have accomplished for your fame. He, who loved you most, is now but an inanimate lump of clay. Of your old teacher there now remains but a clod of cold organic matter. I need not prompt you as to what you have to do with it. Fear not stupid prejudices. It is for your future fame that I have made an offering of my body, and you would be guilty of the blackest ingratitude were you now to render useless this sacrifice. When you shall have replaced the chords upon your violin, and these chords a portion of my own self, under your touch it will acquire the power of that accursed sorcerer, all the magic voices of Paganini's instrument. You will find therein my voice, my sighs and groans, my song of welcome, the prayerful sobs of my infinite and sorrowful sympathy, my love for you. And now, my Franz, fear nobody! Take your instrument with you, and dog the steps of him who filled our lives with bitterness and despair! . . . Appear in every arena, where, hitherto, he has reigned without a rival, and bravely throw the gauntlet of defiance in his face. O Franz! then only wilt thou hear with what a magic power the full notes of unselfish love will issue forth from thy violin. Perchance, with a last caressing touch of its chords, thou wilt remember that they once formed a portion of thine old teacher, who now embraces and blesses thee for the last time. SAMUEL.

Two burning tears sparkled in the eyes of Franz, but they dried up instantly. Under the fiery rush of passionate hope and pride, the two orbs of the future magician-artist, riveted to the ghastly face of the dead man, shone like the eyes of a demon.

Our pen refuses to describe that which took place on that day, after the legal inquiry was over. As another note, written with the view of

satisfying the authorities, had been prudently provided by the loving care of the old teacher, the verdict was, "Suicide from causes unknown"; after this the coroner and the police retired, leaving the bereaved heir alone in the death-room, with the remains of that which had once been a living man.

. . . . . .

Scarcely a fortnight had elapsed from that day, ere the violin had been dusted, and four new, stout strings had been stretched upon it. Franz dared not look at them. He tried to play, but the bow trembled in his hand like a dagger in the grasp of a novice-brigand. He then determined not to try again, until the portentous night should arrive, when he should have a chance of rivalling, nay, of surpassing, Paganini.

The famous violinist had meanwhile left Paris, and was giving a series of triumphant concerts at an old Flemish town in Belgium.

V.

One night, as Paganini, surrounded by a crowd of admirers, was sitting in the dining-room of the hotel at which he was staying, a visiting card, with a few words written on it in pencil, was handed to him by a young man with wild and staring eyes.

Fixing upon the intruder a look which few persons could bear, but receiving back a glance as calm and determined as his own, Paganini slightly bowed, and then dryly said:

"Sir, it shall be as you desire. Name the night. I am at your service."

On the following morning the whole town was startled by the appearance of bills posted at the corner of every street, and bearing the strange notice:

On the night of . . . , at the Grand Theatre of . . . , and for the first time, will appear before the public, Franz Stenio, a German violinist, arrived purposely to throw down the gauntlet to the world-famous Paganini and to challenge him to a duel—upon their violins. He purposes to compete with the great "virtuoso" in the execution of the most difficult of his compositions. The famous Paganini has accepted the challenge. Franz Stenio will play, in competition with the unrivalled violinist, the celebrated "Fantaisie Caprice" of the latter, known as "The Witches."

The effect of the notice was magical. Paganini, who, amid his greatest triumphs, never lost sight of a profitable speculation, doubled the usual price of admission, but still the theatre could not hold the crowds that flocked to secure tickets for that memorable performance

. . . . . .

At last the morning of the concert day dawned, and the "duel" was in every one's mouth. Franz Stenio, who, instead of sleeping, had

passed the whole long hours of the preceding midnight in walking up and down his room like an encaged panther, had, toward morning, fallen on his bed from mere physical exhaustion. Gradually he passed into a death-like and dreamless slumber. At the gloomy winter dawn he awoke, but finding it too early to rise he fell asleep again. And then he had a vivid dream—so vivid indeed, so life-like, that from its terrible realism he felt sure that it was a vision rather than a dream.

He had left his violin on a table by his bedside, locked in its case, the key of which never left him. Since he had strung it with those terrible chords he never let it out of his sight for a moment. In accordance with his resolution he had not touched it since his first trial, and his bow had never but once touched the human strings, for he had since always practised on another instrument. But now in his sleep he saw himself looking at the locked case. Something in it was attracting his attention, and he found himself incapable of detaching his eyes from it. Suddenly he saw the upper part of the case slowly rising, and, within the chink thus produced, he perceived two small, phosphorescent green eyes—eyes but too familiar to him—fixing themselves on his, lovingly, almost beseechingly. Then a thin, shrill voice, as if issuing from these ghastly orbs—the voice and orbs of Samuel Klaus himself—resounded in Stenio's horrified ear, and he heard it say:

"Franz, my beloved boy. . . . Franz, I cannot, no, *I cannot* separate myself from . . . . *them!*"

And "they" twanged piteously inside the case.

Franz stood speechless, horror-bound. He felt his blood actually freezing, and his hair moving and standing erect on his head. . . .

"It's but a dream, an empty dream!" he attempted to formulate in his mind.

"I have tried my best, Franzchen. . . . I have tried my best to sever myself from these accursed strings, without pulling them to pieces . . . ." pleaded the same shrill, familiar voice. "Wilt thou help me to do so? . . ."

Another twang, still more prolonged and dismal, resounded within the case, now dragged about the table in every direction, by some interior power, like some living, wriggling thing, the twangs becoming sharper and more jerky with every new pull.

It was not for the first time that Stenio heard those sounds. He had often remarked them before—indeed, ever since he had used his master's viscera as a footstool for his own ambition. But on every occasion a feeling of creeping horror had prevented him from investigating their cause, and he had tried to assure himself that the sounds were only a hallucination.

But now he stood face to face with the terrible fact, whether in dream or in reality he knew not, nor did he care, since the hallucination—if hallucination it were—was far more real and vivid than any

reality. He tried to speak, to take a step forward; but, as often happens in nightmares, he could neither utter a word nor move a finger. . . . . He felt hopelessly paralyzed.

The pulls and jerks were becoming more desperate with each moment, and at last something inside the case snapped violently. The vision of his Stradivarius, devoid of its magical strings, flashed before his eyes throwing him into a cold sweat of mute and unspeakable terror.

He made a superhuman effort to rid himself of the incubus that held him spell-bound. But as the last supplicating whisper of the invisible Presence repeated:

"Do, oh, do . . . . help me to cut myself off——"

Franz sprang to the case with one bound, like an enraged tiger defending its prey, and with one frantic effort breaking the spell.

"Leave the violin alone, you old fiend from hell!" he cried, in hoarse and trembling tones.

He violently shut down the self-raising lid, and while firmly pressing his left hand on it, he seized with the right a piece of rosin from the table and drew on the leather-covered top the sign of the six-pointed star—the seal used by King Solomon to bottle up the rebellious djins inside their prisons.

A wail, like the howl of a she-wolf moaning over her dead little ones, came out of the violin-case:

"Thou art ungrateful . . . very ungrateful, my Franz!" sobbed the blubbering "spirit-voice." "But I forgive . . . for I still love thee well. Yet thou canst not shut me in . . . boy. Behold!"

And instantly a grayish mist spread over and covered case and table, and rising upward formed itself first into an indistinct shape. Then it began growing, and as it grew, Franz felt himself gradually enfolded in cold and damp coils, slimy as those of a huge snake. He gave a terrible cry and—awoke; but, strangely enough, not on his bed, but near the table, just as he had dreamed, pressing the violin case desperately with both his hands.

"It was but a dream, . . after all," he muttered, still terrified, but relieved of the load on his heaving breast.

With a tremendous effort he composed himself, and unlocked the case to inspect the violin. He found it covered with dust, but otherwise sound and in order, and he suddenly felt himself as cool and as determined as ever. Having dusted the instrument he carefully rosined the bow, tightened the strings and tuned them. He even went so far as to try upon it the first notes of the "Witches"; first cautiously and timidly, then using his bow boldly and with full force.

The sound of that loud, solitary note—defiant as the war trumpet of a conqueror, sweet and majestic as the touch of a seraph on his golden harp in the fancy of the faithful—thrilled through the very soul

of Franz. It revealed to him a hitherto unsuspected potency in his bow, which ran on in strains that filled the room with the richest swell of melody, unheard by the artist until that night. Commencing in uninterrupted *legato* tones, his bow sang to him of sun-bright hope and beauty, of moonlit nights, when the soft and balmy stillness endowed every blade of grass and all things animate and inanimate with a voice and a song of love. For a few brief moments it was a torrent of melody, the harmony of which, "tuned to soft woe," was calculated to make mountains weep, had there been any in the room, and to soothe

. . . . even th' inexorable powers of hell,

the presence of which was undeniably felt in this modest hotel room. Suddenly, the solemn *legato* chant, contrary to all laws of harmony, quivered, became *arpeggios*, and ended in shrill *staccatos*, like the notes of a hyena laugh. The same creeping sensation of terror, as he had before felt, came over him, and Franz threw the bow away. He had recognized the familiar laugh, and would have no more of it. Dressing, he locked the bedevilled violin securely in its case, and, taking it with him to the dining-room, determined to await quietly the hour of trial.

VI.

The terrible hour of the struggle had come, and Stenio was at his post—calm, resolute, almost smiling.

The theatre was crowded to suffocation, and there was not even standing room to be got for any amount of hard cash or favouritism. The singular challenge had reached every quarter to which the post could carry it, and gold flowed freely into Paganini's unfathomable pockets, to an extent almost satisfying even to his insatiate and venal soul.

It was arranged that Paganini should begin. When he appeared upon the stage, the thick walls of the theatre shook to their foundations with the applause that greeted him. He began and ended his famous composition "The Witches" amid a storm of cheers. The shouts of public enthusiasm lasted so long that Franz began to think his turn would never come. When, at last, Paganini, amid the roaring applause of a frantic public, was allowed to retire behind the scenes, his eye fell upon Stenio, who was tuning his violin, and he felt amazed at the serene calmness, the air of assurance, of the unknown German artist.

When Franz approached the footlights, he was received with icy coldness. But for all that, he did not feel in the least disconcerted. He looked very pale, but his thin white lips wore a scornful

smile as response to this dumb unwelcome. He was sure of his triumph.

At the first notes of the prelude of "The Witches" a thrill of astonishment passed over the audience. It was Paganini's touch, and —it was something more. Some—and they were the majority—thought that never, in his best moments of inspiration, had the Italian artist himself, in executing that diabolical composition of his, exhibited such an extraordinary diabolical power. Under the pressure of the long muscular fingers of Franz, the chords shivered like the palpitating intestines of a disembowelled victim under the vivisector's knife. They moaned melodiously, like a dying child. The large blue eye of the artist, fixed with a satanic expression upon the sounding-board, seemed to summon forth Orpheus himself from the infernal regions, rather than the musical notes supposed to be generated in the depths of the violin. Sounds seemed to transform themselves into objective shapes, thickly and precipitately gathering as at the evocation of a mighty magician, and to be whirling around him, like a host of fantastic, infernal figures, dancing the witches' "goat dance." In the empty depths of the shadowy background of the stage, behind the artist, a nameless phantasmagoria, produced by the concussion of unearthly vibrations, seemed to form pictures of shameless orgies, of the voluptuous hymens of a real witches' Sabbat. . . . . A collective hallucination took hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible horror, they sat spell-bound, and unable to break the spell of the music by the slightest motion. They experienced all the illicit enervating delights of the paradise of Mahommed, that come into the disordered fancy of an opium-eating Mussulman, and felt at the same time the abject terror, the agony of one who struggles against an attack of *delirium tremens*. . . . . Many ladies shrieked aloud, others fainted, and strong men gnashed their teeth in a state of utter helplessness. . .

Then came the *finale*. Thundering uninterrupted applause delayed its beginning, expanding the momentary pause to a duration of almost a quarter of an hour. The bravos were furious, almost hysterical. At last, when after a profound and last bow, Stenio, whose smile was as sardonic as it was triumphant, lifted his bow to attack the famous *finale*, his eye fell upon Paganini, who, calmly seated in the manager's box, had been behind none in zealous applause. The small and piercing black eyes of the Genoese artist were riveted to the Stradivarius in the hands of Franz, but otherwise he seemed quite cool and unconcerned. His rival's face troubled him for one short instant, but he regained his self-possession and, lifting once more his bow, drew the first note.

Then the public enthusiasm reached its acme, and soon knew no bounds. The listeners heard and saw indeed. The witches' voices

resounded in the air, and beyond all the other voices, one voice was heard—

> Discordant, and unlike to human sounds;
> It seem'd of dogs the bark, of wolves the howl;
> The doleful screechings of the midnight owl;
> The hiss of snakes, the hungry lion's roar;
> The sounds of billows beating on the shore;
> The groan of winds among the leafy wood,
> And burst of thunder from the rending cloud;—
> 'Twas these, all these in one. . . . .

The magic bow was drawing forth its last quivering sounds—famous among prodigious musical feats—imitating the precipitate flight of the witches before bright dawn; of the unholy women saturated with the fumes of their nocturnal Saturnalia, when—a strange thing came to pass on the stage. Without the slightest transition, the notes suddenly changed. In their aerial flight of ascension and descent, their melody was unexpectedly altered in character. The sounds became confused, scattered, disconnected . . . . and then—it seemed from the sounding-board of the violin—came out squeaking, jarring tones, like those of a street Punch, screaming at the top of a senile voice:

"Art thou satisfied, Franz, my boy? . . . . Have not I gloriously kept my promise, eh?"

The spell was broken. Though still unable to realize the whole situation, those who heard the voice and the Punchinello-like tones, were freed, as by enchantment, from the terrible charm under which they had been held. Loud roars of laughter, mocking exclamations of half-anger and half-irritation were now heard from every corner of the vast theatre. The musicians in the orchestra, with faces still blanched from weird emotion, were now seen shaking with laughter, and the whole audience rose, like one man, from their seats, unable yet to solve the enigma; they felt, nevertheless, too disgusted, too disposed to laugh to remain one moment longer in the building.

But suddenly the sea of moving heads in the stalls and the pit became once more motionless, and stood petrified as though struck by lightning. What all saw was terrible enough—the handsome though wild face of the young artist suddenly aged, and his graceful, erect figure bent down, as though under the weight of years; but this was nothing to that which some of the most sensitive clearly perceived. Franz Stenio's person was now entirely enveloped in a semi-transparent mist, cloud-like, creeping with serpentine motion, and gradually tightening round the living form, as though ready to engulf him. And there were those also who discerned in this tall and ominous pillar of smoke a clearly-defined figure, a form showing the unmistakable outlines of a grotesque and grinning, but terribly awful-looking old man, whose

viscera were protruding and the ends of the intestines stretched on the violin.

Within this hazy, quivering veil, the violinist was then seen, driving his bow furiously across the human chords, with the contortions of a demoniac, as we see them represented on mediæval cathedral paintings!

An indescribable panic swept over the audience, and breaking now, for the last time, through the spell which had again bound them motionless, every living creature in the theatre made one mad rush towards the door. It was like the sudden outburst of a dam, a human torrent, roaring amid a shower of discordant notes, idiotic squeakings, prolonged and whining moans, cacophonous cries of frenzy, above which, like the detonations of pistol shots, was heard the consecutive bursting of the four strings stretched upon the sound-board of that bewitched violin.

. . . . . .

When the theatre was emptied of the last man of the audience, the terrified manager rushed on the stage in search of the unfortunate performer. He was found dead and already stiff, behind the footlights, twisted up into the most unnatural of postures, with the "catguts" wound curiously around his neck, and his violin shattered into a thousand fragments. . . .

When it became publicly known that the unfortunate would-be rival of Niccolo Paganini had not left a cent to pay for his funeral or his hotel-bill, the Genoese, his proverbial meanness notwithstanding, settled the hotel-bill and had poor Stenio buried at his own expense.

He claimed, however, in exchange, the fragments of the Stradivarius—as a memento of the strange event.

WISE WORDS FROM SENECA.—True liberty is our goal, and to win it we must be wisdom's servants. That is the paradox; liberty is service—to no human lord, but to great ideas, which deliver from lusts and fears. (Ep. lxxv.)

The hurtful being is as weak as the being that can be hurt. Absolute liberty is when we fear neither men nor gods; when we have no base and no excessive desires; when we have the greatest authority over ourselves; when we have become our own man. We must feel ourselves too great and born for greater things than to be bondmen to our bodies. (Ep. lxv.)

You may stealthily find heaven from any corner by a leap and a bound. Do but arise and make yourself worthy of God. (Ep. xxxi.)

A brave and wise man ought not to flee, but to march forth from life. (Ep. xxiv.)

Vasudevamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 55.)

Varunaka II.

OM! In this second chapter are described the four moving considerations of Vedânta. Now what are the four moving considerations? They are the subject, the object, the relationship and the qualified person. What is the subject of Vedânta? It is Brahman. What is its object? Emancipation. What is the relationship? It is that which exists between the described and the describer, or the known and the knower. Who is the qualified person? He is a fit person who is possessed of the undermentioned four qualifications. Just as Brâhmans alone are competent to perform the sacrifice called Brihaspati Savana (Jupiter Sacrifice), and Kshatriyas (or warrior class) alone the sacrifice called Râja Sûya,[1] so also those alone are competent to study Vedânta who are possessed of the undermentioned four means of salvation. Now what are these four means? They are (1) the discrimination of the real from the non-real; (2) indifference to the fruits of one's actions, both in this world and hereafter; (3) the six, beginning with Sama (mental restraint); (4) an intense longing after emancipation. The first is the knowledge that Brahman alone is real and the universe unreal—which knowledge one derives intuitively after a careful study of the Shrutis *(Vedas)*, Smritis, *Purânas* and others. The second is that (practical) indifference generated in one—towards flowers, sandal, women and other objects of enjoyment of this world, as well as celestial nymphs and other objects of enjoyment of the higher world, such as Svarga (Devachan) etc.—who considers them in the same light as the food vomited by a dog, or as human offal or voiding, on account of the ephemeral character of both the above pleasures. The third is the six qualities Sama, Dama, Uparati, Titikshâ, Samâdhâna and Shraddhâ.

(1) What is Sama? It is the not allowing the mind to engage in any act other than Shravana, etc. (listening to or reading the discourse of spirit, etc.), and the concentration of it on Âtmâ (the Self), the object of Shravana, etc.

(2) What is Dama? It is the (bodily) subjugation (of the functions) of the organs of sense and action.

(3) What is Uparati? It is Sannyâsa (renunciation), or the doing

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[1] This is celebrated by kings to denote their undisputed sovereignty over all others.

of Karmas without any desire for the fruits thereof, or abstention from such Karmas.

(4) What is Titikshâ? It is the patient endurance of, or the bearing with indifference, heat and cold, and such other opposites, which are brought about by the past Karma now undergone in this life.

(5) What is Samâdhâna? It is the (serene) concentration of the mind on such acts as conduce to Shravana and the rest (without letting them wander to objects of desire).

(6) What is Shraddhâ? It is the strong faith in the words of one's Guru and of the Vedântas.

The fourth (or mumukshâ) is that intense desire of one who wishes to give up all objects of desire, in order to liberate himself from the pains of mundane existence, similar to that desire of a person who, being in the midst of his house in conflagration, endeavours to escape from the fire and thus save his body from being burnt, leaving his wife, children, etc., to shift for themselves.

Though some persons in this world possess the first qualification, viz., the discrimination of the real from the non-real, yet for the practical following of it, the second, viz., indifference to the fruits of one's actions, both here and hereafter, is said to be necessary to them. Even with the possession of these two, as some Rishis have anger, etc. (the third, viz.), Sama and other qualities are prescribed. As even with the possession of these three qualifications, Jñâna (divine intuitive wisdom) is not found in those persons who contemplate with devotion on Ishvara, therefore the last, viz., intense desire for salvation, should be developed. A person thus qualified having taken the sacred fuel in his hand in proof of his allegiance (to a Guru) should prostrate himself before a good spiritual teacher, and with reverence and modesty should address him thus: "O Lord! O holy one! O Guru! who is Jîva (the Ego)? Who is Îshvara (the Lord)? Of what nature is the Universe? Whence do these three arise? And how can we get rid of this worldly existence?" In this context the following passages of the Shrutis (*Vedas*) might be quoted. The Brâhman having examined one after another the worlds that are acquired through Karma, becomes disgusted with them. He says: "One cannot be freed from Karma through Karma. To understand it rightly he should approach with the sacred fuel in his hand a Guru, who is well-versed in the *Vedas* and who is a contemplator of Brahman." Also the following lines from the *Bagavad Gîtâ* might be quoted in this connection: "Learn it by prostrations to the Guru, by questioning him and by serving him."

The good Guru, on being interrogated thus by his disciple, should be pleased to explain to him the differences between Jîva, Îshvara and the Universe, differentiated through Sattva, Rajas and Tamas qualities, and should initiate him into the mysteries of the nature of Atmâ as plainly as the fruit Piluluka Euphorbia in the palm of the hand. It

should be borne in mind that these four means of salvation accrue to a person who qualifies himself thus only, after many births, through the ripening of the virtuous actions committed by him during those lives and through the grace of Îshvara. A Guru who thus imparts to his disciple the knowledge of the Spiritual Truths should be considered as Îshvara (the Lord) himself. There is no doubt whatever that he who from the teachings of such a Guru cognizes, after full enquiry, the identity of Jîva (the Ego) and Îshvara (the Lord) is an emancipated person.

VARUNAKA III.

What is this Universe composed of? Atmâ (Spirit or Self) and Non-Atmâ (Matter). No doubt need be entertained as to Atmâ being *in* the universe, when, in fact, it is *above*[1] it. As the Universe is composed of (objects of) consciousness and non-consciousness (mixed together), as Âtmâ is consciousness itself, and as without Âtmâ the Universe does not exist, therefore existence must be predicated of Âtmâ as being *in* the Universe.

Then what is meant by (objects of) consciousness and non-consciousness? All these objects that have locomotion are of the former class, while those that are fixed are of the latter class. While these two are several and many, how can the universe be said to be twofold (only)? Because Non-Atmâ is one only; but then it manifests itself as many through its effects. So also Âtmâ is one; but it manifests itself as many Jîvas (Egos), and many Îshvaras (Lords) through the vehicle of the effects of Non-Âtmâ. Then comes the question: how is it that the one Îshvara appears as many like Jîvas? This conception of Îshvara as many, arose only through the several images of Shiva, Vishnu, etc. (that were worshipped), in sacred places and houses. Can Îshvaraship be predicated of idols made of earth, stone, etc.? Yes. Else why should people expend large sums of money on account of such idols and do pûjâ (worship) by anointing and giving offerings to them. The fact that non-Hindûs do not worship such idols is no argument relevant to the present question. It is only those cases of persons that have faith in these that should be taken (into account) as an example. To those persons that entertain the conception that Âtmâ is this body alone, which is the receptacle of the foulest offal, voiding, etc., there is nothing sinful or wrong in considering as Îshvara the images which are very pure (physically as well as magnetically). Thus Non-Âtmâ through its effects appears as many, as also does Âtmâ through the vehicle of the effects of Non-Âtmâ. They may be exemplified thus. This earth through the modification of its effects appears in different forms, such as mountain, tree, tower, wall, granary, house, monastery, pot, and other earthen vessels. The one Âkâsha, on entering the

[1] "Above" is not with reference to locality, but with reference to state.

vehicles formed by the modifications of the earth (such as pot, house, etc.), is known as pot Akâsha, house Âkâsha, etc. Similarly Non-Atmâ, which is no other than Mûlaprakriti (Primordial Matter), seems to be many through the several modifications of its effects. So also does Atmâ, though one, seem to enter the many bodies, its vehicles, and go by the many names of Deva, Man, Râma, Krishna, Brâhman, Kshatriya, Vaishya, Shûdra, cow, birds, worm, insects and others. These are illustrations from the standpoint of Avachchhinna (or discontinuity).[1]

Now as to the standpoint of Prativimba (reflection). Just as the one water appears manifold as ocean, rivers, ponds, well, vessel and others, so also Non-Âtmâ manifests itself as many. In the ocean, etc., the one sun is reflected as many. So also Âtmâ manifests itself as many, having reflected itself in the internal organ (or the lower mind) of the bodies of all beings. What we can infer from these two illustrations is this: Just as coldness, mobility and other properties of water, do not affect the sun that is reflected in it, so also the modifications of the internal organ, viz., agency and enjoyment, affect not Atmâ, the reflector, but only the reflected consciousness in the internal organ. Therefore it is only Jîvâtmâ (the Ego, or the lower self) that is Paramâtmâ (the Higher Self), and *vice versâ*. Paramâtmâ is Jîvâtmâ, just as the Akâsha in the pot is no other than the all-pervading Âkâsha and *vice versâ*.

As Jîvâtmâ is illusory, and as illusion implies something false, how can Paramâtmâ which is real and Jîvâtmâ (which is unreal) be said to be identical? There are three kinds of Jîvas, Paramârthika (the real), Vyavakârika (the worldly or the phenomenal), and Pratibhâsika (the reflected). These Jîvas preside respectively over (Sushupti) the dreamless sleeping, (Jagrata) the waking and (Svapna) the dreaming states. Like the ephemeral appearance of waves in water and foam in waves, so the Vyavakârika Jîva manifests itself (arising) from Paramârthika Jîva and the Pratibhâsika Jîva from Vyavakârika Jîva. Taste, fluidity and cold, which are the properties of water, manifest themselves as waves, and through waves as foam. Similarly the characteristics of Sat (Be-ness), Chit (Consciousness) and Ânanda (Bliss) of the undifferentiated Paramârthika manifest themselves in Vyavakârika, and through Vyavakârika in Pratibhâsika. Just as foam does not exist in the absence of waves, and waves do not exist in the absence of water, and as (of them) water alone is real, so also Pratibhâsika does not exist in the absence of Vyavakârika, and Vyavakârika does not exist in the absence of Paramârthika (which is real). Therefore like the Akâsha in the pot, that is no other than the all-pervading

[1] In logic this means: "Separated or excluded from all other things by the properties predicated of a thing as peculiar to itself" (Apte's *Dictionary*).

Akâsha, it is the final conclusion of the Vedânta that the undifferentiated Paramârthika is no other than Paramâtmâ (the Higher Self).

Thus, one who having separated—through the sacred sentences (of the *Vedas)*, "It is not this, it is not this"—the undifferentiated Paramârthika from the body composed of the five sheaths, and having identified that Paramârthika with "I," cognizes through direct intuitive perception the fact, "I am no other than that undifferentiated Brahman," after a thorough study of the Shrutis *(Vedas)* and Smritis, and through logic and firm conviction, he is beyond doubt the all-full Brahman. All the *Upanishads* proclaim with one voice that virtuous and sinful Karmas (actions) do not cling to such a person.

VARUNAKA IV.

Among pains (or misery), birth in body, Karma, Râga and other desires, Abhimâna[1] (the reference of all actions to self or self-identification), Aviveka (the non-discrimination of Âtma and Non-Âtma) and Ajñâna (non-wisdom or ignorance), which are attendant upon men, the one that follows is the cause of the one preceding it. The first four of these will be discussed in this chapter.

Are pains natural or accidental to men?

They should be known as accidental only; otherwise a contrary admission would involve us in many absurdities. Were pains inherent in men, then there will be no possibility of humanity freeing itself from them and acquiring happiness. Then it will become unnecessary on the part of men to perform any Karmas for liberation from pains or for the acquisition of happiness. None will take any efforts to cultivate virtuous actions, Yoga, Dhyâna (meditation) and devout adoration to deities, etc. Besides, *Vedas*, *Purânas* and other sacred books will become useless. But then it may be argued—let the miseries of human existence be natural to men, and let them make attempts to free themselves from them. (Then we have to understand the meaning of the word "natural.") By "natural" is meant that which belongs to one's own reality (or individuality). Who then will endeavour to annihilate his own reality? And if one's own reality is destroyed how can he expect to attain his desired end of life (namely, salvation). That what is natural to an object is its own reality may be illustrated thus. The property of sweetness is natural to sugar. If we wish to detach the quality of sweetness from sugar then we shall have to destroy sugar itself. Likewise, as pains are natural to Egos, there will ensue annihilation to Âtmâ were pains separated from them. But the Shrutis (*Vedas*) say that Âtmâ is indestructible and eternal, (as will be evident) from passages such as:

"Âtmâ is indestructible. It pervades everything like Âkâsha and

[1] Abhimâna is not Egoism, which is Ahankâra. Râga and other desires are explained later on in the sixth chapter.

is eternal. It is not born nor does it die. It came from nowhere, and it does not become anything. It is unborn, eternal, permanent and ancient, and it does not perish with the body."

Therefore the miseries of Âtmâ (here the Ego or person) should be known as accidental and not natural to it.

Then comes another objection. May not the reality of an object survive the annihilation of that which is natural to it? Take for instance fire. Heat is natural to (or the property of) it. The heat may be made to vanish from fire through magical stones, mantras[1] or herbs. Even after the removal (of heat from the body of the person exposed to it), the reality of Agni is not destroyed, but the property of cold, its opposite, is induced. Similarly let pains be natural to Âtmâ, and let Âtmâ be freed from them, and (durable) happiness result to it through transcendently virtuous actions, Yogic powers and so on. (To this we reply) No. The removal of heat from fire through magical stones, etc., and of pains from Âtmâ through transcendently virtuous actions, etc., will only be temporary and not permanent. Everything generated by actions (such as herbs, etc.), will vanish with the cessation of those actions. In the above mentioned simile, the fire and the Ego will lose their heat and pains through magical stones, etc., and virtuous actions, etc., respectively, but with the cessation of those appliances, the cold and happiness caused by them will vanish, and the inherent heat and pains will at last prevail. Therefore it is evident that the Egos (or persons) will have to attain only a temporary salvation, and not one that will put an end to rebirths. Were such (temporary) salvation a fact, then impermanency will have to be postulated of Moksha (salvation). This will only clash with the passages of the *Vedas* which lay down that Moksha (salvation) is eternal, in such as: "He (the Ego) never returns" (or is born again); and "It (the Ego) is undivided, blissful, formless and wonderful." Moreover, were pains inherent in the Ego, then in Sushupti (dreamless sleeping state) or in the state of the vow of taciturnity (observed by the Yogîs)[2] or in the Samâdhi state, pains alone would have to manifest themselves. But such is not the case, as happiness (only) is enjoyed by these three; for these persons on returning to their natural state exclaim, "I was enjoying happiness till now." Therefore it should be known that pains are not natural but only adventitious to Âtmâ (the Self).

How did pains accrue to the Ego which has bliss as its reality (or nature)? It is only through the connection of Âtmâ (the Self) with a body. So long as Âtmâ is in body, so long will miseries be attendant on it. Then are we to infer that even kings and such like in this world undergo miseries through possessing bodies? Most certainly. They

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[1] Even now a Yogî may be seen near Mannargudi, Tanjore District (Madras Presidency), who keeps his body in the flames of a fire for more than five or six hours daily.

[2] Such instances of Yogîs are to be found in Kumbakonam.

have their own miseries in the shape of hostility with their enemies, cares attendant on the government of their kingdoms, the loss of their wealth and grain, the death of their dear wife and children, and their own dotage, etc., and death. It is simply a delusion to think that some, at least, enjoy happiness in this world. How then do pains appear through delusion as happiness? Carriers of goods running at fast speed with their loads on their heads, professional cultivators and other such menials follow through delusion their avocations, laughing and singing as they pass through whatever pains such acts are productive of. Therefore it should be known that all our miseries appear in the guise of happiness through delusion only. Then do even (spiritually) wise men suffer from miseries on account of their connection with body? Yes. They have their own miseries in the shape of hunger and thirst, cold and heat, disease, snakes, scorpions, tigers and others. Then what is the difference between a true discriminator (of Âtmâ) and one who is not? A special difference exists in the internal acts of these two though not in their external acts. The former, a great soul—having through perception, inference and the testimony of the *Vedas* clearly cognized, after full enquiry, the fact that all miseries do pertain to the internal organs (the lower Ego or mind) and not to the higher Ego, which is of the nature of Sachchidânanda (Be-ness, Consciousness and Bliss), and that the higher Ego is not in the least connected with the attributes of the internal organ which is unreal, inert and replete with pains—is free from all miseries. Through the *Vedas* (we learn that): "Purusha (the Self) is unconnected (with anything)." Through logic we know Him as Truth and without parts. And through experience of the states of dreamless sleeping state, the state of habitual silence and Samâdhi, (we know him to be such). That ignorant and depraved individual who does not enquire into the reality of Atmâ, identifies Âtmâ with the body and ascribes to Âtmâ all acts that do not legitimately pertain to it, and to Non-Âtmâ the attributes of Sachchidânanda which pertain to Âtmâ. Through such a false attribution he foolishly loves to indulge in the distinction of caste, sect, orders of life, etc., with such egoistic expressions as: "I am a Deva, I am a man, I am a Telugu, I am a Drâvida (a native of the Tamil country), I am a Brâhman, I am a Kshatriya, I am a Vaishya, I am a Shûdra, I am a celibate, I am a householder, I am a dweller in the forest, I am an ascetic, and such like. Thus there are manifold differences between (the thoughts of) a discriminator of Atmâ and one who is not so. Again on a closer examination we find that these two differ even in their external acts. The wise, being convinced of the unreality of the Universe, look upon their Prârabdha[1] enjoyment as unreal, as the happiness enjoyed during dreams, while the ignorant

[1] That enjoyment which is the result of past Karma.

consider the Universe, as well as the happiness and the pains of Atmâ, as real. Thus it is clear that the possession of the body generates miseries even to the wise. There are miseries to the Devas (Angels) even, as through the epithets Vajrâdhara, Parandhara,[1] etc., which are applied to them, (we find) that they have bodies. They have their pains to suffer from, internecine wars between themselves, through anger and curses, through the disturbance of Asuras and Râkshasas (Demons), and through the fear of their being cast down (to be reborn) after their good Karmas are exhausted. If Devas are subject to miseries, how is it possible for them to relieve from misery one who concentrates on (or worships) them?

This can be illustrated by a king. A king, though himself subject to misery, is able to relieve his dependents (from pains) by protecting them, etc. The meaning of the passage in the *Vedas*, "The Devas (Angels) in the Deva (Celestial) worlds are of the form of bliss," is this: the Devas having known that all miseries are merely the effects of the internal organs, enjoy Âtmâ (their Self), that is always of the form of bliss. The passage of the Shrutis that relates to the Devas being subject to miseries is this: "The created Devas fell into the vast ocean of the cycle of births and deaths." This shows beyond doubt that Devas are also subject to miseries through their possessing (subtle) bodies. Therefore, all efforts should be made (by men) towards the attainment of emancipation without the trammels of body (Videha-Mukti).

If disembodied salvation (Videha-Mukti) is a really existent one, how is it that some Devas that are seen with bodies in the sky, as stars are said by people to be the emancipated ones?

Salvation is of four kinds, Salokatâ (being in the same world as the supreme), Samîpya (being near it), Sârûpya (being of the same form), and Sayujyatâ (being merged in it). Now the means of obtaining them are (respectively) Charyâ, Krîyâ, Yoga and Jñâna. Unceasing devotion to the Lord through the idea of being oneself His servant is Charyâ. Acts of worship of Shiva, Vishnu and other Gods are Krîyâ. The eight parts beginning with Yama is Yoga. The personal (spiritual) perception (or cognition) of the identity of Jivâtmâ (lower self) and Paramâtmâ (higher Self) is Jñâna. Inasmuch as the first three of these entail reïncarnation to persons in this world they are not very important. But as Jñâna (the last) leads one to attain Sayujyatâ (or to become merged in the All), whence there is no rebirth, it is the most important one. But the sacred books that postulate the attainment of Sayujyatâ through Yoga are with reference to Nirguna (gunaless or formless) Brahma. Here it may be remarked that because persons

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[1] These two are the titles of Indra. The first means the bearer of the thunderbolt weapon formed out of the bones of Rishi Dadhicha, and the second means the destroyer of the city. As regards the rebirth of Devas many may not agree with the author.

who have attained emancipation in a disembodied state have not been met with by any person at any time or place in the same manner as are persons emancipated while in bodies, it does not follow that salvation in a disembodied state means annihilation (or is a myth). To disembodied emancipated persons there is only annihilation of the body and not of the bliss of (Self or) the Reality. As the bliss of Reality is without body it should be experienced like the bliss of (dreamless sleep) Sushupti, through self-experience and not by any other means. If the bliss of emancipation and Sushupti be of the same nature, then may not Sushupti be said to be emancipation itself? Surely not. Though they both resemble one another in the enjoyment of supreme felicity, yet there is in the latter Ajñâna (ignorance of the Reality) and a subsequent waking up from sleep; but in salvation these two are not to be found. Therefore Sushupti is not salvation, nor can Pralaya (rest during reäbsorption, manvantaric or otherwise) (for the same reasons) be salvation. Thus as the bliss of emancipation like that of Sushupti can be cognized only through Self-enjoyment, therefore it (salvation) is not a mere void but an actuality.

If actuality can be predicated of salvation with body and of that without body, what is the difference between them? It should be known that they differ in the complete liberation from Ajñâna and reincarnation. Thus then we have proved through logic and the sacred books that emancipation without body is a state of supreme felicity, while possession of the body entails on all manifold miseries. Now we shall prove both the above doctrines through experience. We daily find humanity experiencing happiness in Sushupti on account of there being no body then, and miseries in the waking and dreaming states through the existence of body. It is certain, therefore, that wherever there is body, there are pains incidental to it. So to Âtmâ that is of the nature of bliss, miseries are brought on by virtue of its connection with body, but they are not natural to it (Âtmâ).

Now what is the cause of the existence of the body? It is no other than the (outcome of the) elements quintuplicated through the previous Karmas, but is not the result of the five elements alone. As the five elements pervade everywhere, the body cannot be said to be the product of them alone. Then cannot the elements, transformed through Shukla (sperm of the male) and Shonita (that of the female), be said to be the cause of this body? No; since Shukla and Shonita commingling together in vain do not generate bodies, therefore they cannot by themselves be the cause of the body. Therefore the elements associated with Karma (law) do bring about the body. Now as the five elements, space and time are the same (or universal) everywhere, the varieties of bodies that we see everywhere must necessarily be the outcome of the various differences in Karmas. Though the earth is the same everywhere, it is only the artistic workmanship of the potter that

is the cause of all the varied effects he produces, such as pots and other earthen vessels. In the above illustration the earth forms the material cause and the potter forms the instrumental cause; so also in the illustrated, the quintuplicated elements form the material cause of the body, and the Karmas form the instrumental cause of it. Therefore, should there be any residue of Karma left which brings about an enjoyment in the next life, as in the waking and dreaming states, the existence of body is an inevitable necessity; but inasmuch as there is no Karma (enjoyed) in Sushupti, there is no body which results as a matter of course. Again, even though there is earth existing yet there is no generation of pot without the instrumentality of the potter. Likewise though there may exist the five elements evolved by Îshvara (the Lord), yet with the cessation of Karmas through the spiritual wisdom of Âtmâ such a person (Atmajñânî) never obtains any body (to be reborn in).

With reference to this there are passages in the Karma-Shâstras (books which treat of Karmas only) thus:

"The pleasant and painful Karmas committed before must necessarily be enjoyed."

"Without being enjoyed Karmas are not exhausted, even after the lapse of myriads of Kalpas."

Then it is said in the Jñâna-Shâstras (books treating of spiritual wisdom) thus:

"So the fire of Jñâna (spiritual wisdom) burns to ashes all Karmas."

How are these apparently conflicting passages to be reconciled? In the Shâstras there are two kinds of texts, the strong and the weak. The former is what is called (in logic) Siddhânta (demonstrated conclusion), while the latter goes by the name of Pûrvapaksha (the *primâ facie* argument). (Wherever these two occur) the stronger overrides the latter. Take, for instance, the passage in the Shrutis: "Non-injury (to sentient beings) is the supreme virtue." This passage is supported by strong texts, and yet it is overridden by a still stronger passage in the *Vedas*, which runs thus: "In Yajus (sacrifice) injury is permissible." Similarly the text: "(The Karmas) must necessarily be enjoyed" is rendered weak and is overridden by the still stronger text: "All sins are destroyed by Tapas (religious austerities or divine wisdom)." Therefore, though the Sanchita Karmas (the past Karmas to be enjoyed hereafter) are manifold (in store for us), they are destroyed through the spiritual wisdom of Atmâ. (To summarize,) without Karma there is no rebirth; without rebirth there are no miseries; without miseries there arises unalloyed bliss. Such is the final conclusion (of Vedânta).

(To be continued.)

The World-Soul.

(Continued from p. 34.)

PASSING next to a later Âryan Scripture, let us read how the great sect of the Vaishnavas hymn the deity, as written in the *Vishnu Purâna:*

OM! glory to Him who dwells in all beings *(Vâsudeva).* Victory be to Thee, Thou heart-pervading one (Pundarîkâksha); adoration be to Thee, Thou cause of the existence of all things (Vishvabhâvana); glory be to Thee, Lord of the senses (Hrishîkesha), the Supreme Spirit (Mahâpurusha), the ancient of birth (Pûrvaja).[1]

And later in the same work we read:

Salutation to Thee, Who art uniform and manifold, all-pervading, Supreme Spirit, of inconceivable glory, and Who art simple existence! Salutation to Thee, O inscrutable, Who art Truth, and the essence of oblations! Salutation to Thee, O Lord, Whose nature is unknown, Who art beyond Primeval Matter, Who existest in five forms,[2] as one with the Elements, with the Faculties, with Matter, with the Living Soul, with Supreme Spirit! Show favour, O Soul of the Universe, essence of all things, perishable or eternal, whether addressed by the designation of Brahmâ, Vishnu, Shiva, or the like. I adore Thee, O God [Parameshvara, Supreme Lord, rather], Whose nature is indescribable, Whose purposes are inscrutable, Whose name, even, is unknown; for the attributes of appellation or kind are not applicable to Thee, Who art THAT, the Supreme Brahma [neuter], eternal, unchangeable, uncreated [Aja, unborn, rather]. But, as the accomplishment of our objects cannot be attained except through some specific form, Thou art termed by us Krishna, Achyuta [the Imperishable], Ananta [the Endless], or Vishnu. Thou, unborn (divinity), art all the object of these impersonations; Thou art the gods, and all other beings; Thou art the whole World; Thou art all. Soul of the Universe, thou art exempt from change; and there is nothing except Thee in this whole existence. Thou art Brahmâ [male] Pashupati [Shiva, "Lord of (sacred) animals"], Aryaman, Dhâtri, and Vidhâtri;[3] thou art Indra,[4] Air, Fire, the Regent

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[1] *Op. cit.*, I. i.

[2] These are given by Wilson (I. 3) as: 1. Bhûtâtman, one with created things, or Pundarîkâksha; 2. Pradhânâtman, one with Crude Nature, or Vishvabhâvana; 3. Indriyâtman, one with the Senses, Hrishîkesha; 4. Paramâtman, Supreme Spirit, or Mahâpurusha; and 5. Âtman, Living Soul, animating Nature, and existing before it, or Pûrvaja.

[3] Aryaman and Dhâtri are two of the Twelve Âdityas, or Sons of Aditi, the "Mother," which were seven originally, Mârttânda, the "rejected" Sun being the eighth. Later they became the Twelve Sun Gods. Vidhâtri is the arranger or disposer, the Cosmocratôr or Demiurge, and is added as a title to Brahmâ, Vishvakarman and Kâma, the Erôs of the Orphic fragments. As Dr. Muir says: "This Kâma or Desire, not of sexual enjoyment, but of good in general, is celebrated in a curious hymn of the *Atharva Veda:* 'Kâma was born first [the Orphic Prôtogonos]. Him, neither gods, nor fathers, nor men have equalled. Thou art superior to these, and for ever great'."

[4] The "Zeus dwelling in the Æther" of Homer (Ζεὺς αἰθέρι ναίων—*Iliad*, II. 412); in the Æther, the abode of the Gods. The Pater Æther of Virgil.

of the Waters;[1] the God of Wealth,[2] and Judge of the Dead;[3] and Thou, although but one, presidest over the world, with various energies addressed to various purposes. Thou, identical with the solar ray, createst the universe; all elementary substance is composed of Thy qualities; and Thy supreme form is denoted by the imperishable term SAT. . . . To Him who is one with True Knowledge; who is, and is not, perceptible (sat and asat, "real" and "unreal"), I bow. Glory be to Him, the Lord Vâsudeva![4]

The same strain of adoration is still further emphasized in the hymn of the Yogins when Vishnu, in the Boar Incarnation, or Varâha Avatâra, raised the Earth out of the Waters:

THOU ART, O God, there is no supreme condition but Thou.[5]

Or again, as the God Brahmâ prays to the Supreme Hari (Vishnu):

We glorify Him, Who is all things; the Lord supreme over all; unborn, imperishable; the protector of the mighty ones of creation, the unperceived,[6] indivisible Nârâyana; the smallest of the small, the largest of the largest Elements; in Whom are all things; from Whom are all things; Who was before existence; the God Who is all beings; Who is the end of ultimate objects; Who is beyond final Spirit, and is one with Supreme Soul; Who is contemplated, as the cause of final liberation, by sages anxious to be free.[7]

As the Avatâra Krishna, He is hymned of by Indra after his defeat by Him.

Who is able to overcome the unborn, unconstituted Lord, Who has willed to become a mortal, for the good of the world?[8]

And when Krishna is *nailed* by the arrow to the *tree*, and the Kali Yuga begins, this is how Arjuna, his beloved companion, laments the departure of the Christ-Spirit, of That which unites "Entity to Non-entity," Buddhi the link between Âtmâ and Manas.

Hari, Who was our strength, our might, our heroism, our prowess, our pros-

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[1] Varuna (Ooaroona), the Regent of the Astral Waters of Space; the Uranus (Ouranos) of the Greeks who was emasculated and dethroned by Cronus (Time) at the instigation of his mother and wife Gæa (Earth). From the drops of his blood sprang the Gigantes or Titans, the early Races, and from the foam that gathered round his limbs in the sea, sprang Venus-Aphrodite (Hesiod, *Theog.*, 180-195).

[2] Kuvera the keeper of the treasures of the Earth, lord of the Elementals, called the Egg of Jewels, Ratnagarbha.

[3] Antaka the "Ender," a title of Yama, the "Restrainer," the Judge of the Dead. A Vedic Hymn tells us that Yama "was the first of men that died, and the first that departed to the (celestial) world." As Dawson says: "He it was who found out the way to the home which cannot be taken away: 'Those who are now born, (follow) by their own paths to the place whither our ancient fathers have departed'." This, in the more direct tradition of the *Vedas*, is a glyph of the Third Race that brought

". . . . death into the world
And all our woe, with loss of Eden."

But Yama, in the later traditions Pitripati and Pretarâja, the "Lord of the Manes" and "King of the Ghosts," was also Dharmarâja, "King of Justice," our *Selves* who judge ourselves, in the clear Âkâshic Light, while Chitragupta (the "Hidden Painting or Writing"), the Scribe of Yama, reads the imprint of our virtues and our vices from the Agrasandhânî or "Great Record," the Tablets of the Imperishable Memory of the Astral Light. Yama is represented as of a green colour, clothed with red.

[4] V. 14-16, Wilson's translation.

[5] *Ibid.*, I. 63.

[6] Aprakâsha: Fitzedward Hall tells us that the commentator explains this to mean "self-lluminated."

[7] *Ibid.*, I. 139.

[8] *Ibid.*, V. 103.

perity, our brightness, has left us, and departed. Deprived of him, our friend, illustrious, and ever kindly speaking, we have become as feeble as if made of straw. Purushottama, who was the living vigour of my weapons, my arrows, and my bow, is gone. As long as we looked upon Him, fortune, fame, wealth, dignity never abandoned us. But Govinda is gone from among us. . . . Not I alone, but Earth, has grown old, miserable and lustreless, in His absence. Krishna . . . . is gone![1]

Let us next pass to China and the Far East. Lao-tze, perhaps the greatest of the Chinese Masters, teaches as follows, in his sublime work the *Tao-teh-king*, or "The Book of the Perfection of Nature":

There was a time when Heaven and Earth did not exist, but only an unlimited Space in which reigned absolute immobility. All the visible things and all that which possess existence, were born in that Space from a powerful principle, which existed by Itself, and from Itself developed Itself, and which made the heavens revolve and preserved the universal life; a principle as to which philosophy declares we know not the name, and which for that reason it designates by the simple appellation Tao, which we may nearly describe as the Universal Soul of Nature, the Universal Energy of Nature, or simply as Nature.[2]

And in speaking of the mysterious Tao, the THAT, which cannot be translated, the nameless principle, we may with advantage quote from an essay by a sympathetic scholar, who writes as follows:

We are told that it has existed from all eternity. Chuang-tze, the ablest writer of the Taoist school, says that there never was a time when it was not. Lao-tze, the reputed founder of Taoism, affirms that the image of it existed before God Himself. It is all pervasive; there is no place where it is not found. It fills the Universe with its grandeur and sublimity; yet it is so subtle that it exists in all its plenitude in the tip of a thread of gossamer. It causes the sun and moon to revolve in their appointed orbits, and gives life to the most microscopic insect. Formless, it is the source of every form we see; inaudible, it is the source of every sound we hear; invisible, it is that which lies behind every external object in the world; inactive, it yet produces, sustains and vivifies every phenomenon which exists in all the spheres of being. It is impartial, impersonal, and passionless; working out its ends with the remorselessness of Fate, yet abounding in beneficence to all.[3]

And later on he quotes as follows from Chuang-tze:

There was a time when all things had a beginning. The time when there was yet no beginning had a beginning itself. There was a beginning to the time when the time that had no beginning had not begun. There is existence and there is also non-existence. In the time which had no beginning there existed Nothing. . . . . When the time which had no beginning had not yet begun, then there also existed Nothing. Suddenly, there was Nothing; but it cannot be known, respecting existence and non-existence, what was certainly existing and what was not.[4]

I have given the above as a specimen of subtle metaphysical specu-

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[1] *Ibid.*, V. 161, 162.

[2] *A Study on the Popular Religion of the Chinese*, by J. J. M. de Groot: translated from the Dutch in *Les Annales du Musée Guimet*, II. 692 *et seq.*

[3] *Taoism*, an essay by Frederic H. Balfour, in *Religious Systems of the World*, p. 77.

[4] *Ibid.*

lation, and also as an example to show the utter inadequacy of words to express ideas. The mind loses itself in endeavouring to transcend itself, even to the extent of appearing entirely incomprehensible to those who have not seriously approached the contemplation of that supreme intuition of Humanity, the essential Unity of all things.

But no one should think that this No-thing is an empty abstraction and mere negation; it transcends our finite concepts, but is no less the One Reality because of that. It is the right perception of such great problems that inspires such noble concepts of existence and calm contemplation of the "change" which men call "death" as those expressed in the words of Lieh-tze:

> Death is to life as going away is to coming. How can we know that to die here is not to be born elsewhere? How can we tell whether, in their eager rush for life, men are not under a delusion? How can I tell whether, if I die to-day, my lot may not prove far preferable to what I was when I was originally born? . . . . Ah! men know the dreadfulness of death; but they do not know its rest. . . . How excellent is it, that from all antiquity Death has been the common lot of men! It is repose for the good man, and a hiding-away of the bad. Death is just a going home again. The dead are those who have gone home, while we, who are living, are still wanderers.[1]

Aye; death is indeed a "going home," but a "going home" that need not be delayed until the body dies. Some Theosophists have heard of those who "go home" when they have "died" to their lower natures; and then they know the real nature of this illusory existence, although as the Rishi Nârada reported, it was very pleasant for those "*who had forgotten their birth-place.*" The "Soul of Humanity," the World-Soul, weeps for its children, who forget their Mother and, "prodigal sons" that they are, fill their bellies with husks of the swine.

Continuing our depredations from the shelves of the world-library, we pass to Ancient Persia or whatever country gave to the world the wisdom of the old *Avesta*. Written in a language hardly yet decipherable, it may well be approached to the *Vedas* in antiquity, and its language be referred to one of the first branchlets of the mother of Sanskrit.

In the *Avesta* of the Parsis, Zarvâna Akarna, "Time without Bounds," is the ineffable All, in this arises Ahura Mazda, the World-Soul whose names are many. He is The Being and the One Existence; the One, Who was, Who is and Who shall always be. He is Pure Spirit and the Spirit of Spirits; Omniscient and Omnipotent, the Supreme Sovereign. He is beneficent, benevolent, and merciful to all. In the *Dinkard*, He is described as:

"Supreme sovereign, wise creator, supporter, protector, giver of good things, virtuous in actions and merciful."[2]

Let us now see what the *Kabalah* has to teach us, and mark the

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[1] *Op. cit.*, p. 81.

[2] II, 81.

difference of its great large spirit to the glorification of the "jealous God," the "God of armies," to Whom so-called Christian nations pray to bless their respective arms in their fratricidal wars. To-day sees Christian Europe armed to the teeth in honour of Jehovah, while "the Father" of Jesus, the "God of Love" is set on one side and forgotten.

Solomon ben Yehudah Ibn Gebirol, of Cordova, the greatest of the mediæval Kabalistic Adepts, thus sings of the World-Soul, or the Supreme Principle, in one of his philosophical Hymns, called "The Kether Malkuth," or "Crown of the Kingdom."

> Thou art God, Who supports, by Thy Divinity, all the things formed, and sustains all the existences by Thy Unity. Thou art God, and there is not any distinction established between Thy Divinity, Thy Unity, Thy Eternity, and Thy Existence; because all is only one mystery, and, although the names may be distinct, all have only one meaning. Thou art Wise, Wisdom which is the fountain of life, floweth from Thee, and compared with Thy Wisdom, all the knowledge of mankind is foolishness. Thou art Wise, being from all eternity, and Wisdom was always nourished by Thee. Thou art Wise, and Thou hast not acquired Thy Wisdom from another than Thyself. Thou art Wise, and from Thy Wisdom Thou hast made a determining Will, as the workman or artist does, to draw the Existence from the No-Thing, as the light which goes out of the eye extends itself. Thou didst draw from the Source of Light without the impression of any seal, that is, form, and Thou madest all without any instrument.[1]

See how differently the mind of this learned Jew regarded the "creation" of the Universe from the crass absurdity of the dead-letter dogma of "creation out of nothing." Just as the artist fashions the pot out of the clay, so does the Deity, out of Its Wisdom which is Itself, emanate or evolve a determining Will to draw the "Existence" from the "No-Thing," the potentiality of that same Wisdom, for it is No-Thing in that it transcends all and every *thing* we can think of, that is to say, the highest conceptions of human thought. But It is no more "Nothing" than is Deity the "Unconscious." The No-Thing is not "nothing," the Non-conscious is not "unconscious," but both are attributes expressive of our ignorance, while asserting that THAT transcends all things and all consciousness.

So that we should do well to bear in mind the wise words of the *Zohar* and apply the injunction contained therein to the words of the Hymn of the Master of the Kabalah we have just cited, being well assured that he would have permitted none of his pupils to take the words of his instruction for the real mystery itself. Says the *Zohar:*

> Woe to the man who sees in the Thorah (Law) only simple recitals and ordinary words. . . . Each word of the Thorah contains an elevated meaning and a sublime mystery. The recitals of the Thorah are the vestments of the Thorah. Woe to him who takes this garment for the Thorah itself![2]

Or, again, as Origen—perhaps the most philosophical of all the Church Fathers, writes:

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[1] Myer's *Qabbalah*, p. 3.

[2] *Zohar*, III, fol. 152*b*; in Myer's *Qabbalah*, p. 102.

Where can we find a mind so foolish as to suppose that God acted like a common husbandman, and planted a paradise in (the Garden of) Eden, towards the East, and placed in it a Tree of Life visible and palpable, so that one tasting of the fruit by the bodily teeth obtained life? And, again, that one was a partaker of good and evil by masticating what was taken from the tree? And if God is said to walk in the paradise in the evening, and Adam to hide himself under a tree, I do not suppose that anyone doubts that these things figuratively indicate certain mysteries, the history having taken place in appearance, and not literally.[1]

But then Origen was once the disciple of Pantænus, after the latter's return from India, who was also the teacher of Clement.

Yet one more citation from the *Zohar*, before we leave the *Kabalah*, in order to vindicate the writers of that famous collection of books called the *Bible*, which is almost universally misunderstood.

The Ancient of the Ancients, the Unknown of the Unknown, has a form, yet also has not any form. It has a form through which the Universe is maintained. It also has not any form as It cannot be comprehended.[2]

Passing from Chaldæa and Judæa to Egypt and its hoary wisdom, this is what M. Gaston Maspero, the learned French Egyptologist, in his *Histoire d'Orient*, writes concerning the ideas of the Egyptians on the Soul of the World:

In the beginning was the Noon, the Primordial Ocean, in the infinite depths of which floated the germs of all things. From all eternity God generated Himself and gave birth to Himself in the bosom of this liquid mass, as yet without form and without use. This God of the Egyptians, One Being only, perfect, endowed with knowledge and unfallacious intelligence, incomprehensible in so far as no one can say in what He is incomprehensible. He is the One Only One, He Who exists essentially, Who alone lives in substance, the sole generator in the Heaven and on the Earth Who is not generated, the Father of Fathers, the Mother of Mothers.[3]

The Supreme God of the Mysteries whom the Greeks named Ammon, the Egyptians called Amen. As M. E. de Rougé[4] says: "The name *Amen* means 'hidden,' 'enveloped,' and by extension 'mystery.' . . . . This God then was called Amen because He represented all that was most secret in Divinity." In a Hymn to Ammon Ra,[5] speaking of the name Amen, it is said: "Mysterious is his name even more than his births." And, in the invocations, which M. Naville has collected under the title of *Litanie du Soleil*, the same God is called "Lord of the hidden Spheres," the "Mysterious One," the "Hidden."[6]

Here also must be appended a magnificent hymn to the Sun, the symbol of the World-Soul, in which we can see peeping through the mysticism of both the initiatory Psalms of the *Old Testament* and certain concepts in the *New*. Thus it runs:

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1 Origen's works, Clark's Ed., cited, 315 *et seq.*, Bk. iv, c. 2.

2 *Zohar*, "Idra Zuta," iii, 288*a*; Myer, *ibid.*, p. 274.

3 Quoted by M. E. Amélineau in his *Essai sur le Gnosticisme Egyptien*, in the series of *Les Annales du Musée Guimet*, Tom. xiv. 282.

4 *Mélanges d'Archéologie*, p. 72.

5 Grébaut, *Hymne à Ammon Ra*.

6 Amélineau, *op. cit.*, p. 285.

The Princes of Heaven all daily behold the glory of the King's Crown, upon the head of Thee, the Mighty Prince, which is the Crown of Power, which is the Crown of the Endurance of Thy Government, an *Image* of Thy might.

Songs of praise to the Creator of Egypt, and of the Shining Bark of the Lord (the Sun). Make those to fear, who hate Thee, make Thine enemies to blush, Lord and Prince of the very shining Star-house; Thou Who hast joined together Thy plantation, Thou who seest the Murderer of Thy Child of Man, the Righteous. Let me go to Thee; Unite me with Thee; Let me look upon Thy Sunlight, King of the Universe!

Praise to Thy Face, Beaming Light in the Firmament, to Thee, to the Shining Lord of the Heaven's Bark, to the Creator and Ruler Who renders justice to all men, who delight to see Thee walking in the Web of Thy Splendour.[1]

Let us now turn to another Book of Wisdom, and hear what Hermes, the thrice greatest,[2] has to tell us of the Mystery. In the treatise called *Pœmandres*, the World-Mind, Pœmandres, the "Mind of the Absolute,"[3] mirrored in the Higher Ego of the Initiate, thus speaks to his lower consciousness.

Say well, O Thou! speaking such things. I myself, The Mind, am present with the holy and good, and pure and merciful, with those living piously; and my presence becomes a help; and forthwith they are cognizant of all things, and lovingly propitiate the Father, and give thanks, praising and singing hymns to Him in ranks [in their orders, rather], from affection; and before delivering over the body to its own death, they detest the senses, knowing their operations; or rather I, The Mind, will not suffer the operations of the body which happen, to be accomplished; for being doorkeeper, I will shut out the incomings of the evil and base operations, cutting off desires.[4]

Although it is impossible in the short space at my disposal to attempt an analysis of the various passages cited, still I would briefly suggest to students a few hints as to interpretation. The Father is here, as in cognate schools of philosophical mysticism, the Âtmâ-Buddhi in Kosmos and Man, and the hymns the "music of the spheres" of man's septenary nature, which sing in harmony only when man becomes one with the great Soul of Nature. The idea is well expressed by Dryden, who sings:

From harmony, from heavenly harmony,
This universal frame began;
From harmony to harmony,
Through all the compass of the notes it ran,
The diapason closing full in man.

The teaching, however, as to the loathing[5] of the senses is different to the wiser instruction of the *Upanishads*, where we learn that both

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[1] From Uhlemann's *Book of the Dead*, as quoted in Dunlap's *Sôd: The Mysteries of Adoni*, p. 187.

[2] On the Rosetta stone he is called "Great, Great, Great" simply—μέγας, μέγας, μέγας.

[3] Ὁ τῆς Αὐθεντίας Νοῦς.

[4] From Chambers' translation (p. 12), which is as accurate and painstaking as may be, considering the translator's strong sectarian bias. The *Pœmandres*, however, has yet to be translated by a true Theosophical student.

[5] Μυσάττεσθαι is a very strong word, meaning to abominate, detest, loathe; used of filth and foulness.

longing and detestation are equally bonds of attachment, and that pure freedom can never be won by such means.

Mark well also the curious expression that the Mind is the "door-keeper," both the great Mind and the mind of man; the one keeping the doors or gates of the great planes of the Septenary Universe, the other guarding the portals of the seven "principles." And here we may do well to call to mind H. P. B.'s words: "In that mansion called the human body the brain is the front door, and the only one which opens out into Space."[1]

Let us—as the preceding sentences naturally lead up to it—pause here a moment to learn the path of the Soul up to the "Father," when death overtakes the body, and when the seven corruptible are put off for the incorruptible, according to the Hermetic Gnôsis.

"You have well taught me," I said, "all things as I desired, O Mind! But tell me further about the ascent that is to be."

To these things Pœmandres said: "First, indeed, in the dissolution of the body material, it delivers up the body itself unto alteration, the form which thou hast becomes invisible, and delivers the character deprived of energy to the demon (daimôn), and the senses of the body return back to their respective sources, becoming portions, and again united together with the energies. And passion and desire depart to the irrational nature.

"And thus the residue hastens upwards through the Harmony, and gives up to the first zone the energy of increase and that of decrease; and to the second the machination of the evils and the fraud deënergized; and to the third the concupiscent deception deënergized; and to the fourth the pride of domineering without means of satisfaction; and to the fifth the unholy boldness and the rashness of the audacity; and to the sixth the evil covetings after wealth, deënergized; and to the seventh zone insidious falsehood.

"And, then, denuded from the operations [energizings] of the Harmony, it becomes energizing at the eighth nature, having its proper power, and along with the entities [Essences] hymning The Father. Those being present at this his coming there, rejoice together, and being made like to those who are with Him, he hears also the powers who are above the eighth nature in a certain sweet voice hymning The God. And then in order they mount upward to The Father, and they deliver themselves up to the Powers, and becoming Powers they become in God. This is the good end of those attaining knowledge, to be made Divine. For the rest, why delayest thou? Is it not that having accepted all things, thou mayest become guide to those who are worthy; so that the race of mankind through thee may be saved by God?"[2]

One might almost think that the treatise was written by the same hand that inscribed for us that wonderful relic of Egyptian Gnosticism called the *Pistis-Sophia*. Who can tell whence was the original source of this hoary tradition of wisdom?

The passage loses much in translation for the general reader, and it is difficult to recognize that nearly every word is a precise technical term, just as are the terms in the opening chapters of the Gospel according to John.

1 *Lucifer*, VII. 182.

2 Chambers, pp. 13, 14.

It is easy to see that the first paragraph refers to the dissolution of the lower four principles, whereas the second paragraph refers to the seven aspects of the lower mind, and the last to the mysteries of the Higher Ego, of the Primordial Emanations in the Plerôma, of the Hierarchies of the Sons of The Mind, and of the supreme realization of the Nirvâna of Âtmâ-Buddhi.

What the idea of the Egyptian Initiate was concerning this attainment, and how difficult it is to treat of such lofty themes without the grossest self-contradictions, we may learn from the following passage:

Holy The God, The Father of the Universals, whose counsel is perfected by His own powers. Holy The God who willeth to know and is known by His own. Holy Thou art Who by Word hast constituted the Entities. Thou art Holy, of Whom all nature was born as the image. Thou art Holy Whom the nature formed not. Thou art Holy Who art stronger than all power. Thou art Holy Who art greater than all excellence. Thou art Holy Who art superior to praises. Accept rational sacrifices pure from soul and heart, intent upon Thee, O unspeakable, ineffable, invoked by silence![1]

The inability of human words to express that which must ever escape expression—for even the Universe itself is incapable of expressing IT, seeing that there is an infinite number of Universes—and the failure of the human mind to express the Divine Mind are well shown in the following passage also:

This the God is superior to a name; This the unmanifest; This the most manifest, to be contemplated by the mind; This visible to the eyes; This incorporeal, multicorporeal—yea, rather of every body; for there is nothing which This is not. For This is above all things. And because of this He has all names, that He is One Father, and because of this he has not a name that He is Father of all. Who, then, is able to bless [to sing praises of[2]] Thee, concerning Thee, or to Thee? Looking whither shall I bless Thee, above, below, within, without? for there is no condition, no place about Thee, nor anything else of the Entities; for all things are in Thee, all things from Thee, having given all things and receiving nothing; for Thou hast all things, and nothing that Thou hast not.

When, O Father! shall I hymn Thee? for neither Thine hour nor time is it possible to ascertain: concerning what also shall I hymn? concerning what things Thou hast made, or concerning those Thou hast not made? concerning those Thou hast made manifest, or concerning those Thou hast concealed? Wherefore, also, shall I hymn Thee? As if being of myself, as if having something mine own? as being another? For Thou art what I may be, Thou art what I may do, Thou art what I may speak, for Thou art all things, and there is nothing else that Thou art not.[3]

In all the various exoteric presentations of the Wisdom-Religion, the World-Soul was Intelligence, and was symbolized indifferently in personifications which were male and female, androgyne or sexless; in Egypt and Phœnicia, in Babylon and China, in India and Greece. The Universal Mind of Pythagoras was an attribute of deity universally recognized in antiquity. Athena was Wisdom, and Bacchus the

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[1] *Ibid.*, pp. 15, 16. [2] εὐλογῆσαι. [3] *Ibid.*, pp. 41, 42.

Divine Mind, for the Philosopher and Initiate. Thus we shall have no difficulty in understanding why Pœmandres is the Mind, and also, by the light of the teaching of the Esoteric Philosophy to which so many of us owe so much, why there are seven spheres in the Harmony. We must all be musicians and learn to sing sweetly on Apollo's heptachord before we "can hear the powers which are above the eighth nature in a certain sweet voice." We must learn to play on the seven-stringed lute of the radiant Sun-God, and modulate the harmonies of our own septenary nature, for:

> Seven sounding letters sing the praise of me,
> The immortal God, the Almighty Deity;
> Father of all, that cannot wearied be.
> I am the eternal viol of all things,
> Whereby the melody so sweetly rings
> Of heavenly music.[1]

G. R. S. MEAD, F.T.S.

(To be concluded.)

Universal Brotherhood.

IN all circulars and books issued by the Theosophical Society we find a statement that its first object is the formation of the nucleus of a universal brotherhood, and that a willingness to coöperate with others toward this end is the only essential pre-requisite to membership. I wish to discuss this object with special reference to the leading features of that philosophy, or Wisdom-Religion, which has been known to the few from time immemorial, which has furnished the kernel of truth found in all the great religions of the world, and which now, in this day of telegraph and printing press, is becoming known to the world under its old time Greek name of Theo-Sophia, or in modernized form Theosophy. I wish to show that while this feeling of brotherhood is the foundation of all true Theosophy, it is not the superstructure; also that the leading features of the Theosophical system of philosophy are essential to any working realization of this fundamental feeling and idea. We will find that the religions of the world have succeeded or failed in bettering the condition of men in proportion, not merely to the nucleus of Theosophical truth which they have contained, but to the degree in which this essential pre-requisite to right thinking and right living has become either a working power in men's lives, or been buried under a mass of theological superstition.

We are told that the Christian era was inaugurated, nearly two thousand years ago, by a chorus of angels proclaiming "peace on earth

[1] Oliver, *The Pythagorean Triangle*, p. 175.

and good will to men." We read in the New Testament that this was the announcement from the regions of divine knowledge and power of the birth of the great Teacher who was to tell us of the fatherhood of God and the brotherhood of man. It is certain that the early Christians accepted this belief not merely in a theoretical but in a practical sense, so far as their prejudices would allow, and endeavoured in many places to live upon a communistic basis.

The story of the rapid degradation of the Christian ideal need not be reviewed. That history has been written, not with the pen, but with the sword and firebrand. In the name of the gentle mystic of Judæa, brutal and ignorant hordes of Crusaders, Christians in nothing but the name, caused the very hills that had echoed the teachings of patience and love, to run with blood. Higher civilizations withered before the fiery and selfish energies of the lower. The Moorish cities of Spain were paved, drained and lighted, furnished with aqueducts, baths and libraries, when London and Paris consisted of straggling lines of hovels, bordering muddy lanes, in which the wayfarer after dark risked both his clothing and his life, for they were obstructed with dunghills and infested by footpads. In confirmation of these statements I need only refer to the pages of Draper, Lecky or any competent historian. Through the Moorish civilization the arts and sciences of the far East reached us enriched by the labours of Arabian artisans and philosophers. Through it a knowledge of algebra, astronomy and chemistry was slowly diffused through Europe, and it may be questioned whether the triumph of the element of brute force represented by the armies of so-called Christian nations was on the whole for the good of humanity.

The Inquisition sought with rack and thumbscrew to "grind men's bones to a pale unanimity"; Cortez and Pizarro carried on the good work in Mexico and Peru. Their priestly followers destroyed the records of the history and learning of those ancient civilizations. The miserable relics of the race of the Incas now watch, in the streets of South American cities, processions following a painted and petticoated image, or join in its adoration, if converted, fortunately, from the faith of their heathen ancestors, who reverenced the sun as the purest visible symbol of an all-sustaining power.

Our Puritan ancestors piously followed the example of their Romanist enemies; for both claimed, with mutual hatred, to be followers of the meek and lowly Nazarene. Intervals of Indian warfare and massacre were improved by witch burning and the persecution of Quakers. According to the Bible, one of the signs of a true Christian is the power of casting out devils. This test, with others inconveniently strict, has since been judiciously ignored, and the quickest mode of relieving the sufferer was supposed to be the casting of both devil and bedevilled into the flames.

To come down to our own times. It is not against heathen nations that we prepare repeating rifles, dynamite guns, torpedoes and ironclads. Yet by the aid of such weapons opium was forced upon the "heathen Chinee," that English owners of poppy plantations might be enriched, and a government was imposed upon India which is supported by the sale of liquor among the natives. The monarchs of Europe as they go a-visiting, exchange clothing, give each other in public the kiss of peace and brotherhood, glancing shrewdly the while at the bearing and equipment of the masses of trained soldiers standing with presented arms.

A short time ago, in our own harbour, we exchanged salutes, gun for gun, with the ironclad squadron of our sister republic of Brazil, and felt a glow of friendly satisfaction in this interchange of courtesies. What would we think of a family, the members of which, as they met at the breakfast-table, should pride themselves on the grace of a mutual salute with the club which each had prudently reserved in case a difference of opinion should arise as to the ownership of a chicken bone?

It is far from being the purpose of this paper to cast a slur upon the spirit of Christianity, as taught in its original purity, so far as that can now be discovered. But the practical question arises: If this is the result of two thousand years of preaching and teaching brotherhood, what else can be proposed, and in what other way can we hope to attain it? We can hear human brotherhood preached from ten thousand pulpits; hundreds of sects and societies talk about it in a general or limited way; a few here and there try to live up to it as best they can. In the face of all this, what can a handful of men and women, calling themselves Theosophists, expect to accomplish by proclaiming this trite idea? What do they propose to do that has not been tried or done? Is this talk of forming the nucleus of a universal brotherhood anything but an amiable and inane sentiment?

Before attempting to answer this question let us analyze this idea of brotherhood, let us try to find what form it must assume before it can reach further than the intellect; for it is only by reaching deeper than the intellect, that the real springs of human action are touched. We may then possibly understand why Christianity has so largely failed of accomplishing its original intent. Fragments only of the original teachings have reached us, and these fragments, scanty as they are, contain many useless repetitions. Upon them theologians have built huge and tottering superstructures, each choosing his own pet fragments for a foundation, each endeavouring to pull down what his neighbour puts up. As truth is ever one and the same, it is possible that in the old Wisdom-Religion we may find the parts so long missing in the Christian structure, which when supplied will give to the whole unity and strength. Both, I believe, were originally the

same, Christianity being apparently a digest of the older Wisdom-Religion or Theosophy, adapted to the popular understanding, and given to the world by a great teacher, as to whose personality the most widely differing opinions will always be expressed. This expression of opinion is to be understood as personal merely, and incidental to the general purport of the paper.

Brotherhood means community of origin. Does that idea by itself touch a single spring of action? We are all formed of the same elements, and as I look at Mr. A—— or Miss B—— I may reflect that they are made of carbon, hydrogen, nitrogen, phosphorus, sulphur and a few other little etceteras, in about the same proportion as I am myself. Evidently this scientific fact does not greatly stir my affections, however much the pattern on which these particles are arranged may do so in particular cases, that of Miss B—— possibly. This brotherhood of the dust is evidently no bond of unity. But then, we hear of the fatherhood of God, and that He is willing and desirous to give good gifts to all of His children. Will this help us? The idea of a common origin from the most unrealizable of all modes of existence cannot appeal to us very strongly; and when, let us ask, did any one ever see pensioners on a common and arbitrary bounty drawn toward each other by mere similarity of position? Will not each beggar at the gate jealously eye the slice or coin received by his neighbour and compare it with his own? Even if there were any hope of attaining a feeling of community in this way, the theologians destroy it all by their further statements.

They tell us that each soul is specially created by an arbitrary act of the Supreme Being; placed upon earth, once only, under conditions of imperfection and ignorance, afterward to live for ever in happiness or misery according to the results of that brief life. The intellectual gorge rises at the very thought of the nauseating sophistries with which self-styled orthodoxy has sought to crowd its dogmas down our long-suffering throats. Far better and more logical is the nothingness of the materialist than continued existence under such conditions. The fatherhood of God and the brotherhood of man, as expounded by the churches, unites us about as much as the statement that we stand upon a common earth and revolve about a common north pole. Even the Calvinistic doctrine that the vast majority of mankind will find mutual companionship in hell, does not add a desirable warmth and colour to the prospect.

Science has proved to us that every particle of this visible universe is linked to every other by the radiant tensions of gravitation, light, electricity, magnetism, or by other protean forms of force, through which is manifested the great underlying principle of action and reaction, always equal and the same, reverse aspects of every single act. Each motion of a particle of matter affects in due proportion, accord-

ing to the law of gravitation, all matter through all space, and this apparently without the lapse of the smallest interval of time. I move my finger and the most distant star in the Milky Way nods response. It will be moved to an infinitesimal extent, it is true, but none the less certainly and immediately. The feeble electric quiver sent over a telephone wire affects the solid earth for miles. Not a ray of light or heat vibrates through the ether of space, without producing effects which will act and react as long as the universe endures. Not a word is spoken, not a thought formed in all the quivering fields of space, but leaves its mark for ever.

These are not the dreams of an idle visionary, but the cold facts of science, proved with the certainty with which we may arrive at the results of a sum in addition.

Does this infinitely complex, but exact and harmonious co-relation of force and effect, of cause and consequence, stop short as soon as we step over the threshold of the material universe into the realm of moral and spiritual forces; or does it become only partially operative, after a feeble and uncertain manner, requiring the intermeddling "finger of Providence," like that of a clumsy mechanician, to poke things up from time to time and keep them properly going? Such it would seem is the conclusion of the theologian in spite of many wordy evasions and explanations. Right here Theosophy steps in, joins hands with Science and with the Christianity of the gospels, but not that of the schools. The law of moral reaction is as certain as the physical. No word, deed, or thought, good or bad, can be so small that its echo will not at some time and in some place return upon the source. What we sow, that we must reap: the cup of cold water, the helping word, the unselfish act will be rewarded, without arbitrary interference, as surely as revengeful deeds, cruel selfishness or harsh judgments. "For with what measure ye mete it shall be measured to you withal."

Now this saying is either true or false: if one life is taken as the full measure of experience, it is certainly false, for we constantly see men escaping the consequences of evil deeds, even in conscience. The "vile wretch" of whom the poet speaks, does not always go to the grave "unhonoured and unsung," but too often the reverse; while the man whose years are spent for the benefit of his fellows, may lead a life of sorrows and die in poverty the victim of ingratitude.

It is to even up this injustice and inequality that the illogical and eternal heaven and hell have been invented, involving enormously greater injustice in many ways. The great majority of men give up the problem in despair, live as best as they may, with a feeling that while right action in most cases makes for the best, yet that the churches have made a sad muddle of religious philosophy.

The laws of moral reaction and physical rebirth are rooted in the same eternal principle. They are but aspects of the same thing.

Students of Theosophy call them Karma and Reïncarnation. The former is clearly taught in the gospels, the latter only hinted at. What a fuller record might have told us of the sayings of the great Teacher it is impossible to say. These ideas and these only can solve the tangled problems of life. With them we begin to realize what human brotherhood really means. Good and evil is returned to us, not wholly in each life but in the next and the next. "The mills of the Gods grind slow but they grind exceeding fine." Circumstances of birth and parentage are themselves the result of the character acquired by the returning individual. Hereditary tendencies are part of his Karma, and for that he himself is alone responsible. In other words, we find ourselves in the company we deserve, and it is through our fellow-travellers on the journey of life that we receive back the measure that we have meted to others. No sentimental regrets, no idle repentance, no vicarious atonement will enable us to shirk the results of the evil that we have done. That evil or ignorance does not sit so lightly upon us that it can be whiffed away by the breath of priestly absolution, or conjured away by pronouncing some theological creed or formula; it is not so crushing as to bury us beneath the eternal weight of misery promised by the clericals to those who make light of their panaceas. Each one of us has within the germ of the divine man, struggling upward and outward through its earthy covering. The "Christos" the Christ principle, that which is the true Christ, was no one man either two thousand years ago or at any time, but is developed more or less within each one who is above the grade of mere animal existence. The parable of the Judgment, ignored or distorted by the clergy, represents mystically the working of the law of Karma and human brotherhood. In it we find no reference to creed or dogma, no ceremonial test or priestly pass-word. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The deed of love, the act of sympathy, of fellow-feeling toward the Christ within each brother man, awakens more fully the Christ within ourselves and brings the inner light and life.

The cross is a symbol long antedating the Christian era. It signified incarnation; is found in the oldest Egyptian tombs and outlines rudely the form of the human body. Each one of us is nailed to a cross of flesh; we must carry it, for it is through this manifested and material existence that we are to be uplifted and perfected. Have we no duties to those who are on the right and left of us, our crucified neighbours? What if they are less developed than ourselves, have made fewer pilgrimages, have feebler limbs. Even the thief and the reprobate has within him the germ of divine manhood which may yet struggle to the light. Like ourselves he may have fallen; but shall we take pride in the fact that his fall has been harder than our own, and that no good Cyrenian has been at hand to lift the crushing burden from his shoulders?

The ties of actual blood relationship sit lightly on those who are without kindred tastes or objects, and feel no need of mutual aid. The link becomes nominal and but too often distasteful; but when men pursue a common ideal, involving the welfare of all, when they feel the need of mutual support, when no selfish rivalries mar their common efforts—then and only then, do they actually feel their underlying unity, a brotherhood more real than that of mere physical birth.

But, it is objected, this is all very fine, how are you going to key them up to this high plane of action, what is there to appeal to every-day motives and plain common sense? Right here Theosophy drives in the wedge. What interest do men feel in matters with which they are but transiently connected, which were originated by other agencies, and are to be carried on in like manner after a brief and slight connection shall have ceased for ever? What is the evolution of a great work to the hireling labourer of a day? The orthodox churches tell us of a selfish God in a selfish heaven, making an earth for His own glory, on which He creates millions of conscious sensitive beings, mostly for lasting misery, that a few may of His own good will and pleasure, be elected as companions for that selfish God for ever. Having set up this image and example before us, they talk of unselfishness and human brotherhood. The priest or clergyman repeats with automaton lips words from which all life has been taken by the creed that he, with his followers, makes himself believe that he believes.

The Christian churches in the desire, felt at an early day, to enforce their claims to immediate temporal influence, deliberately extinguished the light of the older wisdom which taught, more clearly than the gospels, the philosophy of rebirth and the continued responsibility of the individual. Church councils finally pronounced these ideas to be heretical, although they had been widely accepted among the earlier Christians. It would be well for the world if the inner history of these councils were more generally known. Critical study reveals the low standard of a large proportion of the men who composed them, and shows that their decisions were influenced by the ambitions and intrigues of the day, to an extent that we can hardly realize. Church standards of belief have been moulded more largely than the modern innocent church-goer imagines, by forces which now find free play in political conventions, or the proceedings of a Tammany wigwam.

If this world is but a huge caravansery, receiving us once only, its responsibilities to be shirked by a vicarious atonement, then indeed is universal brotherhood but the sentimental dream of a summer afternoon. If, on the other hand, it is a stage of action to be visited again and again; if, as we return, we find the result of former lives within ourselves in the form of character acquired and without ourselves in conditions which we have marred or mended; if, tied as we are together by Karmic bonds, we are working hand in hand, evolving toward a

higher plane of being, a more perfect unity, in which the success of one is the happiness of all—then, and then only, is life worth the living.

Men who are transient visitors in a strange city, elbow each other in the streets, or make careless acquaintance at a hotel. Those same men, if fellow-soldiers in a long compaign, will become bound by ties closer than those of blood relationship. The comrade whose wounds we bind to-day or whose knapsack we lift from his shoulders as he hobbles foot-sore and weary towards camp, may to-morrow shield us in the fight. Many times we must sleep in the bosom of the great mother, and many times we must awake to the sound of the bugle. Victory will not always perch upon our banners; let us not despise the raw recruit, nor the one who has been vanquished or has fallen by the wayside; his fate may be ours to-morrow. The loss of one day's battle is not the loss of all.

We feel keenly at times the fewness of our numbers and the dull inertia of rooted habits of thought. The Hollander does not despise the trickling stream that finds its way through his embankment. What to us is the present smallness of our Society, which is slowly forcing its way through the great dyke of prejudice and ignorance. Let us be glad of the Karma that has placed us at the front. If the great ocean of truth is behind us, let us welcome and convey to others every drop for which we can form a channel; then, when this day's labour is over, whatever its visible results may be, we can take our rest

> Like one that draws the drapery of his couch
> About him, and lies down to pleasant dreams.

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THE KURUS.

MR. J. COCKBURN THOMSON, in his translation of the *Bhagavad Gîtâ*, says of the Kurus, who were the principal actors in the great war of the Mahâbhârata: "Of the name Kuru we know but little, but that little is sufficient to prove that it is one of great importance." (See W. Q. Judge's edition, Antecedent Words, p. ii.) I think that comparative philology gives us an explanation. This word is derived from an Aryan root, CR, or the Semitic כר —not, of course, noticed by Skeat (*Etymological Dictionary of the English Language*) which shows that the original word=circle, has become CRax, CoRvus, CoRax, CoRone, CRow, CoRn, CoRne (French), CRux, CiRcus, KeRion, perhaps κυκλος (by backwardization from an Âryan root through Latin into Greek), and a number of other similar words.

The idea of the unknown revealer, Vyâsa, was to convey the idea of eternity. A nation being selected, and a mystical signification given to it, it was easy to convey lessons to the initiate. It is therefore in vain to search after Kurus in works of ancient geography. They are the expressions of eternal truth.

C. CARTER BLAKE, F.T.S.

The Philosophy of Perfect Expression.

No. I.

THE ONE LIFE.

GOD is the spirit pervading and filling the whole universe which emanated from Him. He is the cause of all that is, an omnipotent eternal principle, transcending the power of human conception; and though there is no reason why we should use the masculine pronoun in speaking of God, yet as it is the habit to use it as inclusive of the feminine, we will do the same. Spirit being the life of all that is, we perceive that God is our divine father. What, then, is Nature?

Nature is God in His feminine aspect. She is the manifestation of God, the divine substance which fills all space—which is all space—and of which all things are made. Through her the divine love and wisdom become manifest, and are made visible; she therefore is our divine mother.

God is thus the principle of love and of wisdom, or the law of love filling all space, and Nature is intelligence, the divine wisdom which manifests the law of love.

God, the universal principle of love, is for ever unseen, "No man hath seen God," no man ever will see Him. Nature, the divine wisdom, which is God externalized, we all see.

In what form does the law of love exist in its broad diffusion?

It exists as sex or polarity in the atoms; each atom has its positive and negative pole, or its male and female principle; out of this male and female principle comes the law of attraction, on which all motion and manifestation of life depend.

To say that each atom has its positive and negative pole is to say that each atom is both love and intelligence, that is, both seen and unseen, both spirit and body, that it has an inner and an outer part, these parts being in reality one, as light and heat are one.

And indeed God, the one life, in His dual principle may be compared to fire, the heat being like the unseen principle of fire, and the light being like its reflection in Nature.

Take this statement: God is love manifesting in intelligence, just as fire is heat manifesting in light.

All Nature is intelligence, therefore it is perfectly correct to say that all Nature is mind.

If Nature is the recognition of the love principle, then it is not the acknowledgment of mind, but it IS mind. It is love expressed in intelligence, and intelligence is mind.

Therefore there is no matter, and the so-called laws of matter are groundless.

This emancipates us at once from the death sentence supposed to hang over our heads from the beginning of the world—and why?

Because mind cannot be killed, it is diseaseless and deathless; it is the comprehension or the acknowledgment of the one omnipresent and infallible law of love that we call God.

If God is diseaseless and deathless, then the understanding of God, the mind reflected from God, is diseaseless and deathless also, for the seeming two are ONE in reality.

As there is but ONE LIFE, so there is but one law of life. That law is the law of attraction.

Is there no law of repulsion?

No, none in the universe. We are not in the realm of matter, we are in the realm of mind, under the law of attraction. Intelligence seeks what it desires, leaving behind it what it does not desire, but repelling nothing. Intelligence constantly reaches forth to the new, never troubling itself about that which it has worn out. It "lets the dead bury its dead." This is the true method of growth. It constantly attracts the new, and by attracting it passes out of the region, or off the plane of the old, but it repels nothing.

Let us take the peach as an example. It represents a certain amount of intelligence, a certain amount of recognition of the love principle, or God. It does not repel its blossom, but outgrows it, and goes on gaining more and more intelligence each day, showing forth more and more of the law of love, or God, until it reaches a point where its intelligence ceases to reach forward for anything more. Then it becomes a helpless thing, and is attracted to the earth by virtue of the earth's superior force as a magnet, and we say the peach is dead. Why is it dead?

Simply because it had no power to recognize any further good. It had reached a limit to its intelligence. All things die (or undergo a change of form that the world calls death) at that point where they cease to recognize further good, or cease to recognize any more of God.

To cease to recognize good is to cease to desire it, and when this point is reached, the vital intelligence that lifted the creature—whether plant, animal, or man—above the earth is resigned, and the earth claims her own, through the powers of the law of attraction.

But the earth is a tremendous magnet, and what can ever overcome her attraction? How will it be possible for any one to grow away from her ravenous clutches and remain away permanently?

As stated, we are in the realm of mind, and there is no matter. The world itself is all mind, its mountains and its seas and rocks are all mind. But they are mind of the lowest possible grade of intelligence. The smallest blade of grass that grows has more intelligence than the whole earth, and proves it by its power to ascend above it; and so long as the blade of grass can recognize a higher good than

the dirt beneath it, it can by virtue of this recognition overcome the earth's attraction. For, do you not see that in the universe of mind, it is intelligence that gauges the strength of a magnet, and not what we call bulk or dead weight. Therefore it is only when the peach and the blade of grass have ceased to grow (to acquire more intelligence or recognition of the love principle—God) that the earth's attraction can overcome them.

Unconscious Growth.

Every creature that obeys the law of growth without seeking to learn what the law is, is in unconscious obedience to the law, and the visible lives of all creatures on the plane of unconscious growth die.

God demands intelligent recognition—a recognition so full and complete as to render the creature a perfect exponent of the Creator. This involves constant growth, a constantly widening recognition of the love principle, which, being individualized, is the man in his soul or spirit—the ever-flowing fountains of life within him.

The procession of ever-enlarging growths on the animal plane—all leading up to man—are all of them more or less unconscious of the power they represent; their recognition of God the life principle is expressed through uses; the brain in them is not ripened to that point where they can say from the basis of pure reason, "There is a supreme power within me that I recognize as being able to overcome all foes to everlasting growth, and to liberate me entirely from all apparent attractions to the attraction of pure good, or God."

The new thought that is now flooding the world is an awakening of the whole race out of blind unconscious growth to that of conscious growth.

Blind unconscious growth is growing as the trees and animals grow—without knowledge of how or why we grow; and as a matter of course, all growths that do not expand to the full knowledge of the growth, and learn how to do their own growing, must necessarily succumb to the earth's attraction after a time. It is earth to earth, and dust to dust.

The earth swallows up all of us unless we can develop a constantly increasing vitality that will bid defiance to her attraction. There is only one way to develop vitality in a universe that is not matter, but mind, and that is, by a recognition of more and greater truths all the time. Man has completed his animal or unconscious growth; his growth through use, which has developed him into a perfect organism or laboratory for the manifestation of intelligence, and he stands at this point now, at the point where there is no farther progression for him under the law of unconscious growth, or the method of growth as expressed in uses simply.

He stands at the point of the new and great departure—that depar-

ture towards which all ages have been silently treading, and so important is his position and his responsibility, that one backward step now, would plunge the world into another dark age from which it would take centuries to recover.

Indeed, so important is the present situation that the failure to use it judiciously would, to millions of us, render the world a nonentity, and make life as if it had never been.

In order to show the seeker for truth just what we mean by unconscious growth as expressed in uses, I will give a fuller explanation.

All growth is by desire. In the animal, desire seems not to soar away from the body, but to be expressed through it; thus, the little amœba, which is but a tiny drop of protoplasm, becomes hungry. It floats in the water, and in coming in contact with some other form of life which will serve it as food, it folds its body about it, holding it enclosed as you might hold an acorn in your hand, and when it has absorbed the substance from it, it unfolds its body from it and lets the residue drop out, as you would open your hand to let the acorn fall. The amœba has neither mouth, hands, feet, eyes, ears, nor anything resembling a digestive system. But it has a desire for good; in a higher organization to which the spirit of this little creature passes, that desire increases, and the result of its increased desire is a compulsion upon Nature to furnish it with a better digestive system. And so it goes on up higher and more perfect incarnations, growing stronger in its demands with each upward step, calling louder and louder upon Nature for better means of supplying its demands, until it has not only a digestive system, but eyes to see its prey, olfactory nerves to smell it, ears to hear it, feet to run after it, and claws to capture it.

This is development through uses, and it is by this kind of development that the perfect organization of the man is built, and his brain is ripened.

But he may stand at this point until ages pass, and be nothing more than the animal-man unless he begins to make his brain serve him in this farther development; the very moment his brain does begin to serve him in this capacity he is passing out of the domain of unconscious or unreasoning growth into the realm of conscious or reasoning growth. But there never was a time during the period of his unconscious growth when he could have escaped the penalty or effect of unconscious life, which is death, and the reason for this is in the very nature of God, the love principle of life.

God is dual in the sense of being inner and outer, unseen and seen, love and intelligence. And intelligence or mind, which is the whole visible universe, can only perpetuate itself as it recognizes that it is the externalization of love or God, and therefore as diseaseless and deathless as love or God, which is the very soul of itself and one with it.

Now this is so because all visible things are not matter—a dead

substance acted upon by spirit—but are MIND, the visible part of spirit. By spirit we mean love or God.

Intelligence and love are the same—they are God; in point of fact there is nothing in all the universe, but love or God. Intelligence is God's expression of Himself. All Nature, with man at its head, is the spoken word of God. But the word spoke itself at first feebly, like the unconscious babbling of the child, but growing in a comprehension of its own greatness every day and speaking more nearly in accordance with truth.

This universal love, this one life, what a strange, strange thing it is! It fills all space, and is absolutely perfect in itself. It seems to go to no trouble to explain itself, but flows into and vivifies every expression of itself, no matter how negative and inadequate that expression may be. This is why we have said that man is the spoken word, and that he spoke that word himself. For while intelligence or Nature comprehends love in ever-unfolding degrees of recognition, love seems not to comprehend intelligence or Nature, but simply to manifest itself in proportion as it is comprehended.

Speaking of the matter in this way, it is almost impossible not to convey the idea of a dual God. But indeed there is but one God, who is LOVE, while intelligence is the showing forth of IT, as light is the showing forth of heat. It almost seems as if love bursts forth in tiny jets that expand by slow degrees, revealing more and more of itself until these flames become conscious of themselves and their true character, and exclaim aloud, "Behold, behold, we are God!"

And that, in the fact of our knowing ourselves as God, we banish *disease* and *death*, and become conquerors of all things, thus breaking the power old earth held over us so long by reason of our ignorance concerning ourselves; and then shall be brought to pass the saying that is written, "Death is swallowed up in victory" (Isaiah xxv. 8; 1 Cor. xv. 54).

MARIE,
Countess of Caithness and Duchesse de Pomar.

(To be continued.)

WISE WORDS FROM SENECA.—You need not raise your hands to heaven; you need not ask the chapel-keeper to let you pour your prayer into the ears of the image, that you may be heard the better. God is near at hand, is with you, is within you. I tell you, Lucillus, a sacred spirit sits within us, observer and guardian of our good and evil. He treats us as we treat Him. There is no good man without God. (Ep. xli.)

Jnana Sankalini Tantram.

1. Seated on the highest peak of Mount Kailâsa, the Deva of the Devas and the Guru of the World was asked by Pârvatî to explain what is Jñâna (true knowledge or divine wisdom).

The Devî spake:

2. O Deva, let me know how the world comes into existence and how it ceases to exist and what is that knowledge of Brahma which is above creation and destruction.

The Deva replied:

3. The world comes out of the unspeakable to which it again reverts at Pralaya (the period of dissolution); the knowledge of that Brahma which is above creation and destruction is also unspeakable.

4. Invocation (mantram), worship (pûjâ), asceticism (tapasyâ), meditation (dhyâna), action (karma), and non-action, all spring from the one word OM.

5. The four Vedas and six Vedângas, Mîmânsâ, Niyâya, Dharma-shâstra, and Purâna, are the fourteen Vidyâs, or fourteen kinds of knowledge.

6. As long as one does not acquire knowledge in these books, so long has he no right to receive Brahmajñânam. All other knowledge stands still when he has once acquired the right of attaining Brahmajñânam.

7. The Vedas and all the Purânas are like the common prostitutes, but this Brahma or Sâmbhavî Vidyâ is kept hidden (sacred) like a lawful wife.

8. All knowledge, all Devas, and all Tîrthas (sacred places for pilgrimage) exist in this human body, but they can be known only by the instructions of a Guru.

9. This knowledge of the self or soul alone is able to produce happiness in a man, and it alone has the power to stop (as unnecessary) all the outward forms of worship, such as counting of beads, etc.

10. As there is fire hidden in wood, smell in flowers, and nectar in water, so the Deva, who is not affected by good or bad deeds, is hidden in the body.

11. Idâ is the sacred river Ganjâ, and Pingalâ is the river Jamnâ, between the two passes the Sushumnâ—the river called Sarasvatî.

12. Where these three rivers join together is Tri-ve-ni (the junction of the three), it is called the Tîrtha-râja (best of all places of pilgrimage), and bathing in it purifies the Jîva from all impurities and sins.

The Devî asked:

13. Tell me, O Maheshvara, what is Khechâri Mudrâ, and what

knowledge is called Sâmbhavî Vidyâ (Gupta Vidyâ), and what is Adhyantikâ Knowledge (psychic knowledge).

The Deva replied:

14. He who is able to fix his mind without the help of any material object, he who has succeeded in making his breath still, without any muscular or physical effort, and he who is able to regulate his sight without the act of seeing, he has attained the knowledge called Khechâri Vidyâ.

15. As the mind of a child or of an ignorant and illiterate man is in the state of slumber, even without the condition of actual sleep, so also the path in which a man travels without the help of anything material is called Sâmbhavî Vidyâ.

The Devî questioned:

16. Tell me, O Lord of the Universe, how the Darshanas (the scientific, philosophical and metaphysical systems) are separate from one another.

The Deva said:

17. They are called Tridandîs (the bearers of three bamboo staves tied together) who always devote themselves to the study of the Vedas, those that worship the Shakti (female principle in Nature) are denominated the Shâktas, and the Buddhists are called the Shûnyavâdins (lit., the affirmers of non-existence) or the believers in Akâsha.

18. The materialistic Atheists—the Châr vâkas—although very conversant with the Tattvas, still deny the existence of the Âtman that is above the Âkâsha.

Umâ asked:

19. O Deva, tell me the signs of the Microcosm and the five Elements, and also the twenty-five Gunas.

The Deva said:

20. The five qualities (Gunas) of the Earth, as ascertained by Brahmajñâna (divine knowledge), are the bones, flesh, nails, skin and hair.

21. It has been ascertained by Brahmajñânas that semen, blood, marrow, excretions of the bowels and bladder are the five qualities of Water (Âpas).

22. The Brahmajñâna says that sleep, hunger, thirst, fatigue and slothfulness are the five virtues of Fire (Tejas).

23. It has been well ascertained by the divine philosophy of Knowledge that the act of sustaining (Dhâranâ), shaking (Châlana), and throwing (Kshapana), and that of contraction and lengthening are the five virtues of Air (Vâyu).

24. The same philosophy says that desire (including lust), anger, error or false knowledge (Moha), shame, and avarice (Lobha) are the five virtues of Ether (Akâsha).

25. From Âkâsha the Air springs, and Fire from Air, the Water comes out of Fire, and the Earth from Water.

26. The Earth disappears in Water, the Water in Fire, the Fire in Air, and the Air in Ether or Âkâsha.

27. From these five Tattvas the creation is made (the World springs up or is evolved), and into these five Tattvas it is resolved, and THAT which is superior to these is considered as high above the Tattvas and the unspeakable.

28. The five virtues of the five senses are the organs of touch, taste, smell, sight and hearing: but mind alone is the cause of all these senses.

29. The whole world is symbolized in the human body, but out of this the formless part never dies, whereas the portion that has form must undergo change.

30. Those that do not cling to any form or shape become like the formless Brahma at last; for this reason men should carefully give up all idea of what is personal or of what has any shape or form.

The Devî asked:

31. O Lord, thou that hast been from eternity, tell me what are the seven Matters (Dhâtus) and what is Âtmâ (the physical soul), Antarâtmâ (the human soul) and Paramâtmâ (pure spirit)?

The Deva replied:

32. Semen, blood, marrow, fat, flesh, bones and skin are the seven matters out of which the body is formed.

33. The body is called Âtmâ, mind is called Antarâtmâ, that is, the soul within, and Paramâtmâ, or pure spirit, is the no-thing in which the mind is absorbed.

34. Blood is the share of the mother and seed that of the father, and that which is, but which has no being, becomes life; these together produce the fœtus in the womb.

The Devî asked:

35. O God of the Gods, tell me how Vâk (speech or word) is produced and how the mind is absorbed by Vâk?

The Deva replied:

36. Life is produced from the unspeakable, from life mind springs up, Vâk, or speech, is produced from mind, and by that mind is Vâk absorbed.

The Devî questioned:

37. O Lord, please tell me where the sun resides and what is the place of the moon, where does the air dwell, and which is the place of the mind?

The Deva replied:

38. The seat of the moon is at the root of the palate, and that of the sun is at the root of the navel, the place of the air (or breath) is above the sun, and mind dwells above the moon.

39. Chittam (or the passage between the mind and the spiritual soul) dwells above the sun, and life dwells above the moon, but this can only be realized, O Devî, by the direction of the Guru.

The Devî asked:

40. Where dwells Shakti (nature) and where dwells Shiva (spirit or force), and where is the abode of Kâla (duration or time), and what produces old age?

The Deva replied:

41. Shakti dwells in Pâtâla, or the lower regions, Shiva resides in the Brahmânda (the egg of Brahma), and duration exists in the space, or Âkashâ, it is this time that produces old age and infirmity.

42. What desires food, and what eats it, and what remains awake during the three states of waking, dream and dreamless sleep?

The Deva replied:

43. Life desires food, and Fire consumes it, and it is the Vâyu (breath or air) that remains awake during the three above-mentioned states.

The Devî asked:

44. Who makes Karma, and who becomes involved in sin? Who commits sin and who frees or liberates from it?

The Deva replied:

45. It is the mind that commits sin, and the mind alone is involved in sin, and it is the mind that can never be touched by sin if it remains in its own place.

The Devî asked:

46. Tell me, O Lord, how the Jîva (reïncarnating Ego) becomes Shiva (the spirit), and what is the cause of effect, and how to attain happiness?

The Deva replied:

47. As long as there is mistake, error, or illusion, so long the Jîva remains Jîva, but when once error is corrected or set right, then it always becomes Shiva; you, O Devî (nature), are yourself the cause and the effect, but knowledge or Jñânam is different (from you).

48. The materialists (or the people who are under the control of Yama, Guna or illusion), misguided by Mâyâ, consider that Shiva, or spirit, rests in one place, Shakti or nature in another, and Air also in another, and therefore they wander about in different Tîrthas (or sacred places).

49. O moon-faced Devî, the Jîva does not know its own sacred places (in the body), and, therefore, how can they attain Moksha or freedom from bondage?

50. The Veda is no Veda, but the everlasting, eternal and unchangeable Brahma is Veda, and those that devote themselves to the divine knowledge, or the Brâhmans, are the knowers of the Vedas.

51. The Yogîs after churning the four Vedas and all the Shâstras have consumed the real butterlike portion of them, and left the unreal curdlike portion for the Pandits (book learned) to drink.

52. All the Shâstras have thus lost their maiden freshness, and all the learning has become the property of the public, but the spiritual,

ever-conscious and inexpressible Brahmajñânam alone remains always pure and chaste.

53. No asceticism can be called asceticism but absolute chastity, which is the best of all asceticism.

54. No meditation can be called meditation, but that by which the mind is identified with and resolved into Âkâsha; for it is certain that by such meditation Jîva enjoys happiness and secures Moksha.

55. True Havana is not the Havana (offering of butter in the fire) which is made in the ritualistic ceremonies, but the offering of the butter of life in the fire of Brahma at the time of Samâdhi (trance, or state of highest ecstasy), this is the real offering.

56. Good and bad Karmas will invariably produce good and bad results, there is no doubt about it; therefore, the Jñânîs carefully avoid those actions that produce bad Karmas.

57. As long as Brahmajñâna, or divine knowledge, is not known, so long the people observe distinction between the several Varnas (castes), such as Brâhman, Kshatriya, Vaishya and Shûdra, and are proud of their family and sect, but when once the divine knowledge takes root in the mind, all this difference and pride of caste and family disappears.

The Devî asked:

58. O Lord of the Lords, O great one, I have not been able to understand the Jñâna (knowledge) that thou hast just described to me, now tell me the Jñâna by which the mind is absorbed (in the Akâsha).

The Deva replied:

59. That Jñâna by which mind, speech and action are absorbed, is like a dreamless sleep called Brahmajñâna (divine knowledge).

60. The knowledge by which a man confines himself to his own self, and which renders him desireless, quiet and free of all anxieties, which enables him to conquer sleep and gives childlike simplicity to his nature is called Brahmajñâna.

The Deva said:

61. Mark attentively what I relate now, and what the knowers of the principles (Tattvajñânîs) have said: when a man relinquishes all thoughts and anxieties then that state of his mind is called Yoga.

62. He who has been able to take Samâdhi even for a brief space of time destroys at once his accumulated bad Karmas of a hundred past births.

The Devî asked:

63. O Lord, tell me what is called Shakti, and who is Shiva, and inform me of Jñâna?

The Lord replied:

64. Shakti dwells in the untranquil and restless mind, while Shiva resides in the mind that is still and that knows no restlessness; those

that have made their mind tranquil achieve Siddhi (adeptship) even while residing in the body of flesh.

The Devî questioned:

65. Tell me where the three powers (tisrâh Shaktis) dwell and what are the positions of the six plexuses, the twenty-one Brahmândas (eggs of Brahma) and seven lower regions?

The Mahâdeva replied:

66. The upward power dwells in the throat and the downward in the seat of the body, while the place of the middle power is at the navel, and that which is above these three Shaktis is the unspeakable.

67. The Mûlâdhâra plexus is in the seat of the body, the Svâdhisthâna in front of it, Manipûram at the navel, Anâhatam in the heart, Vishuddham at the throat, and Sahasrâra in the head; I have told you about these plexuses and I bow down my head before that which is above these Chakras.

68. The upper part of the body is called the Brahmaloka, and the lower is termed Pâtâla; the body is like a tree reversed, the root of which is towards the head and the top of which towards the feet.

The Devî asked:

69. Tell me, O Maheshvara, where do the ten airs (Vâyus) reside, and what are the ten portals (Dvaras)?

The Deva replied:

70. The Prânavâyu resides in the heart, and the Apâna in the seat, the Samâna Vâyu resides in the navel and the Udâna in the throat.

71. The Vyâna is all over the body, the Nâga (lit., serpent) proceeds upwards (as in belching), and Kûrma (lit., tortoise) dwells in the Tîrtha place (perhaps where the three nerves Idâ, Pingalâ and Sushumnâ meet together).

72. Krikar Vâyu appears at the time of weeping, the Devdatta appears at the time of yawning, and Dhananjaya Vâyu appears at the time of singing or crying.

73. These ten Vâyus that are ascertained and classified by the Yogîs exist without any support. The two eyes, the two ears, the nostrils, the mouth and the two lower organs are the nine manifested portals, and mind is called the tenth portal (dvara or door).

The Devî asked:

74. O Lord, tell me the nerves that exist in the whole body and the ten Nadîs that are sprung from the Kundalinî Shakti.

The Lord replied:

75. Idâ, Pingalâ, and Sushumnâ are the three Nadîs that proceed upwards, Hastijivhâ, Gândhâri and Prasara are the three Nadîs that exist at the seat of the body.

76. Alumbusha and Yashasvinî are the two Nadîs that spread towards the right side and Kuhu and Shankhinî exist in the left.

77. From these ten Nadîs seventy-two thousand Nadîs spring up and exist in the body.

78. O Devî, he is a real Yogî who has the knowledge of these Nadîs, out of these Jñânanâdi produces Siddhi (adeptship) to the Yogîs.

The Devî asked:

79. O Lord, tell me who are the three Devas, and what are their three Gunas (qualities) and their three states?

The Devî replied:

80. Brahmâ exists in the state of Rajas, Hari in the state of Sattva, and Rudra in the state of Tamas (anger). These three Devatâs are the three attributes.

81. These three (*i.e.*, Brahmâ, Vishnu and Mahesha) are but one, and those who consider them different can never attain Mukti (liberation).

82. Brahmâ exists in the form of seed, Hari in that of Vâyu (ether or essence of ether), and Rudra in that of Manas. These three Devas are the three qualities.

83. Brahmâ exists in the shape of mercy, Hari in that of purity, and Rudra in that of fire (anger). These three Devas are the three qualities.

84. All these several worlds are but one; he who thinks them different can never attain Mukti.

85. I am the whole universe, I am duration or time, I am Brahmâ, I am Hari, I am Rudra, I am Akâsha, and I alone am the omnipresent all encompassing and unspeakable Brahma.

86. I am the universal soul, I am without desire, and am also that Brahma which is the pure Manas of the nature of pure Akâsha; doubt not of this.

87. He who can control his senses, who is undaunted, chaste, learned (in Brahma Vidyâ), truthful and charitable, and he who is always ready to do good to the peaceful and quiet natured, he only can love me.

88. Chastity is the root of all devotion (or asceticism), and mercy is the root of virtue (or religion), for this reason a man should attentively cultivate the virtue of mercy (and chastity).

89. O Lord of the world, O greatest of all Yogîs, tell me what is the Veda, Sandhyâmantram, Tapasyâ (worship or devotion), Dhyâna (meditation), Havana (offering), and Kula (family or sect).

The Lord replied:

90. Those who perform a thousand Ashvamedhas (horse sacrifices) and a hundred thousand Vâjapeyas Yajnas can never attain one sixteenth part of the virtue that is gained by the knowledge of Brahma.

91. Those that always and at all times travel to all the sacred places (Tîrthas), and acquire purity by bathing in the sacred waters,

can never realize one sixteenth part of the virtue that is attained by the knowledge of Brahma.

92. There is no friend like the Guru; parents, sons, relations and husband, can never be so beneficial to one as the Guru, who guides and shows the path to supreme attainment.

93. Learning, Tîrtha (sacred places), Devatâs and all others that exist can never be equal to the Guru, by whom the real path is shown.

94. There is nothing in the world that a disciple can give to pay the debt to the Guru who has taught him One Letter.

95. This secret knowledge (Gupta Vidyâ) should not be made known to any one, but the Guru may impart it to an earnest, virtuous and sincere disciple.

96. Mantram, Pûjâ (prayer), Tapas (asceticism), meditation (Dhyâna), offering (Havana), Japa (recital of mantrams, etc.), Sannyâsa (relinquishment of the world and other forms of exoteric Karma), should be given up by the learned (Brahmajñânin).

97. Company produces great evil, while a solitary life produces immense good, for this reason the chaste and pure should carefully avoid all company.

98. The letter A is the Sattva Guna, U is the Rajas, and M is the Tamas; these three qualities are termed Nature (Prakriti).

99. Akshara (that which knows no destruction) is itself the spirit (Îshvara), and Akshara (*i.e.*, Nature or Matter) is also indestructible, because from that spirit the triple qualified Nature has sprung up.

100. That (Prakriti) (Nature or Matter) is well known as the Word; she it is that maintains the Mâyâ or Illusion; she it is that keeps the people in darkness and ignorance, and it is she that produces the creation and destroys it.

101. A is called the Rig Veda, U is called the Yajur Veda, and M is called the Sâma Veda.

102, 103. OM is the great key-note, it is called the three Nâdas; A is Bhuloka, U is Bhuvaloka, and M is Svarloka; by these three letters the spirit exhibits itself.

104, 105. A (Prithvî) is yellow coloured, U (Akâsha) is lightning coloured, and M (Svarga) is white coloured; this one letter that exists in A, U and M, and is called Pranava, must be surely known as Brahma.

106. Those who sit in a quiet comfortable posture, and sleepless, and free from all thoughts, meditate daily, can become Yogîs within a short time; he who does contrary to this can never become a Yogî as called by Mahâdeva.

107. Those who read or hear daily the subject of Brahma Vidyâ become free from all impurities, and becoming pure go to Shivaloka at last.

RAI B. K. LAHERI.

Lûdhiâna, Panjab.

Re-incarnation.

(Continued from p. 62.)

THE METHOD OF REÏNCARNATION. *(Concluded.)*

THOSE who desire to prove to themselves that Thought gives rise to images, to "thought-forms," so that in most literal truth "a thought is a thing," may find what they seek in the records now so widely scattered of so-called hypnotic experiments. The thought-form of an idea may be projected on a blank paper, and there become visible to a hypnotized person: or it may be made so objective that the hypnotized person will see and feel it as though it were an actual physical object. Again, a "medium" will see as "a spirit" a thought of a human being in the mind of a person present, this thought being imaged in his aura, the magnetic atmosphere that surrounds him. Or a clairvoyant, entranced or awake, will recognize and describe an image deliberately formed by a person present, no word being spoken, but the will being exercised to outline the image clearly in thought. All persons who "visualize" much are to some extent clairvoyant, and may prove to themselves by personal experiment this power to mould subtle matter by the will.

The less subtle Astral matter, again, may be thus moulded, as H. P. Blavatsky, at the Eddy farmhouse, moulded the projected Astral image of the medium into likenesses of persons known to herself and unknown to the others present. Nor can this be considered strange when we remember how habits of thought mould even the dense matter of which our physical bodies are composed, until the character of the aged becomes stamped on the face, their beauty consisting not in form and colouring but in expression—expression, which is the mask moulded on the inner self. Any habitual line of thought, vice or virtue, makes its impress on the physical features, and we do not need clairvoyant eyes to scan the aura to tell if the mental attitude be generous or grasping, trustful or suspicious, loving or hating. This is a fact so common that it makes on us no impression, and yet it is significant enough; for if the dense matter of the body be thus moulded by the forces of Thought, what is there of incredible, or even of strange, in the idea that the subtler forms of matter should be equally plastic, and should submissively take the shapes into which they are moulded by the deft fingers of the Immortal Artist, Thinking Man?

The position, then, that is here taken is that Manas, in its inherent nature, is a form-producing energy, and that the succession of events in the manifestation of an external object is: Manas puts forth a

thought, and this thought takes form on the Mânasic or mind plane; it passes out into the Kâma-Mânasic, there becoming denser; thence to the Astral, where, being yet denser, it is visible to the eye of the clairvoyant; if directed consciously by a trained will, it may pass at once to the physical plane, and be there clothed in physical matter, thus becoming objective to ordinary eyes, whereas, in ordinary cases, it remains on the Astral plane, as a mould which will be built into objective life when circumstances occur which draw it thitherwards. A MASTER has written of the Adept being able

To project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. The Adept does not create anything new, but only utilizes and manipulates materials which Nature has in store around him, and material which, throughout eternities, has passed through all the forms. He has but to choose the one he wants, and recall it into objective existence.[1]

A reference to well-known facts on the physical plane may perhaps help the reader to realize how the invisible may thus become the visible; I have spoken of a form gradually densifying as it passes from the Mânasic to the Kâma Mânasic plane, from the latter to the Astral, from the Astral to the physical. Think of a glass receiver, apparently empty, but in reality filled with the invisible gases, hydrogen and oxygen; a spark causes combination and "water" exists there, but in a state of gas; the receiver is cooled, and gradually a steamy vapour becomes visible; then the vapour condenses on the glass as drops of water; then the water congeals and becomes a film of solid ice crystals. So when the Mânasic spark flashes out it combines subtle matter into a thought-form; this densifies into the Kâma Mânasic form—our analogy is the steamy vapour; this into the Astral—our analogy is the water; and so into the physical—for which the ice may stand. The student of the Esoteric Philosophy will know that in the evolution of Nature all proceeds in orderly sequence, and he will be accustomed to see in the substates of matter on the physical plane analogies to its states on the different planes of the "invisible" worlds. But for the non-Theosophist, the illustration is offered only by way of giving a concrete physical picture of the densifying process, showing how the invisible may condense itself into the visible.

In truth, however, this process of condensation of rarer into grosser matter is of the commonest facts of our experience. The vegetable world grows by taking in gases from the atmosphere, and transforming their materials into solids and liquids. The activity of the vital force shows itself by this constant building up of visible forms out of invisible; and whether the thought-process named be true or not, there is nothing in it inherently impossible or even extraordinary. Its truth is a matter of evidence, and here the evidence of those who can see the

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The Occult World, 5th Ed. p. 88.

thought-forms on the different planes is surely more valuable than the evidence of those who cannot. The word of a hundred blind men denying a visible object is of less weight than the word of one man who can see and who testifies to his seeing of it. In this matter the Theosophist may be content to wait, knowing that facts do not alter for denials, and that the world will gradually come round to a knowledge of the existence of thought-forms, as it has already come round —after a similar period of scoffing—to a knowledge of the existence of some of the facts asserted by Mesmer at the close of the last century.

It has been found, then, that events take their rise on the Mânasic or Kâma Mânasic plane, as ideas, or as thoughts of passion or emotion, etc.; they then take Astral form, and lastly appear objectively on the physical plane as acts or events, so that the latter are effects of pre-existing mental causes. Now the body is such an effect, according to the Esoteric Philosophy, and it is moulded on the Astral Body, the Linga Sharîra, a term which will, by this time, be sufficiently familiar to my readers. The idea must be clearly grasped of a body of Astral matter, serving as a mould into which denser matter may be built, and if the method of Reïncarnation is to be at all understood, this conception of the physical body as the result of the building of physical molecules into a preëxisting Astral mould must, for the moment, be accepted.

And now let us return to the idea of the Thinker, creating forms, working certainly through the Lower Manas, or Kâma Manas, in the average man, since of purely Mânasic activity we may not hope to find yet awhile many traces. In our daily life we think and thus create thought-forms:

Man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions.[1]

[The consideration of the effect of this on others belongs to the subject of Karma, to be hereafter dealt with.] These thought-forms remain in his aura, or magnetic atmosphere, and as time goes on their increased number acts on him with ever-gathering force, repetition of thoughts and of types of thought adding to their intensity day by day, with cumulative energy, until certain kinds of thought-forms so dominate his mental life that the man rather answers to their impulse than decides anew, and what we call a habit, the outer reflection of this stored-up force, is set up. Thus "character" is builded, and if we are intimately acquainted with anyone of mature character, we are able to predicate with tolerable certainty his action in any given set of circumstances.

When the death hour comes the subtler bodies free themselves from the physical, the Linga Sharîra alone disintegrating gradually

[1] A Master in *The Occult World*, p. 90.

with the physical frame. The thought-body resulting from the past life persists, and appears to go through various processes of consolidation of experiences, assimilation of much differentiated thoughts, and so on. Only fragmentary hints of these post-mortem or pre-natal changes have been given to the outer world, and the unassisted student has to grope his way as best he can by the broken light of these hints. But what is definite is that before the period for reïncarnation this thought-body, as it literally is, passes to the Astral plane, takes up Astral matter, and becomes the Linga Sharîra for the new personality presently to be born. Since the physical brain, in common with the rest of the physical body, is built into this Astral mould, this brain is, by its conformation, the physical expression, however imperfect, of the mental habits and qualities of the human being then to be incarnated, the fitting physical vehicle for the exercise of the capacities which his experience now enables him to manifest on the physical plane.

Let us, as an example, take the case of the practice of a vicious and of a virtuous type of thought, say of a selfish and of an unselfish character. One person continually gives birth to thought-forms of selfishness, desires for self, hopes for self, plans for self, and these forms clustering round him reäct again upon him, and he tends to become unscrupulous in his self-service, disregarding the claims of others, and seeking but his own ends. He dies, and his character has hardened into the selfish type. This persists, and in due course takes Astral form, as mould for the next physical body. Drawn towards a family of similar type, towards parents physically able to supply materials stamped with similar characteristics, the physical body is built into this Astral mould, and the brain takes the shape physically fitted for the manifestation of the brute tendencies to self-gratification, with a corresponding lack of the physical basis for the manifestation of the social virtues. In an extreme case of persistent and unscrupulous selfishness during one incarnation, we have the cause of the building of the "criminal type of brain" for the succeeding one, and the child comes into the world with this instrument of miserable quality, from which the Immortal Thinker will be able to draw scarce a note of pure and tender melody, strive he as he may. All the life through the Ray of Manas incarnated in this personality will be dimmed, broken, struggling through Kâmic clouds. Sometimes, despite all opposing circumstances, the glorious radiant quality will illume and transform to some extent its physical vehicle, and with anguish and effort the lower nature will now and again be trampled underfoot, and, however slowly, a painful step or two of progress will be achieved. But all the life through, the past will dominate the present, and the cup filled in forgotten days must be drained to the last drop by the quivering lips.

In the second supposed case, a person continually gives birth to

thought-forms of unselfishness, helpful desires for others, loving plans for the welfare of others, earnest hopes for the good of others. These cluster round him and reäct on him, and he tends to become habitually selfless, habitually placing the welfare of others before his own, and so, when he dies, his character has become ingrainedly unselfish. Coming back to earth-life, the Astral form which represents his previous characteristics is drawn to a family fitted to supply materials of a pure kind, habituated to respond to the promptings of the Higher Man. These, builded into the Astral mould, yield a brain physically fitted for the manifestation of the self-sacrificing tendencies, and a corresponding lack of the physical basis for the manifestation of the brute instincts. So here, in an extreme case of self-sacrificing habit through one incarnation, we have the cause of the building of the benevolent and philanthropic type of brain for the succeeding one, and the child comes into the world with this instrument of splendid quality, which thrills beneath the lightest touch of the Immortal Thinker, breathing forth divine melodies of love and service, till the world wonders at the glory of a human life, at results that seem the mere outflow of the nature rather than the crown of effort deliberately made. But these royal natures that overflow in blessing are the outer symbol of long conflicts gallantly waged, of conflicts of a past unknown to the present, but known to the inner Conqueror, and one day to be known to the personality he informs.

Thus step by step is brought about the evolution of man, character being moulded in personality after personality, gains and losses rigidly recorded in Astral forms, and these governing the succeeding physical manifestations. Every virtue is thus the outer sign and symbol of a step forward made, of repeated victories won over the lower nature, and the "innate quality," the mental or moral characteristic with which a child is born, is the indubitable proof of past struggles, of past triumphs, or of past failures. A distasteful doctrine enough to the morally or mentally slothful and cowardly, but a most cheering and enheartening teaching for those who do not ask to be pensioners on any charity human or divine, but are content to earn patiently and laboriously all they claim to own.

Very nobly has Edward Carpenter put this truth in *Towards Democracy*, in the "Secret of Time and Satan."

The art of creation, like every other art, has to be learned;
Slowly, slowly, through many years, thou buildest up thy body.
And the power that thou now hast (such as it is) to build up this present body, thou hast acquired in the past in other bodies;
So in the future shalt thou use again the power that thou now acquirest.
But the power to build up the body includes all powers.

. . . . . .

Beware how thou seekest this for thyself and that for thyself. I do not say, Seek not; but, Beware how thou seekest.

For a soldier who is going a campaign does not seek what fresh furniture he can carry on his back, but rather what he may leave behind;

Knowing well that every additional thing which he cannot freely use and handle is an impediment to him.

So if thou seekest fame, or ease, or pleasure, or aught for thyself, the image of that thing which thou seekest will come and cling to thee—and thou wilt have to carry it about—

And the images and powers which thou hast thus evoked will gather round and form for thee a new body—clamouring for sustenance and satisfaction.

And if thou art not able to discard this image now, thou wilt not be able to discard that body then; but wilt have to carry it about.

Beware then lest it become thy grave and thy prison—instead of thy winged abode and palace of joy.

. . . . . .

And seest thou not that except for Death thou couldst never overcome Death—

For since by being a slave to things of sense thou hast clothed thyself with a body which thou art not master of, thou wert condemned to a living tomb were that body not to be destroyed. But now through pain and suffering out of this tomb shalt thou come; and through the experience thou hast acquired shalt build thyself a new and better body;

And so on many times, till thou spreadest wings and hast all powers diabolic and angelic concentred in thy flesh.

. . . . . .

And the bodies which I took on yielded before him, and were like cinctures of flame upon me, but I flung them aside;

And the pains which I endured in one body were powers which I wielded in the next.

Great truths, greatly spoken. And one day men will believe them in the West, as they believe them, and have ever believed them, in the East.

Through thousands of generations the Immortal Thinker thus patiently toils at his mission of leading the Animal Man upwards till he is fit to become one with the Divine. Out of a life, he wins perchance but a mere fragment for his work, yet the final Astral model is of type a little less animal than the man, whose life-work is therein embodied, was when he came into earth-life. On that slightly improved model will be moulded the next man, and from him, at death, is obtained an Astral mould which is again a little less animal, to serve for the next physical body, and so on and on, again and again, generation after generation, millennium after millennium; with many retrogressions constantly recovered; with many failures gallantly made good; with many wounds slowly healed; yet on the whole, upward; yet on the whole, forward; the animal lessening, the human increasing; such is the story of human evolution, such the slowly accomplished task of the Ego, as he raises his charge to Divine Manhood. At a stage in this progress the personalities begin to become translucent, to answer to the vibrations from the Thinker, and dimly to sense that they are some-

thing more than isolated lives, are attached to something permanent, immortal. They may not yet quite recognize their goal, but they begin to thrill and quiver under the touch of the Light, as buds quiver in the springtime within their cases, preparing to burst them open and to expand in the sunshine. This sense of inborn eternity, and of wondering as to the end, comes out strongly in one of Walt Whitman's poems:

> Facing West from California's shores,
> Inquiring, tireless, seeking what is yet unfound,
> I a child, very old, over waves, towards the house of maternity,
> the land of migrations, look afar,
> Look off the shores of my Western sea, the circle almost circled;
> For starting westward from Hindûstân, from the vales of Kashmere,
> From Asia, from the north, from the God, the sage, and the hero,
> From the south, from the flowery peninsulas and the spice islands,
> Long having wandered since, round the earth having wandered.
> Now I face home again, very pleased and joyous.
> (But where is what I started for so long ago?
> And why is it yet unfound?)

ANNIE BESANT, F.T.S.

(To be continued.)

The Uses of Magic.

THE attitude of the literary and religious world is not so distinctly hostile towards Occult science as it was twenty years ago. Magazine writers now condescend to discuss seriously the phenomena which they were formerly wont to dismiss as unworthy of consideration. Nor is it any longer necessarily a cause for social ostracism if a person undertakes to investigate the laws of Nature. By these indications can we mark the point where the pendulum of public sentiment turns in its swing between the two extremes of Materialism and Supernaturalism, drawn in one direction by the religious instinct and anon in the other direction by scientific doubt and scepticism. Just how, in the gradual development of human thought and action, magic may have figured from time to time and from age to age, now looming up into astounding importance and again fading almost into nothing, is an interesting and instructive study. The historical aspect of this subject has been thoroughly treated by Ennemoser, Thomas Wright, P. Christian, Eliphaz Lévi, R. A. Vaughan, William Howitt, and others of less note; and it may truthfully be said that no library for general reading nowadays is complete without the works of at least one of these authors. Yet at the same time it should also be stated that all histories of magic are somewhat misleading, in that they devote themselves to what may be termed the external forms and accompaniments of Occultism, including the myths and marvellous tales of all nations and the superstitions and impostures of all ages. Thus, by giving prominence to narrative, and by failing to distinguish between that which is true and that which is false, do they consciously or unconsciously misrepresent what they ought to elucidate, and so prevent the reading public from having an adequate idea as to its real scope and meaning.

It was the fashion some hundreds of years ago to denounce Occultism, the study of Nature, as a trick of Satan to capture the souls of the unwary. The early Christian Church was especially violent in this respect. Being founded on Supernaturalism, the Church could not deny the Occult. She took therefore the only course possible for her in the matter, by drawing a distinction between phenomena produced within the Church and phenomena wrought outside. To one class she applied the name of miracle; to the other, that of diabolism. There was no particular reason why one should be good and the other bad, but reason was not much of a requisite for anybody in those days. In fact, the world had grown tired of reason, as taught by the Greek philosophers, and was only too glad to have a change. Christianity was founded entirely upon faith. Men were told that all that was necessary for them to obtain salvation was to cast their burdens upon the Lord. They were only to believe in Him in order to reach heaven. This simple formula did away at once with the necessity for intellectual culture. Human knowledge, human investigation were, therefore, futile. Magic, when pursued outside of the Church, was severely denounced because its tendency was in the line of independent research. The first exponents of Christianity were illiterate Jews. They adopted the novel theory of exalting ignorance, at first by implication, then growing bolder with success. Spiritual growth, they claimed, was not dependent upon the intellect, and, in fact, the inner nature could develop better without being loaded down by mere book-knowledge. This theory was eagerly seized upon by the Church when it became an organized religious body, and was turned into a powerful weapon of offence and defence. That which was originally nothing worse than a half truth became the corner-stone for a gigantic system of error. Salvation was freely promised him who accepted without question the dogmas of the priests; he who hesitated, or argued, or even interrogated, was lost. Knowledge was underrated; faith was extolled. Now, it is a well-known fact that wherever learning is spread abroad, there the public voice becomes more vigorous and human action more independent. Fully realizing this axiom, the early Christian Church adopted the shrewd policy of discouraging all kinds of education in order that the authority of the Church might never be questioned. In this conspiracy against humanity she was for a long term of years successful. Men's minds were placed in bondage, and universal ignorance prevailed in Europe. Never before was the Church so powerful or the priests so overbearing. It may truly be said that Christianity retarded the progress of the world a thousand years. Yet though kept back and hindered, mankind eventually yielded to the higher law of development. The gloom of ignorance could not settle down permanently upon Christendom, owing to the grand law of evolution—one of the eternal verities of Occultism—which wrought dimly and imperceptibly, but steadily and surely, and was stronger than all the hierarchies of men. A gradual change took place, is yet taking place, and will always take place in the minds of the people, just so fast as the development of this world and of this solar system justifies it.

That the feeble spark of Occultism was not entirely quenched during the Dark Ages was not the fault of the priesthood. The latter jealously guarded every avenue by which learning might reach the people, and so perverted the public intellect that hardly anybody had correct views even upon the commonest things. Men were so steeped in illusions that they were unable to distinguish between imposture and wisdom. Hence they were a prey to all kinds of fraudulent devices. Cunning rogues, playing upon the superstitious fears and beliefs of the masses, gained an easy livelihood by claiming Occult

powers. It is needless to add that they sought the protection and sanction of the Church by pretending to be exceedingly orthodox and devout. Supernaturalism under these circumstances spread rapidly, like a noxious weed. It wore the garb of Occultism, but it was a base imitation. All kinds of extravagances were indulged in under the cloak of pious magic. Here and there, it is true, were a few earnest seekers after truth, but they were compelled to veil their ideas and purposes. Thus the real alchemists ostensibly sought to transmute ordinary metals into gold, endeavoured to find the philosopher's stone, and wrote learnedly about the elixir of life, although it is quite certain that their true aims were the study of human nature and the improvement of the human race. They were always regarded with suspicion by the Churchmen, however, and usually passed their lives miserably. Only the charlatans flourished. Belief in supernatural powers became so widespread finally as to produce a sort of general insanity. All kinds of absurdities were promulgated in the name of Occult Wisdom. This era of distorted public sentiment finally culminated in the witchcraft trials of the sixteenth and seventeenth centuries. In these the Protestant Church took a leading part. She had adopted the dogma that all magic was diabolic, while the Catholic Church still laid claim to miraculous deeds when done by authority of the priests. Both organizations, however, did not hesitate to charge all the impostures, the crimes, and the alleged sorceries upon pagan Occultism. So soon, therefore, as the witchcraft epidemic broke out, all Occult things were declared to be the works of the devil, and Christians were exhorted to avoid them as the most grievous sins. Men of brilliant intellect were persuaded that the devil was actually a fantastic personage with horns, hoofs and a tail, and that he travelled on a broomstick from earth to hell and back again. There can always be found men of brilliant intellect who are the veriest apes in religious matters. It is even so to-day. That a man can make an eloquent speech in Parliament, or lead an army to success in battle, is no reason why he should be proficient in metaphysics or Church history.

We are very apt to make the mistake of supposing that excellence in a particular line of thought or action implies capacity in all other directions, when as a matter of fact the contrary is oftener the case. And very logically is it so, when we come to consider it, because he who bends his mind so persistently in one channel as to achieve marked distinction therein, cannot as a rule have either the time or inclination for careful study in other paths. Hence, the views of a distinguished statesman on the problems of life and death are not entitled to any more weight than are the opinions of thousands of educated men in a more obscure station. There is no reason, therefore, why the religious conclusions of Sir Isaac Newton, William E. Gladstone, Daniel Webster, and Abraham Lincoln should be considered of special importance; and certainly they cannot for a moment compare in value with the results attained by the students of higher Biblical criticism in Germany and England.

There is still a good deal of misunderstanding as to the meaning of the word "Occultism." Primarily, of course, it signifies that which is hidden; but it refers more particularly to those operations of Nature which are unexplained, though perhaps not unexplainable. The growth of a tree, of a blade of grass, the birth and death of animals, the workings of the human mind, are Occult. They are Occult because they are not understood. The laws under which they act are absolutely unknown. So, too, all that pertains to the great hereafter, the passage of the soul through the gate of death into another plane of consciousness is Occult.

Then, there is that greatly slandered word, magic. For ages it has

been synonymous in men's minds with wickedness, craft, diabolism, and everything evil. The Church is again responsible for this false view of what in reality is one of the noblest sciences. The very word, magic, bears within itself proofs of its high origin. The Latin "magus," Greek, "magos," a magician, gives us all those other words that are so indicative of authority, wisdom, superiority. Thus we have magnitude, magnificent, magniloquent, to express greatness in position, in action, and in speech. With the termination slightly changed the same word becomes majesty, implying dominion, and again, we have "magistrate," anything that is magisterial, which again has been simplified into "master," and finally by the process of word evolution has become plain "mister." But the Latin is only a transmitter of words. We can easily follow up the historical development of this root until we reach the Zend, where we find it doing duty as a name for the whole priestly caste. The "magi" were renowned all over the world for their wisdom and skill in Occultism, and no doubt our word "magic" is mostly indebted to that source for its present existence and meaning. Yet we need not pause even here, for back of the Zend "mag" looms up the Sanskrit "maha" signifying "great." It is thought by good scholars that "maha" was originally spelled "magha." To be sure, there is in the Sanskrit the word "maga," meaning a priest of the sun, but this was evidently a later borrowing from the Zend, which had originally derived its root from its neighbour, the Sanskrit.

I hope I have sufficiently illustrated the noble etymology of magic. It is plain enough from the evidence in hand that among the Ancients magic held an exceedingly honourable place. The magicians were great men, and almost all the great men of those days were magicians. The "Mahâtmâs" of India, the "great souls," were reputed to be Adepts in Occultism. The Magi of Chaldæa were not only great astronomers and astrologers, but were also deep students of other processes of nature. In Egypt not only did the priests reverently cherish the forty-two books of Hermes, treating largely of Occultism, but they went to the greatest lengths in perpetuating Occult Science through their mysteries and initiations.

Why, then, it may naturally be asked, has magic fallen from the high estate which it held in ancient times? Why is it apparently deserted by the good and great among moderns; why supposed to be given over to charlatans and low impostors? In answer, I may say that, owing to the weakness of human nature and the artificialities of the present age, mankind generally rejects truth and is always seeking to perpetuate error. Thus we are carried from one extreme of opinion to another, from the follies of supernaturalism to the inadequate restrictions of Materialism. When Voltaire set the fashion of sneering at everything miraculous and religious, he dealt a mortal blow to the Church. It was indeed time to call a halt on supernatural religion and to substitute scientific scepticism in its stead. He succeeded in divorcing religion and science. But the reaction carried men to the other alternative. Modern Science became strictly materialistic. Voltaire's influence has been felt ever since in the cultivated world, and Occultism has been made the subject of gibes unnumbered, but seldom of serious investigation. How strange that mankind should thus fly from one extreme to the other, from implicit faith in a revealed religion to absolute denial of any spiritual or psychological force, each position being equally unsatisfactory. But has it not always been so, at least within the historic period? When has the *vox populi* ever been on the side of truth, thus justifying its claim to be the voice of God?

I do not desire to enter here upon a pessimistic tirade against the frailties of the day, but the temptation to say a word about the wonderful nineteenth century is too great to be resisted. We are so accus-

tomed to hearing eulogies upon the present age that we take it for granted the world has never seen so much knowledge as we now have to show. The marvellous improvements that have been made in mechanical arts give us ground, no doubt, for self-congratulation. So-called civilization is proceeding by leaps and bounds instead of moving along sedately, step by step; and so, not pausing to analyze its ingredients, we assume that our development in every plane is proceeding with like rapidity. But this may be an erroneous supposition. Advance in the physical arts does not imply a like rate of progress in the metaphysical. In fact, such is the littleness of human nature that we are more apt to neglect the one while cultivating the other. In order to illustrate more exactly the real situation, I would say that the Western world had been for many centuries impeded in its evolution by a variety of causes, principally set in motion by erroneous religious beliefs; and that the sudden onward impulse given to civilization during the past century had been the reaction—just as a railroad train, having been delayed for some hours, goes with additional speed in order to make up for lost time in reaching its destination. Yet our abnormally rapid advance in the mechanical arts has not been accompanied by equal progress in other lines. We are still immersed in errors in nearly all the fields of human thought. Attempting to measure the spiritual by the physical, we fall into the most egregious blunders. The writers of the present day who make the greatest pretensions and who are regarded as the highest authorities in this department of literature are wasting their ink in attempting to weigh the human soul. They depict man as a certain quantity of bone, flesh and muscle, and his powers of mind as a mere development of his physical consciousness. They admit nothing except what can be perceived through the five senses. Their metaphysics is thus a misnomer; it is really nothing but physics applied to the operations of the mind. It doubtless secures great exactness, but its scope is necessarily limited. Huxley and other writers of the materialistic school are like men in a back yard surrounded by a high fence, and devoting themselves to a careful, industrious, and accurate account of the premises under the mistaken notion that they are describing the universe. As far as they go it is all right. But their horizon is limited by the fence. Of the world beyond they take no notice; in fact, they deny that there is any world outside of their little yard.

If one sincerely desires to attain truth; if one, not blinded by religious or race prejudice, follows persistently the pursuit of metaphysics, he must eventually come into the broad domain of Hindû thought. All the teaching of the Western schools fades into insignificance when compared therewith. Not that the thought is better expressed; it is not. The Vedântic writers are mystical, cloudy, uselessly verbose, monotonous, given to frequent repetitions, and without the slightest attempt at verbal decoration. In fact, to the Western mind they are decidedly unattractive. Their literary style is as unfamiliar as are the Hindû characteristics in actual life, and as distasteful. Yet after all is said, the fact remains that Indian philosophy soars unspeakably higher than any other, and the reason is that it is based upon the naked truth. It describes the real, while we in our ignorance are constantly following the apparent. It unerringly points ou tthe illusions of life; we stupidly imagine them to be realities.

In these preliminary remarks I aim only to clear away the ground for a right understanding of the province of Occultism. In the study of Nature's forces there is room for Man to expend the highest forms of mental energy, and if in his pursuit of knowledge in this direction he can explain even one little law or one phenomenon, then is all his time and labour well spent. The assertion is often made that all these

Occult laws are inexplicable, and therefore any investigation of them is useless; yet once in a while somebody does discover, accidentally or otherwise, the rules under which certain operations of nature take place, thus showing that such knowledge may be acquired. And what grander field of inquiry is presented to us in the whole range of our mind's vision? There is much truth in the opening lines of Bryant's *Thanatopsis:*

> To him who in the love of Nature holds
> Communion with her visible forms, she speaks
> A varied language.

There can be no higher study than Nature. Yet how little attention is paid to natural forms by the people ordinarily! A man or a woman might stand for a long time before a landscape painting lost in admiration, but those same persons would hardly notice the actual scenery depicted by the artist if passing through that part of the country, unless indeed their attention were particularly called to its beauty. Yet there is no painting that can equal the original. The grandest works of art are at best but poor imitations of Nature. It is a pleasure to record that this truth is being gradually found out by the people, or at least it may be said that a dim perception of it is entering into the general intelligence. There is every year a greater demand for the natural; even art, in order to be popular, must soon be less artificial. The conventional is no longer altogether fashionable. The most successful of recent writers of fiction depict human nature as it is, not as the old school of novelists thought it should be described—the heroes and heroines all being young persons engaged in making love, their marriage occurring in the last chapter. Now we have in books people of various ages, acting very much as people in real life act, love not being the only motive and marriage not forming the only climax. In other words, some of our once-cherished illusions are being dispelled, and we are beginning to try, at any rate, to see things as they are rather than as they seem. It is the province of Occultism to assist in this transformation in the world of thought by constantly directing men's minds from the superficial to the vital, by unmasking the follies of the day or of the age, and by showing the differences between what is temporal and what is eternal.

Does this sound like lofty talk without any real basis? Some may think so at first, and question the right of any person to place magic on so high a pedestal. Those objectors have still a limited idea of the scope of Occultism. They think perhaps that it embraces a few doubtful so-called sciences, such as hydromancy, onomancy, pyromancy, geomancy, and that it deals in apparitions of departed souls. They believe the whole system is imaginary or fraudulent, and dismiss it from their minds as unworthy of further consideration. Yet I will show that any such conception of Occultism is erroneous.[1] All forms of divination, such as those mentioned, although usually classed among the Occult Sciences, have really no place there, being merely different ways of appealing to chance, and are no more Occult than is the shaking of a dice-box. By the Greeks and Romans they were more or less practised, especially among the lower classes, but no hierophant ever appealed to these trivial games. In regard to the theory of apparitions it may be said that true Occultism does not waste any time in attempting to evoke spirits; on the contrary, it is by Occultism alone that these phenomena are classified in their proper place and duly explained. It is a mistake, then, to speak of the Occult Sciences, as embracing a large number of partly imaginary, partly supernatural professions. There is only one science of Occultism, and that is the study of Nature.

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[1] This essay is only intended to be of an introductory character. A proper treatment of the whole subject can only be embraced in a series of papers.

And taken in this sense, it is indeed scientific. It teaches us how to arrange and classify the different manifestations in the natural world. By its aid, and by its aid only, can we arrive at any knowledge of the laws governing the Universe. All education such as is derived from text-books is necessarily empirical. It consists in the statement of facts as they appear to exist, but the reasons underlying those facts are left out. And why? Simply because the reasons are unknown. Modern science bluntly admits that it knows nothing of natural causes; it can only state that under certain conditions certain phenomena take place.

Now, it should be understood at the outset that Occultism does not claim to explain at once the original causes of action. What it does, however, is to encourage speculation in the world of thought. It erects a pure standard of truth by which to gauge the processes of Nature. It seeks to destroy the illusions which so surround and confuse us, thus making our minds more capable of beholding things in their real aspect. It assumes at the beginning that all events and all conditions are natural; there is no such thing as the supernatural. With one stroke it demolishes all the miracles of the *Koran*, the *Purânas*, and the *Bible*. Yet it reëstablishes some of them by pointing out how under certain conditions they might have been produced in accordance with natural law. It says that no doubt many of the miraculous deeds recorded were merely exaggerated tales; but it also adds that many others were possible to an Adept. Regarding this, Mr. William Howitt, in his translation of the *History of Magic*, says:

> As most, if not all, unusual phenomena belong to the realm of magic, and are found not only among Christians, but also among the heathen, they must follow a general law; and such uncommon physical natural phenomena can be no miracles. Even to the agency of a strange objective spirit-world is attributed much which certainly belongs to the subjective fancy of man. Religious visions and ecstasies are related to those of magnetism, and in their principles differ perhaps only in the rarest instances. From physical pathological conditions, from the exaggerated ascetic and ecstasy-reaching exercises, from subjective illusory chimeras, many saints have obviously not been free, and the separation of the natural-sensuous and the supernatural divine leads us into a field where doubts and contentions about miracles begin, where it can no longer be apodictically decided how much is natural phenomena and how much the agency of divine grace, if one permits supernatural influences to outbid the natural powers. For man possesses a completely incomprehensible, positive, innate (generally latent) vital power, which in proportion to its power of extension pervades the immeasurable. Nature rests on such an inborn basis and order that so her most entangled and abnormal effects proceed rather from her own regularity than are the consequence of supernatural spiritual powers.

In proceeding to study the Occult forces of Nature we necessarily begin with that which is nearest at hand and is at the same time of the greatest interest. The Delphic motto, "Know thyself," has a deeper significance than is ordinarily attached to it; it suggests a whole world of study, in fact, the microcosm. Man being a miniature universe, it follows if he can once arrive at a clear conception of himself he will be able to penetrate the universal arcana. But where can he find any greater mystery than those which he encounters at the threshold of his investigations? The questions of birth, life, death, the relations of body, soul, spirit, the meaning of motion, thought, will—these and other strange problems confront him. Can science shed any light upon these things? Her voice is silent. Religion offers various explanations, but they are entirely unsatisfactory to the honest student. He who accepts any of the prevalent religious theories on these subjects does so at the expense of his reasoning faculties; in other words, he must take the ultimatum of the Church on faith, nor can he seek to know any further by means of original investigation; for the Church at once interferes and brands him as heretical.

The distinction between science, in its ordinary sense, and Occultism in the meaning which I have endeavoured to attach to it, is

that one deals with the known and the other with the unknown. Science classifies all those facts which the human mind has been able to absolutely prove, and seeks at the same time, in theory at least, to extend the horizon of human knowledge. Men of science in every domain are doing excellent service to mankind. It is a necessity that we should have a body of exact information in order that we may know just where we stand. At the same time science by its very nature is conservative. It opens its doors with the greatest caution to anything novel or unusual. The tendency of its votaries is always to cling to the past and to travel in the same paths that their predecessors have used. They, as a rule, dread any appearance of innovation. Many men achieve a world-wide scientific reputation by reason of their skill in restating old formulas without ever adding an iota to the sum total of human knowledge; and, as a matter of fact, the greatest discoveries in the past have been denounced and assailed the most bitterly by scientific men until years of experience have demonstrated their truth.

Occultism, on the other hand, is for ever reaching forward. It is the pioneer of the world's intelligence. It boldly grapples with the most profound secrets, and, if it does not reveal them entirely, it never fails to throw some light upon what would otherwise be for ever hidden or misapprehended. Science denies, as a rule, the existence of phenomenal powers of the mind, and treats clairvoyance, thought-transference, and apparitions as fairy tales to be read for amusement only. In fact, psychology from a scientific standpoint is the science of the soul with the soul left out. Some stir, it is true, has been made in the world of modern science by the hypnotic experiments that have recently been conducted in the Paris hospitals; but over a century has elapsed since Mesmer rediscovered the ancient Occult principle of animal magnetism, and even now, after a century of experience, scientific men are straining every nerve to prove that the influence of mind upon mind and of mind upon matter is purely subjective; in other words, that the results are illusions of the person thus influenced or influencing, instead of being tangible and objective in their character.

It is the peculiar province of Occultism to explain these laws of mind and these properties of the human soul. Or, rather, these phenomena lie peculiarly within the domain of Occultism, and are thus essentially interesting to the student of magic. The scientist may sniff at them with suspicion, but the Occultist approaches them with pleasure and enthusiasm. The latter realizes what a vast field for enquiry lies before him, what opportunity for discovery. He is aware that out of the great number of Nature's laws only a few have thus far been ascertained. No one, of course, can tell or even form a just estimate as to the relative number of known and unknown laws under which Nature's operations take place. Simply to illustrate the matter, and not by any means pretending to set a limit to Nature's courses, one might say that the relative number of known laws to those unknown is as one to a million, which is of course only another way of saying that the known number is small and the unknown large. But it emphasizes the fact that the field of material science, as explored thus far, is exceedingly limited in comparison with that of psychological science, or Occultism. And this is frankly acknowledged by more than one scientist. Prof. Friedrich Jödl, of the University of Prague, says in a recent letter:

> I am convinced that many things, which are unknown to-day and appear as unknowable, will be known and knowable in a thousand years. But I doubt whether the total mass of the unknowable has been noticeably diminished. For the Unknowable is infinite, and the infinite if divided by any finite number, can never produce a finite number. Every solved problem contains new and greater problems. Whoever wants to turn mystic on account of it cannot be prevented. This state of things can be brought out of existence by an act of violence only.

Where, then, are we to look for the future additions to the store of human knowledge? Is it to science, employing the word in its ordinary sense, which jealously guards the attainments of the past and which constantly sneers at and denies all new ideas? Yes, but not until long after those ideas have been explored by Occultism. The boldness of the student of magic is like that of Columbus who sailed away from the familiar world into the vast unknown. Nor is every such investigator rewarded with success in his researches. Many fail through misdirected effort. In some cases the physical structure of the brain is unequal to the wear and tear to which it is subjected. Frequently the Occultist succumbs to the temptations of the flesh, or he grows ambitious and seeks to employ his knowledge for personal ends. Then his usefulness is destroyed, and his talisman is lost. Then is his little bark tossed upon the sea of trouble. Like the Genoese navigator he is surrounded by all sorts of difficulties and dangers, but unlike that hardy mariner he generally is unable to overcome them. The skies lower, the storm-wind comes rushing on, the elements combine against him. He struggles, but uselessly, in the grasp of Fate. His mind cannot cope with the natural forces which he has himself awakened into fury. Wrecked by the tempest, he is carried on to his destruction.

This is the dark side of the picture. The other is more agreeable. He who follows truth for its own sake and is not led from his course by those illusions of life which he too plainly sees, will come to a fuller knowledge and will live a nobler life. He may penetrate far into the mysteries of Nature and uncover laws that have been regarded as arcane. Then he in after ages will be quoted as one of the great masters of science, and his discoveries will be incorporated into the body of accepted natural facts. He may be persecuted in life, but after death, sooner or later, he will be glorified. "So runs the world away." The Occultism of to-day becomes the science of to-morrow. And thus proceeds by imperceptible gradations the work of elevating the human race—the process of evolution—in accordance with the ancient Occult axiom: "First a stone, then a plant, then an animal, then a man," to which might be added, as a natural sequence in the chain of progress, "and then a God."

G. E. Wright, F.T.S.

Review.

THE RATIONALE OF MESMERISM.

Mesmerism has been dealt with in so thoroughly irrational a fashion that the very word "Rationale" is pleasant to the ear in connection with it. In reading the book, one feels the wish that its author had gone further into the Occult Sciences, with their full and satisfactory explanation of the whole subject; but none the less the ground is solid so far as it is opened up, and one feels all through the advantage of the treatment of the subject by a man who has studied the hidden forces that underlie the phenomena of mesmerism.

Mr. Sinnett begins by glancing at "Old and New Theories," and he says that modern writers on hypnotism "are committed for the most part to a theory which concentrates their attention almost entirely on what is rather a disease of the science they deal with than the science itself" (p. 5). He totally objects to the use of the word hypnotism, as being adopted to hide a retreat from an untenable position, and as an

ungenerous refusal to make amends for the injustice done to Mesmer. He is anxious that the science should be studied from the truly scientific basis laid down in pre-Braidian days, and thinks that,

> The value even of mesmerism as an aid to such researches [into the connexion between mind and body] may be reduced to zero, if we calmly ignore all that the greatest investigators of the past have accomplished, and devote ourselves exclusively to the superficial phenomena rediscovered in the last few years by the hypnotists whose chosen designation marks them out as people who have deliberately elected to ignore the greatest work done by their predecessors (p. 11).

In dealing with the "Mesmeric Force," Mr. Sinnett gives full credit to the researches of von Reichenbach, researches which may establish the existence of the mesmeric fluid for those who will only rely on Western experimenters. He then passes to an interesting sketch of the "Real Literature of Mesmerism," but we somewhat grudge the space thus given in so small a book to matters of merely historical interest. In "Side-Lights on Mesmeric Phenomena," we come to the first important statement, *i.e.*, that the view given by Esoteric Science of man's constitution is necessary for the understanding of Mesmerism, and a brief exposition of that view is given. Mr. Sinnett regards the mesmeric fluid as closely allied to the vital energy, so that animal magnetism may restore lost vital energy (p. 69). "Curative Mesmerism" is next dealt with, and the operator who would cure is advised to draw bad magnetism out by exercise of the will to that end, rather than to expend unnecessary force in driving it out by drenching the patient with good.

The most important chapters in the book commence with that on "Anæsthetic Effects and Rigidity." Here Mr. Sinnett bases his views on the results obtained from sensitives in the mesmeric trance; he postulates a nerve aura, which serves as "the medium for the conveyance of consciousness or will," and is "in direct relation with the vehicles of the higher consciousness." The consciousness may be separated from the physical body, connected only with the brain by this nerve aura, and the magnetism of the mesmerist, drenching the nervous system of the patient, expels the nerve aura of the patient and replaces it with his own (p. 97). Thus the bridge is broken which unites the various parts of the body to the consciousness, and anæsthesia necessarily results. Local anæsthesia may be similarly produced. The "nature of sensitiveness" is next dealt with, and it is defined as "the faculty of cognizing impressions derived through the aura, and the corresponding senses belonging to that element of the human constitution which is allied with its aura" (p. 108). "Suggestion" is explained as working through impressions left on the subject's aura, in cases where the psychic faculties have not yet evolved into self-consciousness, and so offer a field on which the operator can work. Mr. Sinnett postulates a psychic nature gradually becoming immersed in matter and evolving therein as intellect; then returning, as along an ascending spiral, to regain psychic quality *plus* self-consciousness. He will distress many of his Theosophical readers by using the epithet "Higher Self" to describe this psychic nature in its more advanced stages of evolution. We have become so accustomed, under H. P. B.'s tuition, to rigidly confine this term to the highest spiritual principle acting through Buddhi, that phrases about its "education," its being set free by the mesmerist, etc., will come with a shock on the reader, until he realizes that Mr. Sinnett is using the title in a sense quite different from that to which we are accustomed. "Higher Ego" is also used as equivalent with "Higher Self." The chapter on clairvoyance puts forward some theories as to the nature of this gift, but they need much fuller working out, and further definition of terms, before any really fruitful discussion can take place as to their value.

Here the limits of a popular book seriously interfere with the setting out of the subject.

The little volume under review is completed by a brief chapter on "Mesmeric Practice," in which Mr. Sinnett gives a few practical directions as to methods of mesmerization.

Those who are puzzled and repelled by the methods of the French school, and who yet feel that in mesmerism are opened up avenues to knowledge of man's astral and psychic nature, will find in Mr. Sinnett's book many helpful suggestions, and a pointing to the true theory on a now much-debated question.

Theosophical Activities.

INDIAN SECTION.

The General Secretary, Bertram Keightley, in addition to the list of places published in our last issue, has visited Nandgaon, Ellora and Nassick. At Nagpore he gave three public lectures. At Bombay some half-dozen lectures were delivered. At Poona Mr. Keightley was responsible for two lectures.

The inspector of the Southern Branches, Mr. Kottaya, has visited Nellore, Adanki, Kavali, Vencatagiri, Kanducur, Ongole, Narasarapat and Guntur. Applications for charters have been received from Ongole and Narasarapat.

An application for a charter has also been received from Barakar, Bengal Presidency; the president is to be Babu Shama Charan Bhatta, "the venerable ascetic of Benares," as a correspondent informs us; and the secretary, Babu Kali Prasanna Mukherji, a name familiar to our readers, to whose activity the formation of the Branch is due.

Owing to the enthusiasm of our brother, Dhammapala Hevavitarana, the movement for restoring Buddha Gayâ once more to the custody of Buddhists is making good progress. His lectures to crowded and enthusiastic meetings at Rangoon have resulted in the formation there of a Branch of the Mahâ Bodhi Society.

S. V. Edge delivered two lectures at Bangalore, in the Mayo Hall; both were very well attended. The Theosophical Society has some strong sympathizers in the members of the Bangalore Social Club.

Indian Letter.

Adyar, Madras,
17th March, 1892.

With the mean temperature rising slowly but surely to 90 degrees out here it is curious to read of snow-storms and bitter cold in England.

Your correspondent has just returned after a three-weeks' absence —a fortnight at Ootacamund, and a week at Bangalore.

The Nilgiri Hills are delightful; an altitude of 7,000 or more feet is a guarantee for pure air, but there is something particularly invigorating and refreshing about the "Ooty" climate. One enjoys warm sunshine during the day, and at night it is sufficiently chilly to make a wood fire appreciable. Speaking of wood recalls to my mind that the inhabitants and dwellers of Ootacamund owe very much to a fellow-Theosophist of ours, Major-General Morgan, for introducing from

Australia the blue-gum (eucalyptus) tree. This tree fills the air with a delicious piney smell, and the large groves of it add very much to the beauty of the place.

The Colonel's cottage, "Gulistan," which is, being interpreted, "Garden of Roses," is well situated, and sufficiently secluded to suit any student. Before him is a valley filled with trees and shrubs, and his sitting-room window commands a magnificent panoramic view of the Mysore plains. Here he will have the quiet and surroundings necessary to enable him to write and to carry out any other work he may have set his mind on. Knowing that a few words on the President's future surroundings would be read with interest by "Luciferians," I have purposely referred at some length to Ootacamund.

Bertram Keightley, at the time I write, is at the sacred Amritsur. He has just visited Lahore. His future programme includes Ludhiana, Dehra Dum, Delhi, Agri, etc.

Miss Müller has turned her face northward, having decided to spend the hot weather partly in Darjeeling and partly in Cashmere.

Brother Dhammapala has had an audience granted to him by Prince Damrong of Siam. His Highness expressed his approval of the Buddha Gayâ Mission, and the effort to recover this place, the most hallowed of all localities in the eyes of the Buddhist, but the propagation of Buddhist teachings seemed to him the first and foremost need.

By the way, paragraphs in the newspapers say that the well-known author of an epic poem on Buddha and his life has announced his intention of coming to India, where he intends (1) To secure Buddha Gayâ for the Buddhists, (2) To reconcile the Northern and Southern Churches! It seemeth that some of our Western scholars and Orientalists are not above allowing others to do all the hard work; and then stepping in and adding the last brick, they exclaim, "See what I have built, this is all my doing." Far be it from me to mention names, but let me plead for "Honour to whom honour is due."

In the course of my recent visit to Bangalore I made the acquaintance of Mr. H. Subba Row, a great friend of the late Pundit Bashya Charya of the Adyar Library. The first mentioned is engaged in making translations of the works of some of our English Philosophers into Sanskrit for the benefit of Pundits who are unacquainted with English—a most useful and unselfish work, and one that should help towards the intellectual union of the East and West, and consequently forward the one great object of our Society.

Looking through the columns of the *Madras Mail* this morning, I came on the following, copied from a west coast paper: "At about eight p.m. on Saturday last, one Kutty Narayana Pothuval, while going through the suspension bridge, stood motionless at the foot of a large arayal tree and suddenly fell down senseless, extended at full length on the ground, and expired in a few minutes. The cause of death is attributed to a sudden shock or attack by an evil spirit, which is supposed to make the banyan tree his abode." I give the story for what it is worth; the belief in and fact of obsession, however, is common in India.

Brother Kotayya has just returned from his inspection tour in the Telugu districts, where he has met with considerable success. A happy expedient of his, the forming of societies of sympathizers with Theosophy who can ultimately be "worked up" into Theosophists, seems to answer well.

Our vernacular translation work is progressing, and the pamphlets already printed have been largely distributed.

Having to write letters to the *Path* and the Pacific coast periodical, I must bring my remarks for this month to a conclusion.

S. V. E.

SECOND ANNUAL CONVENTION OF THE EUROPEAN SECTION, T.S.

NOTICE.

I have the honour to give notice that the Convention will hold its meetings at the London Headquarters, on Thursday and Friday, July 14th and 15th, according to the resolution of the Executive Committee.

The present early notice is issued in order that members may know the exact date well in advance, and also that intending contributors of papers may have ample time to consider their subjects.

It is hoped that the present Convention may be distinctly one of mutual instruction as well as one of necessary business and plans for the future. The average length of a paper should be twenty minutes, and contributions in foreign languages should be accompanied by a digest in French or English. Members are most cordially requested to contribute papers on Theosophical and Occult subjects, and to send in suggestions for work and plans of activity. The papers should not be *too* technical.

G. R. S. MEAD, *General Secretary.*

Blavatsky Lodge.—The meetings have been crowded as usual, and many new members and associates have been admitted. On March 26th a business meeting was held, at which the resignation of the President was considered, and it was decided to open a Testimonial Fund to the retiring President, and to request the European Convention to take the matter up. Additional delegates—Miss Kislingbury, Miss Cooper, Mr. Baly, Mr. Brown, Mrs. Hunt, and Mr. Hargroves—were elected to the Convention. Miss Cooper was elected Hon. Secretary, and G. R. S. Mead was appointed to carry the greetings of the Lodge to the American Convention. After some discussion, it was decided that the Lodge should require from its members an annual minimum subscription of 5s. A committee was appointed to take into consideration the best way of dealing with the overcrowded state of the hall on Thursdays.

Annie Besant has lectured during the past month at Camden Town, Eastbourne, Southport, Harrogate, Falmouth, Bristol, West Southwark, and Manchester. Lectures are arranged for April 22nd, Hastings; 24th, South Place; 25th, Frome; 29th, Eastbourne; May 9th, Bromley.

A course of six lectures on "Theosophy and Modern Thought" will be given by Annie Besant and Herbert Burrows at South Place Institute, Finsbury, London, E.C., on Sunday evenings in April and May, as follows:—April 24th, "Theosophy and Materialism," Annie Besant; May 1st, "Theosophy and Science," Herbert Burrows; May 8th, "Theosophy and Mysticism," Annie Besant; May 15th, "Theosophy and Religion," Herbert Burrows; May 22nd, "Theosophy and Ethics," Annie Besant; May 29th, "Theosophy and Modern Progress," Herbert Burrows. The lectures will commence at 7.30 each evening. Admission by payment at the doors; body of hall, 1s.; gallery, 6d. Tickets for the course at 5s. and 2s. 6d. may be obtained at T. S. Headquarters, 17 and 19, Avenue Road, N.W.; T. P. S., 7, Duke Street, Adelphi, W.C.; of Mr. R. Forder, 28, Stonecutter Street, E.C.; and of the hall-keeper at South Place.

The Theosophical Discussion Club meets every Friday evening, at 8.30, at 8, Duke Street, Adelphi. March 18th, "Hermetic Philosophy," P. W. Bullock; March 25th, "Theosophy in the Middle Ages," Mabel Besant; April 1st, "Mythology," W. R. Machell; April 8th, "Walt Whitman," A. W. Beville; April 15th, "The Errors of Spiritualism," R. Hill; April 22nd, "Sir Edwin Arnold's Books," Mabel Besant;

April 29th, "Electricity and Occultism," P. W. Bullock; May 6th, "Yoga," W. R. Machell; May 13th, "On Methods of Disseminating a Knowledge of Theosophy," A. W. Beville; May 20th, "Modern Philanthropy," C. H. Baly; May 27th, "Our Universal Brotherhood," H. Russell. Members of the Theosophical Society and their friends are invited to attend and take part. Compulsory speaking not insisted on. All particulars to be had on application to

P. W. BULLOCK, *Hon. Secretary,*
22, Upper George Street,
Bryanston Square, W.

Bow Club.—On Monday, March 14th, a meeting of the members was held to elect a committee for the management of all Club affairs by the members themselves.

The chair was taken at eight o'clock by Annie Besant, and a committee of seven members, with power to add to their number, was elected.

Shortly after Easter a fancy ball will be given at the Club, and tickets of invitation will be issued to members and friends. It is hoped that all who can will add to the pleasure of the girls by joining them in costume. Any subscriptions towards light "refreshments" for the occasion will be gratefully received by the Matron, at 193, Bow Road, E.

The report, list of subscriptions, and balance sheet of the Club are printed, and will be sent to anyone interested on receipt of a stamped and directed wrapper.

The Sewing Bee (League of Theosophical Workers).—The Secretary gratefully acknowledges donations of materials, garments, and assistance from Mrs. McDouall, Mrs. Groves, Miss Black, Mrs. Alston, Mrs. Mayer, Miss Putz, Mrs. Kilburn, Miss Kirkpatrick, and Miss Stanley. The "Bee" will continue to be held every Saturday at 19, Avenue Road, from 4 to 7 p.m., and the aid of any lady with nimble fingers will be most welcome.

Liverpool Lodge.—The *Secret Doctrine* class has lately been going through a very interesting syllabus, and steady progress in the studies is being made. The attendance is very satisfactory. A course of five lectures is being given in our city to the Young Men's Christian Association, entitled "Theosophy Exposed." This is proving a good advertisement, and enquirers are coming to our rooms for information as to the teachings of Theosophy—thinkers preferring to investigate for themselves.

JOHN HILL, *Hon. Sec'y.*

SCOTLAND.

Scottish Lodge.—Our winter session just concluded has been a great success; not only has our own increase both in numbers and in the high calibre of our recruits been most satisfactory, but the progress of our eldest child, the Edinburgh Branch, has been all that the most ambitious parent could desire. Beyond this, also attention has been attracted to Theosophy in distant parts of Scotland, and the officers of the Scottish Lodge have been able, in answering questions, to draw other answers from local writers and to store up interest and lay the foundations of what may soon be active and self-supporting local centres. The most important papers read to the Lodge since our last report have been on the Kabalah, by the Vice-President, summing up the most recent learning on the subject, and incidentally explaining in a popular manner the doctrines of the Pythagorean triangle and the system of numbers, which Greece borrowed from Egypt; the ten Sephiroth and the arrangement of the mystic Tree of Life were also described, and the Flaming Sword, the Thirty-two Paths, and various other points connected with this

venerable esoteric system. A paper on the Ether, by an eminent Doctor of Science, author of several standard works, was also of very great interest, especially as showing how near physical science had come to the teachings of Occultism, and how ready the really learned scientific man is to gather and to welcome light from any source, and how different from the pseudo-learned, whom H. P. B. so well called the "negators of science." A most interesting discussion followed this paper. The course was concluded by a paper from the President on Anthropogenesis and the first Races of the present Round, in which he endeavoured to make thinkable, for indeed it could scarcely by any exposition be made clear, the conception of the Lunar Pitris, the Sweat-born, the Egg-born, and the Fourth Race, with the division of sex, the sense in which Occultists say that the moon is older than the earth, and how we come to be the child of the moon; all, of course, was very elementary, but was sufficient to serve as a basis for the future studies of this course, which we intend to resume in the summer. Meanwhile, the Edinburgh Branch has been meeting to the number of seventeen, the last meeting being occupied by a very interesting and able paper from the Secretary on the subject of Reïncarnation. Many questions were asked at the close of the paper, and the President and Secretary were kept busy in giving elementary instruction on this most essential subject. Events have abundantly shown that the choice of Mr. Simpson as President was the wisest that could be made, and the new Branch under his care will rapidly develop both in strength and in knowledge.

Theosophical Book Exchange, Glasgow.—The Theosophical Book Exchange has been doing well this year, more than a hundred sales and exchanges between members throughout the United Kingdom having been arranged up till the end of February. There is, however, still plenty of room for the extension of the work Mr. D'Evelyn undertakes, and all readers of *Lucifer* who wish to buy, exchange, or sell are cordially invited to make use of the Exchange freely. Those who have books to dispose of will be especially welcome. There is a steady demand for all good books on Theosophy and Occultism in all their branches. Mr. D'Evelyn will be glad to receive and send out lists of "Wants" and "Offers" from and to one and all. He is in constant communication with many second-hand booksellers, and can usually report any book, although scarce, with little delay.

Address, F. W. D'Evelyn, F.T.S., 25, Holyrood Quadrant, Glasgow.

France.

The press are beginning to notice the efforts of our workers in Paris. Long articles have appeared in *La Revue Encyclopédique, Le Phare de la Manche*, and in *La Justice*. Amaravella has completed a translation of the *Voice of the Silence*, and an important original study, entitled *Le Secret de l'Absolu*. It is proposed to start a series of publications under the title "Bibliothèque de la Renaissance Orientale," but, as in most matters here below, funds are wanted. Any Theosophist who desires to aid in so excellent an undertaking is requested to kindly communicate with the Secretary of the European Section, or the Secretary of the French Centre, 14, rue Chaptal, Paris.

Holland and Belgium.

Some good work has been done at Arnhem, which Madame Meuleman and Mrs. Windust from Amsterdam have visited. Bro. Fricke delivered a lecture there which was listened to with much interest by a large audience, and reported in the papers. Bro. van der Zeyde, an able speaker, has also lectured at Zaandam. The first number of our new Dutch monthly, *Theosophia*, is in the press. A class for the study of the *Secret Doctrine* has also been started. Members from Holland have visited the London Headquarters this month.

Spain.

The Barcelona Group.—Bro. Montoliu has delivered two lectures, one on "Reïncarnation" and the other on "Music and Occultism," which have aroused much interest. The reading and study of the *Key to Theosophy* have been commenced. The translation of *Isis Unveiled* is beginning to yield good results in Mexico, owing to the coöperation of members of the Theosophical Society in that country. Arrangements are also being made with one of the first publishing houses in Havana, so that there are hopes of obtaining a wide circulation for H. P. B.'s first encyclopædia of Occult information. A translation of W. Kingsland's *Esoteric Basis of Christianity* is shortly to be published.

The Madrid Group increases in quiet determination and enthusiasm. Conversations and discussions mostly turn on practical Theosophy, and the endeavour is to show that Theosophy has a practical bearing on every act and circumstance of life.

Translations of W. R. Old's *What is Theosophy?* Annie Besant's *Seven Principles*, and Ernest Bowden's *Imitation of Buddha*, are being undertaken.

Vina.

Madrid.

AMERICAN SECTION.

American Notes.

New York,
March 22nd, 1892.

In California the newspapers last month chose to inform the public that although Colonel Olcott had resigned the Presidentship of the Theosophical Society on the plea of ill-health, yet his real reason was his dislike for the idolatry of H. P. B. practised by its members. Bro. Allen Griffiths, the new lecturer on the Pacific Coast, denied this next day in an important interview with one of the leading Editors, which interview has been since published by our energetic Western brethren, in circular form. As a matter of fact, while there is great respect, love and reverence for H. P. B., there is no idolatry of her, so far as observation reveals, in the United States.

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The Pacific Coast Committee have been fortunate in at length securing a permanent lecturer to visit the Branches and address public meetings, in the person of Dr. Allen Griffiths, of San Francisco. Dr. Griffiths is so well known to your readers as an energetic and powerful worker for the cause, that I need not here expatiate on his merits; suffice it to congratulate the committee on their excellent and successful choice. Dr. Griffiths now resigns his professional duties to devote his whole labour to his heart's work.

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Dr. J. D. Buck delivered a lecture on "The True Basis of Universal Brotherhood," before a crowded audience, in Douglas Hall, Cincinnati, on Sunday evening, March 6th. Standing room was all taken before the beginning of the address, which was of an hour and a quarter's duration, being followed by discussion and questions to the lecturer for over three-quarters of an hour. This is the most successful result of Theosophical promulgation in Cincinnati yet obtained, and gives us some idea of how the work there is progressing.

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W. Q. Judge lectured before the "H. P. B." Branch of the Theo-

sophical Society at Harlem, on Sunday evening, February 28th. His topic was "Theosophy and the World," and the address was delivered before an attentive and appreciative audience of about fifty persons, constituting a full room. This is one of the most recently formed branches, yet also one of the most active. It is interesting to note that it has adopted the principle of the Blavatsky Lodge of London, in having books for sale at its meetings, and with good effect.

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Two new Branches have been chartered here this month; in New Haven, Conn. (Atma T. S.), and in Boise City, Idaho Terr. (Boise T. S.), both important acquisitions, as New Haven is a college town, and Boise City one of the rising western towns. These raise the number of American Branches to sixty-one.

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The new American Headquarters at 144, Madison Avenue, New York City, will receive its occupants at as early a date in April as is possible. The securing of such a centre in the United States is one of the most important advances that has been made here for many years, and must undoubtedly produce far-reaching effects.

CLAUDE F. WRIGHT.

New Headquarters of the American Section.—We have very great pleasure in citing for the information of our readers the following paragraphs from a circular of the General Secretary to the American members:

The Trustees of the Aryan T. S. have signed a contract for the purchase of the large house at 144, Madison Avenue, which is seventy feet deep, about twenty-five feet wide, and four stories high, built of brown stone. It is near Thirty-first Street, and in a very central position.

The price of the building, considered by best authorities remarkably low, is $42,500. Upon this there will have to be placed a mortgage of from $33,000 to $35,000. There will be need of an immediate fund to provide for necessary alterations and repairs, as well as furniture, probably of about $1,500. As the contract provides that possession may be had by April 1st, it is of the utmost importance that a sum of money, sufficiently large to cover this need, as well as the amount not covered by the mortgage, should be immediately supplied. Towards the whole present need of $11,500 (at outside) we have on hand or promised about $8,200, leaving $3,300 for which we appeal to our friends. The interest on the mortgage, the expense of conducting the house, and the accumulation of a steady fund towards the extinction of the mortgage, are to be supplied from the income derived from rental to the Aryan T. S. for meeting room, to the *Path* Office, to the Aryan Press, and to the General Secretary, as well as from certain rooms on the upper floors which will be rented by members of the staff and two or three others, and through the occasional letting of the Hall to literary societies, executive boards, and donations.

In addition to the Aryan T. S. Hall, the *Path* Office, the Aryan Press, and the General Secretary's offices, it is purposed to provide for other meetings, for classes for study, and, as far as possible, for keeping open through the evening a room where visiting Theosophists may resort and find a pleasant meeting place. Many visitors are not able to go down town in the day time, and in the evening our present office is never opened, nor can it be.

It is hardly possible to overrate the stimulus which a Headquarter building will impart to all Theosophic work, or the enormously greater advantages which it offers for the proper conduct of work at such a centre. The late increase of the General Secretary's staff opens up new possibilities of Theosophical expansion, and we shall there be able to supply the needful accommodation and facilities. The acquirement, moreover, of a fixed habitation, especially in so important a part of the metropolis, will give the Society a local reputation which will immensely further, not only the growth of the Aryan Branch, but the popular interest in Theosophy itself. Like results have followed in each case where a Headquarters has been secured elsewhere.

The hard working staff at New York will move into the new quarters by May 1st, and *Lucifer* sends his most hearty good wishes and congratulations on so felicitous an occasion. *Sâdhu!*

The round sum needed for the purchase of the new Headquarters in New York, exclusive of fees and brokerage, being nine thousand five hundred dollars, was reached on the 29th day of March, at the hour of twelve, by a donation of the sum of seven dollars. This was given by an old friend who does not wish his name known.

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The *Path* for April contains the following articles: "The Seven Principles," by Fullerton; "Theosophical Symbols," illustrated; "Catechism of Brahmanism"; "Prof. Dean's Consultations," concluded; "Metaphysical Healing Once More," by Ellice Kortright; "Tea-Table Talk," and other matters. Also notice about new Theosophical Headquarters at 144, Madison Avenue.

New Zealand.

In Auckland, New Zealand, the largest city in the colony, a decided impetus to the Theosophical movement has been given by the formation of the Auckland Theosophical Society, who have secured the lecture room in the Masonic Institute, in which to hold their regular monthly meetings.

Early in January last a batch of some twenty applications for membership was forwarded to Adyar, as also an application for a Charter, which is now daily expected. On the 15th January an informal meeting of the branch was held, at which members were allowed to bring friends. A paper on Theosophy, its objects and aims, compiled from the *Key*, was read, and evoked an enthusiastic discussion, several friends signing applications for membership at the close of the meeting.

At the second meeting, held on the 12th February, the hall was again conveniently filled, further papers on Theosophy, its objects and aims, being read by members, and an interesting discussion following. A portion of *Light on the Path* was read out and considered, and this study is to be adopted at future meetings. Weekly classes or "lodges of instruction" were announced as open to members and enquirers—one for study of the *Key to Theosophy* at Mr. Bevan's, the North Shore, on Sunday afternoons, another at Glanville Terrace, St. Stephen's Avenue, Parnell, on Tuesday evenings. Another "lodge of instruction" to study the "Secret Symbols of the Rosicrucians" and similar subjects is in course of formation. The next meeting will be held on March 12th, when, if our Charter has arrived, permanent officers for the year will be elected and our lodge properly constituted. Meantime the Acting President and Secretary were appointed, a sub-committee to report to next meeting as to the best Theosophical magazines and Theosophical periodicals to take, their cost, etc., with a view to establishing a circulating magazine club in connection with the movement.

The Branch's postal address is, care of J. St. Clair, Post Office Box 275, Auckland, New Zealand.

Wise Words from Seneca.—It is not the last drop which drains the water clock, but all that has flowed down before; and the last hour of our existence does not bring death, but only consummates it. (Ep. xxiv.)

You cannot woo Virtue with gold. You cannot deter her from the door of the poor. She will accept no sordid lover. If we take her to our soul we become stronger, loftier, ampler. And there is nothing really great, nothing worth our wonder but the great soul. It dwarfs all else. (Ep. viii., xviii.)

Theosophical
AND
Mystic Publications.

THE THEOSOPHIST, for March, will doubtless be a widely read number as containing the first contribution from Colonel H. S. Olcott's diary, entitled "Old Diary Leaves." The Colonel has been prudent enough to keep a faithful record, day by day, of all his doings ever since the year 1878, and therefore his present task is an easier one than it otherwise would have been. The first leaf is called "The Meeting of H. P. B. and Myself," and is replete with the most interesting reminiscences for all members of the Theosophical Society who have a place in their hearts for H. P. B., the foremost, staunchest and bravest pioneer of our Theosophical movement. A. Nîlakantha Shâstri follows with a Convention paper called "Analysis of *Râmâyana*," which contains some interesting hints and explanations for students of comparative allegory and symbology. The *Râmâyana* is a magnificent religious epic containing a recital of the exploits of the hero and Avatâra, Râma. S. E. Gopâlacharlu tells another story of the "cunning man" Govind Chetty, how Govind gave an accurate description of a thief and his whereabouts, both of which were entirely unknown to the enquirers. The paper on "Karma and Astrology" by D. M. O. is not very lucid, and H. P. B.'s hints on real occult astrology are taken in support of the lower forms. The citation of the note from the *Secret Doctrine* which gives a classification of the planes of action is interesting. These planes are "the super-spiritual or noumenal; the spiritual; the psychic; the astro-ethereal; the sub-astral; the vital; and the purely physical spheres." The translation of the "Sânkhya-Tattva-Kaumudi of Vâchaspati Mishra" is continued, and is of importance to metaphysicians. Under the debateable title, the "Food of Paradise," we have the stenographed notes of a conversation between Colonel Olcott and a distinguished native gentleman who has adopted the fruit, nut and milk diet. The latter contends that the starchy diet of cereals is less conducive to a long life than even a meat diet. Gopâlacharlu's conclusion of his learned essay on mantrams contains a summary of the Tantric literature and its contents. It is a most useful and interesting paper for the scholar and student of occultism, but of course beyond the grasp or interest of *le bonhomme du dix-neuvième siècle.* H. T. Edge writes a short paper with the title "The Ethical Aspect of Theosophy not the Only Aspect." He contends that the didactic Sunday-school methods of ethical writers are repugnant to many minds who are thus kept away from a truth they might accept if brought thereto by rationalistic processes. Dr. D. K. Daji in an article on "Good and Evil" touches on the practical nature of the Zoroastrian religion in a straightforward and understandable paper. There are unfortunately some bad misprints in several of the proper names. The concluding paper is by Miss Müller, and is a pleasing little sketch of her first lecturing tour in India.

THE PATH, for March, opens with a short word of the Editor on concluding the first six years of its existence; he says in conclusion:

The year's past in form, 'tis true, but still it is with us. We need no resolves

for the future, for we never touch it; we need no regret for the past, for we have not lost anything, but have the gaining eternally of experience.

M. J. Barrett continues the story of "Professor Dean's Consultations," and leaves the Professor more puzzled than ever. Dr. Buck from six propositions draws the deduction of "Reïncarnation a Physical Necessity." The Editor takes the responsibility of the conclusion of "The Synthesis of Occult Science." It is a sensible paper, and insists on the position laid down by H. P. B. in the *Secret Doctrine* (I. xix):

> It is above everything important to keep in mind that no Theosophical book acquires the least additional value from pretended authority.

A Hindû brother J. S. contributes "Some Hindû Legends," quaint and strange. "A Romance of Sîtâ," and "Vâlmîki, the writer of *Râmâyana*," are especially entertaining to folk-lorists who study Occultism. William Q. Judge again returns to the question of "Affirmations and Denials." Evidently the "metaphysical healers," etc., are not satisfied with W. Q. J.'s views, and still he seems bent on adding to their dissatisfaction. "A Catechism of Brâhmanism" is continued and is somewhat weak. D. K. writes a couple of pages on "Men Karmic Agents," endeavouring to throw some light on the mystical and occult meaning of the term. This is followed by a very good article by William Brehon, "The Future and the Theosophical Society," containing some very instructive citations from letters of H. P. B. and the Masters; every Theosophist should ponder well over the following well-known passage:

> Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. . . . The same causes that are materializing the Hindû mind are equally affecting all Western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Âryans.

The number is considerably enlarged by reports, list of Branches, etc.

LE LOTUS BLEU, with the March number, commences its third year of existence, which it enters with a lusty vitality that is replete with fair promise. The editorial, which chooses for its title the famous formula, "Subham astu Sarvajagatam"—Peace on all Beings—is a powerful encomium on Theosophy and its ideals of moral attainment. The whole number contains original matter which shows a development and strength that is a matter for much congratulation to our workers in France. The most important article is a long essay on the "Seven Principles of Man and the Universe," which is a most painstaking and suggestive essay, invested with an additional interest by four diagrams that will prove of great assistance to students. "L'Occultisme" by Guymiot and "Jacob Boehme" by Novus are also good papers.

THE THEOSOPHICAL SIFTINGS commences its fifth volume and fifth year with another long number on Keely's discoveries, by Mrs. Bloomfield Moore, entitled "Keely's Progress." There is no doubt for the student of Occultism that Keely is on the right track, at any rate as far as his theories are concerned; and it is to be hoped that he may shortly be enabled to give demonstrative proof to competent scientists of the existence of etheric forces and of their behaviour. Meantime Mrs. Bloomfield Moore is certainly a very able and enthusiastic exponent of Keely's theories and processes, and her article deserves the careful attention of those of our readers

who are interested in the borderland between physics and metaphysics, between matter and mind.

THE VÂHAN continues the enquiry as to the evidence for the historical Jesus of Nazareth. J. W. B.-I. sums up the position on the side of the orthodox. We learn that if a person destructively criticizes the alleged evidences, his criticism is "an attack on Christianity," and that none but "the direct opponents of Christianity" have considered as spurious the disputed passages which are cited as external evidence. The question, however, does not seem one of attack or defence, but simply one of enquiry for evidence, an effort to get at facts—at *truth*. We also learn that the Church encourages enquiry into its evidences.

THE THEOSOPHICAL FORUM, No. 33, takes up some interesting points. We glean from the first question that it is not the invariable rule of public Branch meetings in the U.S. to allow discussion and questions. We think this a mistake, and that hostile criticism eventually strengthens our own position by teaching us to be armed at all points. Doubtless it is an unpleasant experience sometimes, but it teaches us to be all the more careful students. Both the editor and W. Q. J. write of the absurdity of thinking it possible to deny away vice, hunger, disease, etc., and are of the opinion that these will not budge for all the denials in the world. We must join acts to words—mental or otherwise—at any rate on this plane of existence. The problem on Karma posed by some ingenious questioner is not altogether satisfactorily solved; but then the matter pertains to the most difficult subject of occult eschatology.

THE PRASNOTTARA, No. 4, contains two interesting answers by Hindûs on the debated question of the Upanishads and what is cautiously described as their "apparently absurd practices" and even "indecencies." A. N. Ṣ. says:

> Translations of these Upanishads published in *The Theosophist* amply go to prove that the practices detailed in them are not of a very high spiritual order, and have very much in common with the Hatha-yoga practices that obtain in India in the present day.

S. E. G. goes into the question more thoroughly. First of all he says that the number of Upanishads is variously given; in Southern India 108, in Bombay and Bengal 149 and even as many as 235. There are, however, in reality only ten orthodox Upanishads, viz., Isha, Kena, Katha, Prashna, Mundaka, Mândukya, Taittarîya, Aitareya, Chhândogya and Brihadâranyaka. None of these were translated in *The Theosophist*. As S. E. G. goes on to say:

> But, on a careful perusal of the query itself, I fancy that it was mainly with reference to portions of some of the 108 Upanishads treating of certain kinds of Yoga practices and which appeared in *The Theosophist*. These have been characterized as "apparently absurd." As far as the subject matter is concerned, these 108 Upanishads may be divided into three classes: (1) Those that teach Metaphysics and Brahmavidyâ; (2) Yoga; (3) the practice of certain Mantras; and (4) Miscellaneous subjects; 47 come under the first, 12 under the second, 35 in the third, and 14 in the fourth. The practices taught in those of the first class are too high to be ordinarily comprehended, and none of them can be called "absurd," leaving out a few passages in the Brihadâranyaka and Chhândayopanishads giving philosophical explanations of the generative organs: and here nothing is objectionable, and much less "absurd," except the mere mention of these organs. Those of the third class are harmless enough; they may seem to be absurd, but one who knows or believes in the efficacy of Mantras will not call them so. In those of the last class, objection may, perhaps, be taken in respect of Garbhopanishad, which is a complete explanation of the formation of the fœtus, and the birth of a child. The rest are all harmless enough, and though critical scholars may come forward denouncing them as not genuine, it is the duty of every student of Theosophy to see if there is anything in them that is really absurd, and hence beneath his notice.
>
> There remain for our consideration, therefore, those that come under the second head. These treat of the same kind of Yoga as we find in the Yoga Shâstras; even these speak of one phase

of Yoga, generally called Abhyâsa Yoga, and it must be added, that everyone intending to practise it should go to a Guru, who alone can expand the general outlines therein given, and put the disciple in a position in which he can best practise it.

The writer proceeds to contend that the Chakras, Nadîs, etc., should be taken in their literal meaning; and that, therefore, whatever is said about them, instead of being worthless and absurd, is of the greatest value. If a Western opinion, however, is worth anything we should say that this physicalism and literalism is just what has debased the true science of Yoga in India, and that Western students at any rate are not anxious to see it dragged through the mud in the Occident as well.

PAUSES, No. 7, contains a number of pleasing and simple reprints, the effort of the editor being clearly to popularize Theosophical conceptions. Among these we find some fine moral sayings from the *Mâhâbharata*, of which we give the following specimens:

One should always be patient under the evil speech of the wicked.

Stricken by the arrows of speech, a man grieves day and night, they strike the vital parts of the adversary, a wise man never hurls them at a foe.

Nothing in the three worlds is a more effectual mode of worship than forgiveness, friendliness, liberality and sweet speech among all.

Therefore always utter gentle words and never harsh ones. Reverence what is worthy of reverence; give, but never beg.

The wise say that heaven has seven great gates: meditation, charity, patience, self-restraint, simplicity, sincerity and sympathy with all creatures. They say that these all are destroyed by vanity.

TEOSOFISK TIDSKRIFT continues its useful work. The February and March numbers are mostly occupied with translations from LUCIFER. C. J.'s article, "Summary of the *Secret Doctrine*," and Mr. A. P. Sinnett's article, "A Great Step in Advance," are the most notable of these translations. In the March number there is a long and interesting letter from Count Axel Wachtmeister, descriptive of Theosophic India and the Adyar Convention.

ESTUDIOS TEOSÓFICOS, No. 8, second series, contains 32 pages of information on Theosophical subjects. The editor starts with a short but sensible article, which is followed by a dissertation on the Esotericism of the Bible, by F. P., entitled, "Esoterismo Bíblio-Filosófico." The translations are "Hastamalaka" from the Oriental Department, Mohini M. Chatterji's "Theories in Comparative Mythology," and the continuation of "Through the Gates of Gold." A summary of activities, a digest of the Theosophical magazines, and various notes on Theosophy, complete a very useful number.

BRANCH WORK PAPERS. Paper 25 of the American Section is an enthusiastic account of "The Founding of the Theosophical Society—Its Motive and Method," by Dr. J. D. Buck. The Doctor is perhaps a little too enthusiastic over the history of the past. We have yet to perfect many an effort of the past which is at present in pralaya or obscuration; but how easily could this be achieved if every member of the Theosophical Society had the confidence and enthusiasm of our friend and colleague J. D. Buck.

Paper 14 of the Indian Section is entitled "Initiation and the Pathway Thereto," and is mostly a compilation from Western writers on the Mysteries, etc., which seems somewhat of a carrying coals to Newcastle. However, the paper contains a quantity of information from familiar sources, and will be useful for our Hindû brethren who have not studied the Western side of the question.

THE ORIENTAL DEPARTMENT, No. 3 (European Section), contains an essay by Prof. Manilal N. Dvivedi, containing a mass of useful information about caste, the Âshramas and Samskâras. The

Ashramas are certain modes of life, four in number, which are followed by Brâhmans, and the Samskâras are certain purificatory rites pertaining to each Âshrama. These ceremonies are performed at such important epochs of life as birth, marriage, etc., and are old traditional customs now performed in entire ignorance of their signification.

THE TRANSACTIONS OF THE SCOTTISH LODGE, Part II, contain two excellent papers, from somewhat different points of view. The first is a cautious advance by a D.Sc., F.R.S.Ed., entitled "The Borderland of Physics," which his colleagues will, no doubt, consider an unwarrantable precipitancy. He says well:

> Where the truth is, the revealer, the seer, and the scientist will all ultimately meet; but the steps of the scientist are slow. He creeps along from point to point and . . . . his path sometimes leads him up to a blank wall, and it may seem so high and so wide that he may be inclined to think he has reached the end of things in that direction. He may leave his card in the form of a long name, and feel that that is the end of it; there is no getting further in that direction. By-and-by, others following in his wake, set about examining that wall in all its length to discover a breach in it, or to come to the end of it, and, though it may be in difficult ground, he may succeed in getting round it and have a look at the other side. By-and-by a whole host of pioneers are to be found there, and ere long the wall is declared a nuisance and knocked down, and the wide country beyond is laid open.

The second paper is by the President on "Occult Symbology in Relation to Occult Science." The essay is an exceedingly instructive one, especially as an introduction to more extended studies, and opens with the following words:

> Every science has its symbology, and consequently there must be an occult symbology, with this distinction that, as occult science is the synthesis of all sciences—the algebra, so to speak, of their arithmetic—so the symbology of occult science must be the root of all symbology of all sciences.

THE GUL AFSHAN, Vol. XIV., No. 5, a monthly magazine mostly in Gujerati, is distinctly Theosophical in its programme. The inside of the title cover is entirely occupied with information to enquirers about the Theosophical Society, and the major part of the bottom cover is taken up by advertisements of pamphlets for distribution by the Blavatsky Lodge Theosophical Society of Bombay. Among other articles of a theosophical character, it contains the reprint of a short paper by Annie Besant, "The Value of Theosophy." This is preceded by a selection of "Gems of Truth" that are very beautiful, as, for instance:

> The wheel of sacrifice has Love for its nave, Action for its tire, and Brotherhood for its spokes.
>
> Alas! we reap what seeds we sow. The hands that smite us are our own.

Our Budget.

BOW CLUB.

	£	s.	d.
Barclay Day - - - -	5	0	0
Charlotte E. Woods - - -	1	1	0
W. R. Old - - - -	2	12	0
Nurse Valerie - - - -	1	1	0
	£9	14	0

EDITORIAL ANNOUNCEMENTS.

We have much pleasure in announcing that Bro. W. Q. Judge has sent an article for the May number of LUCIFER *on* MESMERISM.

If arrangements can be completed in time, the Symposium announced on p. 93 will be commenced in May.

In that number will also appear an article by H. P. B., entitled, "The Kabalah and the Kabalists at the close of the Nineteenth Century."

The H.P.B. PRESS, Printers to the Theosophical Society, 42, Henry Street, Regent's Park, N.W.

LUCIFER.

VOL. X. LONDON, MAY 15TH, 1892. No. 57.

The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

MY attempt to bring about an intelligible explanation of some of the phenomena of Spiritualism does not seem likely to succeed. Only one of the invited guests came to the banquet, while various Spiritualists that I have talked with agree only in repudiating each other as representative. I have been offered opportunities of attending *séances*, but these I don't want. We have facts in plenty; what we need is a rational explanation of the facts.

* * *

"There is nothing new under the sun," said the Wise King—or somebody else in his name—many a long century ago. How then can the poor dwellers in the West, in the nineteenth century, hope to add anything to the garnered knowledge of the world? After this general preamble let us descend to particulars. Some folk admire Dr. Jenner's "discovery" of vaccination, and the unclean habit of injecting into our bodies diseased matter from cows. Alas for the vanity of human fame! Brigade Surgeon R. Pringle, says the *Advocate of India*, as quoted by the *Sanmârga Bodhini*, has shivered metaphorically all the statues of Dr. Jenner by attending a meeting of the Epidemicological Society, and reading the following extract from an ancient Hindû work:

> The small-pox produced from the udder of the cow will be of the same mild nature as the original disease . . . . the pock should be of a good colour filled with a clear liquid, and surrounded by a circle of red. . . . . There will be only a slight fever of one, two or three days, but no fear need be entertained of small-pox so long as life endures.

If this be a real extract, even ancient Hindûs had their weaknesses, and we may judge how hard it is to kill a superstition when

we find the ancient Hindû saying that no vaccinated person need fear small-pox. If that venerable Hindû would visit our Registrar General, he might make an interesting excerpt from his returns of mortality from small-pox among vaccinated persons.

* * *

Yet again from India. The *Indian Daily News* of April 2nd tells a story which has, it says, been verified before insertion. At a wedding for which all preparations had been duly made, the bridegroom did not appear, and the bride and her party had to return home as they had set out. The disappearance was due to the bridegroom's friends who disapproved the match, and who in some way managed to get him out of Calcutta on the wedding day. The young man was, however, determined to marry, and the ceremony was again fixed; on this occasion the bridegroom was present, but when the service had reached the point where he had to say, "I will," he fell down in a fit instead of pronouncing the contracting words. For the second time the bride returned home unwedded, and when the resolute pair essayed a third time, another fit closed the bridegroom's lips. It is suggested that, failing to prevent the marriage in any other way, hypnotism has been resorted to, and the unlucky would-be Benedict has been hypnotized on his last two attempts to marry. This is by no means impossible; indeed, if the bridegroom be a Hindû, such interference might be easily carried out, the delicately-balanced psychic nature of the Hindû being very susceptible to astral influences. With an Englishman, the hypnotizer would need to be a person of exceptionally well-trained will, unless he had been in the habit of hypnotizing the bridegroom, and so had established a strong magnetic *rapport* between them.

* * *

Crying enough is the need for the preaching and *practice* of Brotherhood in these days of excited fear, aroused by the various explosions in Paris and elsewhere, caused by men calling themselves Anarchists. It may be hoped that these practical illustrations of the results of incitement to violence will show the educated men and women who have allowed themselves to use these incitements that the persons they succeed in stirring up are not the workers whose lot they rightly commiserate, but men of the purely criminal type, who merely use the name of a party to cover deeds of violence, which they would be ready in any case to commit. When we find a man who has for years preyed on his fellows commit a crime which he ascribes to the holding of certain views, one may be pardoned for

doubting whether any philosophical theory of society has much to do with his actions. And these are the persons who justify their attempts to terrorize and to kill by the wild words of those who let their sympathy with suffering and their indignation against social wrongs blind them to every consideration of justice and of morality. William Morris has lately spoken out wisely and clearly on the wickedness of "whirling words"; he says:

> Meantime it is difficult to express in words strong enough the perversity of the idea that it is possible for a minority to carry on a war of violence against an overwhelming majority without being utterly crushed. There is no royal road to revolution or the change in the basis of society. To make the workers conscious of the disabilities which beset them; to make them conscious of the dormant power in them for the removal of those disabilities; to give them hope and an aim and organization to carry out their aspirations. Here is work enough for the most energetic: it is the work of patience, but nothing can take the place of it. And moreover *it is being done*, however slowly, however imperfectly. The doing of it speedily and widely is the real safeguard against acts of violence, which even when done by fanatics and not by self-seekers are still acts of violence, and *therefore* degrading to humanity, *as all war is.*

Most certainly Brotherhood can never be made by unbrotherly acts, nor by men with hate on their tongues and in their hearts. True now, as in all past and as in all future time, are the words of the Buddha, ringing clearly soft across two thousand five hundred years: HATRED CEASES NOT BY HATRED AT ANY TIME; HATRED CEASES BY LOVE. But, O beloved Saint of Âryâvarta, where shall we find the men, among either rich or poor, who will nobly cast behind them an evil past, forget every wrong that has been done to them, and stretch out loving hands of Brothers towards faces dark with wrath?

* * *

Evil indeed are these days of our so-called civilization, and bitter the fruit between our teeth, culled from the trees we planted in our greed and selfishness many a year agone. What are our troubles save the harvesting of the seeds our own hands have scattered? Let the readers of *Lucifer* read again the words its FOUNDER wrote but fourteen brief months since:

* * *

"Cables and telephones, canals and railways, more and more with every hour unite mankind into one 'happy' family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. Truly, the 'upper ten' of science and wealth have subjected to their sweet will and pleasure the Air and the Earth, the Ocean and the Fire. This, our age, is

one of progress, indeed, an era of the most triumphant display of human genius. But what good has all this great civilization and progress done to the millions in the European slums, to the armies of the 'great unwashed'? Have any of these displays of genius added one comfort more to the lives of the poor and the needy? Is it not true to say that distress and starvation are a hundred times greater now than they were in the days of the Druids or of Zoroaster? And is it to help the hungry multitudes that all this is invented, or again, only to sweep off the couch of the rich the last forgotten rose-leaves that may uncomfortably tickle their well-fed bodies? Do electric wonders give one additional crust of bread to the starving? Do the towers and the bridges, and the forests of factories and manufactures, bring any mortal good to the sons of men, save giving an additional opportunity to the wealthy to vampirize or 'sweat' their poorer brother? When, I ask again, at what time of the history of mankind, during its darkest days of ignorance, when was there known such ghastly starvation as we see now? When has the poor man wept and suffered, as he weeps and suffers at the present day—say, in London, where for every club-visitor who dines and wines himself daily, at a price that would feed twenty-five families for a whole day, one may count hundreds and thousands of starving wretches. Under the very windows of fashionable City restaurants, radiant with warmth and electric lights, old trembling women and little children may be seen daily, shivering and fastening their hungry eyes on the food they smell each time the entrance door is opened. Then they 'move on'—by order, to disappear in the dark gloom, to starve and shiver and finally to die in the frozen mud of some gutter."[1]

* * *

Thus out of the depths of her strong soul wrote our Teacher, but two months ere Death laid his cold finger across the lips of her body. For she had learned from Those Whom she reverenced as Teachers that Science which did not help and serve the Race was unworthy respect and gratitude. Many a time and oft is the question asked why the MAHÂTMAS do not give to Europe the light of their knowledge. The answer lies in the abuse of the knowledge already possessed, in its dedication to the luxury of the few rather than to the feeding and comforting of the many. What avail to give more, only to widen and deepen the gulf between classes, to increase "the misery and starvation the introduction of steam-

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Lucifer for March, 1891, Article, "The Devil's Own."

engines and machinery in general has brought for years on those who depend on their manual labour"? As one of our great Teachers has said: *For us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. . . . . Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics.*[1]

* * *

Just going to press, a newspaper report of the first day of the American Convention reaches me from our General Secretary, G. R. S. Mead, and a letter from Bro. Judge gives somewhat fuller details of the action taken by our American brothers on the resignation of Colonel Olcott. A strong desire was shown not to accept Colonel Olcott's resignation, but to retain him in his office as President, however much the burden of work belonging to that office might be put on other shoulders. Finally a series of resolutions was carried which run as follows in substance:

a. Refusal of Colonel Olcott's resignation.

b. Declaration that Colonel Olcott should remain President, even if not working.

c. Declaration that William Q. Judge should be chosen as President for life to succeed to the Presidency when it ultimately becomes vacant.

d. Request to Colonel Olcott to suspend his action and revoke his resignation.

e. Direction to William Q. Judge to notify Colonel Olcott and the other Sections of these Resolutions.

f. Reëlection of William Q. Judge as General Secretary of the American Section.

With the exception of the last, which deals with a Sectional matter, these resolutions, of course, do not bind the Society, and no definite arrangement can be come to until the European Section has added its voice to those of the other Sections. With a Society extending all over the world, it takes a long time to reach a decision, but it is pleasant to see the good feeling which is manifested on all sides, and the strong wish to recognize good service in the past as giving claim to the utmost consideration. It is clear that Bro. Judge will be the next President, whether now or at some future date, but whether he will take office at once or not will remain doubtful for some months. Meanwhile, as no practical difficulty is caused by the delay, we can all possess our souls in patience, and rejoice at the brotherly feeling shown in the American Section,

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[1] *Occult World*, pp. 89, 91. Ed. 1889.

alike in the wish to delay parting with the President-Founder as long as possible, and in the unanimous choice of a successor.

* * *

The Convention appears to have been well attended, and its proceedings were marked by great earnestness and unanimity. Its first action was to pass a resolution of gratitude "to our departed leader, H. P. Blavatsky, for the service she has rendered to the cause of human brotherhood, and to every one of us, by her devoted and unflinching work during the whole period of the Society's existence, from its organization to the day when she abandoned her mortal frame." After this glance backwards, the Convention turned its face forwards, and right truly declared: "This debt [to her] can only be discharged by continued loyalty on our part to the cause she held so dear, and therefore for the spreading of the work and strengthening of the foundations of the Society, we pledge this Section by head, and hand, and heart." That is the true spirit: gratitude warmly rendered, and then its proof in earnest labour for the Theosophical Cause.

* * *

The papers read at the Convention seem to have been well-selected in view of the signs of the times. Dr. Archibald Keightley gave one on "Schools of Metaphysical Healing," dealing with Mind Cure, Christian Science, Spiritual Science, and tracing their evolution. Dr. J. D. Buck read a paper on "Materialism and Spiritualism *v.* Occultism," from which the following extract will be read with interest:

> Man is, indeed, immortal, for the real man never dies, but mediumship and the larger part of so-called Spiritualistic phenomena have been entirely misrepresented. If this be true, all premature seeking and straining after psychic or astral powers is pernicious and harmful in the extreme. So-called Spiritualism has been unable successfully to cope with either the science or the religion of the day. A natural psychic is one thing, and artificial mediumship strained after in the dark circles is a very different thing indeed. The first instance marks a degree of natural evolution brought over from all previous lives. It should be regarded as a gift of the Gods, and cherished and guarded accordingly. Mediumship, in the ordinary sense and as usually employed, is both unhealthy and undesirable. Squarely and honestly Theosophists admit the real facts of Spiritualism, and as squarely do they deny the interpretations and conclusions claimed by most Spiritualists as flowing from these facts.

Our General Secretary read a paper on Reïncarnation, and is described as having "made a strong argument for the rationalism of the belief that men live many times on earth." Brother Mead

seems to be winning golden opinions among the Americans, and it is pleasant to read kind words of one whom we so highly value here.

* * *

This same Brother Mead of ours is not letting the grass grow under his feet during his "holiday." He writes that on April 26th he was to lecture to the Chicago Branches in the Auditorium Building on "Some Concepts of the Esoteric Philosophy." For the 28th a lecture had been arranged at Milwaukee on "The Theosophical Movement." The following day was to find him at Fort Wayne, meeting the Branch there at Aveline House. Then the long journey from Fort Wayne to Washington, where a lecture is to be delivered on "Reincarnation" on May 2nd, and on the following day a lecture is arranged at Baltimore. Then off to Boston for three days, May 6th, 7th and 8th, with lecture as well as Branch meetings. May 9th is to see him at Malden lecturing. Then back to New York for three more lectures, one at Brooklyn, one at Harlem, and the third in New York itself. On the 18th, he is to turn his face homewards, and we look to the trusty seamen of the Inman Line to bring him back as safely as they have brought so many other Theosophists.

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This is quite a proper and highly Theosophical way of spending a holiday. Some people fancy that when they have a holiday they ought only to lounge. But really what we want when we are a little tired is change of work, and this is a far healthier as well as more useful way of spending a holiday than to rush through fifty cities at railway speed, or to dawdle up and down an esplanade. Now and then it is good to go far away from the haunts of men, and under forest shade or on craggy mountain listen to the soft whispers of Nature, or commune silently with the minds of the great Teachers of our race as we ponder the wise words they have placed on record. Out of the whirl of modern life into the stillness of solitude is rest beyond all telling. But while the world of men needs helping we may not, pledged soldiers of the world's REDEEMERS as we are, linger long in the happiness of calm retreat. "The Lion of the Law, the Lord of Mercy [Buddha], perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aryanaka He became the Teacher of mankind. After Julai had entered the Nirvâna, He preached on mount and plain, and held discourses in the cities, to Devas, men and Gods."[1] As did the

[1] *The Voice of the Silence*, p. 30.

Tathâgata, so each, in his measure, should also do; for while men suffer in ignorance, in sorrow, and in sin, those who seek to do their duty, and who hear the cry of the great orphan, Humanity, cannot seek the rest from which others are shut out, nor look for peace by shutting out the sobs of pain instead of by removing their cause. And so, to the true Theosophist, the call to work is never silent.

* * *

There is a wonderful amount of masquerading under the name of H. P. Blavatsky in the post-mortem realms, but the various mummers do not agree in their presentations. One communication assures us that "she has found her God," and is being carefully trained by a defunct minister. Another promises proofs of her identity, but the promise is as yet unredeemed. Another presents as credentials through its medium pictures various and unattractive, of which the best that can be said is that, in their crudity and hardness, they would do discredit to an ordinary sign-board painter. On one point, however, all these audacious spooks are unanimous: they communicate with persons who are not members of the Society which H. P. Blavatsky founded and for which she worked up to the very last days of her latest incarnation, and they carefully keep away from the place she lived in and from the friends she loved and trusted. When to this strange fact we add her positive declaration that she would never communicate through any medium, and her earnest request to her friends that they would always protest against all pretences that might be raised of this description, it will be evident why those who knew her best and who love and honour her most, meet all these conflicting claims from Kâma-loka with blank unbelief. Each new mumming spook claims to be the real and only one, and the latest of them claims to be the first real appearance, all the others being humbugs. With this spook I heartily agree on all points save one—that I include itself with the rest.

Is not all visible nature, all sensible existence, the symbol and vesture of the invisible and the infinite? Is it not in these material shows of things that God, virtue, immortality, are shadowed forth and made manifest to man? Material nature is a *fata-morgana*, hanging in the air; a cloud picture, but painted by the heavenly light; in itself it is air and nothingness, but behind it is the glory of the sun. Blind men! they think the cloud-city a continuing habitation, and the sun but a picture because their eyes do not behold him. It is only the invisible that really *is*, but only the gifted sense that can of itself discern this reality.

THOMAS CARLYLE.

The Kabalah and the Kabalists[1]

AT THE CLOSE OF THE NINETEENTH CENTURY.

UNIVERSAL aspirations, especially when impeded and suppressed in their free manifestation, die out but to return with tenfold power. They are cyclic, like every other natural phenomenon, whether mental or cosmic, universal or national. Dam a river in one place, and the water will work its way into another, and break out through it like a torrent.

One of such universal aspirations, the strongest perhaps in man's nature, is the longing to seek for the unknown; an ineradicable desire to penetrate below the surface of things, a thirst for the knowledge of that which is hidden from others. Nine children out of ten will break their toys to see what there is inside. It is an innate feeling and is Protean in form. It rises from the ridiculous (or perhaps rather from the reprehensible) to the sublime, for it is limited to indiscreet inquisitiveness, prying into neighbours' secrets, in the uneducated, and it expands in the cultured into that love for knowledge which ends in leading them to the summits of science, and fills the Academies and the Royal Institutions with learned men.

But this pertains to the world of the objective. The man in whom the metaphysical element is stronger than the physical, is propelled by this natural aspiration towards the mystical, to that which the materialist is pleased to call a "superstitious belief in the supernatural." The Church, while encouraging our aspirations after the holy—on strictly theological and orthodox lines, of course—condemns at the same time the human craving after the same, whenever the practical search after it departs from its own lines. The memory of the thousands of illiterate "witches," and the hundreds of learned alchemists, philosophers and other heretics, tortured, burnt, and otherwise put to death during the Middle Ages, remains as an ever-present witness to that arbitrary and despotic interference.

In the present age both Church and Science, the blindly-believing and the all-denying, are arrayed against the Secret Sciences, though both Church and Science believed in and practised them—especially the Kabalah—at a not very distant period of history. One says now, "It is of the devil!" the other that "the devil is a creation of the

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1 The spelling of the word is various; some write Cabbalah, others Kabbalah. The latest writers have introduced a new spelling as more consonant with the Hebrew manner of writing the word and make it *Qabalah*. This is more grammatical, perhaps, but as no Englishman will ever pronounce a foreign name or word but in an Englishified way, to write the term simply Kabalah seems less pretentious and answers as well.

Church, and a disgraceful superstition"; in short, that there is neither devil nor occult sciences. The first one forgets that it has publicly proclaimed, hardly 400 years ago, the Jewish Kabalah as the *greatest witness* to the truths of Christianity;[1] the second, that the most illustrious men of science were all alchemists, astrologers and magicians, witness Paracelsus, Van Helmont, Roger Bacon, etc. But consistency has never been a virtue of Modern Science. It has religiously believed in all which it now denies, and it has denied all that it now believes in, from the circulation of the blood up to steam and electric power.

This sudden change of attitude in both powers cannot prevent events from taking their natural course. The last quarter of our century is witnessing an extraordinary outbreak of occult studies, and magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining. Any one whose natural mysticism impels him to seek for sympathetic contact with other minds, is astonished to find how large a number of persons are not only interested in Mysticism generally, but are actually themselves Kabalists. The river dammed during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. Hundreds to-day study the Kabalah, where scarcely one or two could have been found some fifty years ago, when fear of the Church was still a powerful factor in men's lives. But the long-pent-up torrent has now diverged into two streams—Eastern Occultism and the Jewish Kabalah; the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism.

Unfortunately many are called but few chosen. The two systems threaten the world of the mystics with a speedy conflict, which, instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. Yet, the question is not, once more, which is *the* one truth. For both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: "Which of the two systems contains most unadulterated facts;

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[1] This is demonstrated by what we know of the life of John Picus de Mirandola. Ginsburg and others have stated the following facts, namely, that after having studied the Kabalah Mirandola "found that there is more Christianity than Judaism in the Kabalah; he discovered in it proofs for the doctrine of the Trinity, the Incarnation, the Divinity of Christ, the heavenly Jerusalem, the fall of the Angels," and so on. "In 1486, when only twenty-four years old, he published 900 theses which were placarded in Rome (not without the consent or knowledge surely of the Pope and his Government?), and which he undertook to defend in the presence of all European scholars, whom he invited to the Eternal City, promising to defray their travelling expenses. Among the theses was the following: 'No science yields greater proof of the Divinity of Christ than magic and the Cabbalah'." The reason why will be shown in the present article.

and, most important of all—which of the two presents its teachings in the most Catholic (*i.e.*, unsectarian) and impartial manner?" One—the Eastern system—has veiled for ages its profound pantheistic unitarianism with the exuberance of an exoteric polytheism; the other—as said above—with the screen of exoteric monotheism. Both are but masks to hide the sacred truth from the profane; for neither the Âryan nor the Semitic philosophers have ever accepted either the anthropomorphism of the many Gods, or the personality of the one God, as a philosophical proposition. But it is impossible within the limits we have at our disposal, to attempt to enter upon a minute discussion of this question. We must be content with a simpler task. The rites and ceremonies of the Jewish law seem to be an abyss, which long generations of Christian Fathers, and especially of Protestant Reformers, have vainly sought to fill in with their far-fetched interpretations. Yet all the early Christians, Paul and the Gnostics, regarded and proclaimed the Jewish law as essentially distinct from the new Christian law. St. Paul called the former an allegory, and St. Stephen told the Jews an hour before being stoned that they had not even kept the law that they had received from the angels (the æons), and as to the Holy Ghost (the impersonal Logos or Christos, as taught at Initiation) they had resisted and rejected it as their fathers had done (*Acts* vii.). This was virtually telling them that their law was inferior to the later one. Notwithstanding that the Mosaic Books which we *think* we have in the *Old Testament*, cannot be more than two or three centuries older than Christianity, the Protestants have nevertheless made of them their Sacred Canon, on a par with, if not higher than, the Gospels. But when the *Pentateuch* was written, or rather *rewritten* after Ezdras, *i.e.*, after the Rabbis had settled upon a new departure, a number of additions were made which were taken bodily from Persian and Babylonian doctrines; and this *at a period subsequent to the colonization of Judea* under the authority of the kings of Persia. This reëditing was of course done in the same way as with all such Scriptures. They were originally written in a secret key, or cipher, known only to the Initiates. But instead of adapting the contents to the highest spiritual truths as taught in the *third*, the highest, degree of Initiation, and expressed in symbolical language—as may be seen even in the exoteric *Purânas* of India—the writers of the *Pentateuch*, revised and corrected, they who cared but for earthly and national glory, adapted only to astro-physiological symbols the supposed events of the Abrahams, Jacobs, and Solomons, and the fantastic history of their little race. Thus they produced, under the mask of monotheism, a religion of sexual and phallic worship, one that concealed an adoration of the Gods, or the lower æons. No one would maintain that anything like the dualism and the angelolatry of Persia, brought by the Jews from the captivity, could ever be found in the *real* Law, or Books of Moses. For how, in

such case, could the Sadducees, who reverenced that Law, reject angels, as well as the soul and its immortality? And yet angels, if not the soul's immortal nature, are distinctly asserted to exist in the *Old Testament*, and are found in the Jewish modern scrolls.[1]

This fact of the successive and widely differing redactions of that which we loosely term the Books of Moses, and of their triple adaptation to the first (lowest), second, and third, or highest, degree of Sodalian initiation, and that still more puzzling fact of the diametrically opposite beliefs of the Sadducees and the other Jewish sects, all accepting, nevertheless, the same *Revelation*—can be made comprehensible only in the light of our Esoteric explanation. It also shows the reason why, when Moses and the Prophets belonged to the Sodalities (the great Mysteries), the latter yet seem so often to fulminate against the abominations of the Sodales and their "Sod." For had the Old Canon been translated literally, as is claimed, instead of being adapted to a monotheism absent from it, and to the spirit of each sect, as the differences in the Septuagint and Vulgate prove, the following contradictory sentences would be added to the hundreds of other inconsistencies in "Holy Writ." "*Sod* Ihoh [the mysteries of Johoh, or Jehovah] are for those who fear him," says *Psalm* xxv. 14, mistranslated "the secret of the Lord is with them that fear him." Again "Al [El] is terrible in the great Sod of the Kadeshim" is rendered as—"God is greatly to be feared in the assembly of the saints" (*Psalm* lxxxix. 7). The title of Kadeshim (Kadosh sing.) means in reality something quite different from saints, though it is generally explained as "priests," the "holy" and the "*Initiated*"; for the Kadeshim were simply the *galli* of the abominable mysteries (Sod) of the exoteric rites. They were, in short, the male Nautches of the temples, during whose initiations the *arcanum*, the *Sod* (from which "Sodom," perchance) of physiological and sexual evolution, were divulged. These rites all belonged to the first degree of the Mysteries, so protected and beloved by David—the "friend of God." They must have been very ancient with the Jews, and were ever abominated by the true Initiates; thus we find the dying Jacob's prayer is that his soul should not come into the *secret* (*Sod*, in the original) of Simeon and Levi (the priestly caste) and into their *assembly* during which they "slew a man" (*Genesis* xlix. 5, 6).[2] And yet Moses is claimed by the Kabalists as chief of the *Sodales!* Reject the explanation of the *Secret Doctrine* and the whole *Pentateuch* becomes the abomination of abominations.

Therefore, do we find Jehovah, the anthropomorphic God, every-

[1] This is just what the Gnostics had always maintained quite independently of Christians. In their doctrines the Jewish God, the "Elohim," was a hierarchy of low terrestrial angels—an *Ildabaoth*, spiteful and jealous.

[2] To "*slay a man*" meant, in the symbolism of the Lesser Mysteries, the rite during which crimes against nature were committed, for which purpose the Kadeshim were set aside. Thus Cain "slays" his brother Abel, who, esoterically, is a female character and represents the first *human* woman in the Third Race after the separation of sexes. See also the *Source of Measures*, pp. 253, 283, etc.

where in the *Bible*, but of AIN SUPH not one word is said. And therefore, also, was the Jewish metrology quite different from the numeral methods of other people. Instead of serving as an adjunct to other prearranged methods, to penetrate therewith as with a key into the hidden or implied meaning contained within the literal sentences—as the initiated Brahmins do to this day, when reading their sacred books—the numeral system with the Jews is, as the author of *Hebrew Metrology* tells us, the Holy Writ itself: "That very thing, *in esse*, on which, and out of which, and by the continuous interweaving use of which, the very text of the Bible has been made to result, as its enunciation, from the beginning word of Genesis to the closing word of Deuteronomy."

So true is this, indeed, that the authors of the *New Testament* who had to blend their system with both the Jewish and the Pagan, had to borrow their most metaphysical symbols not from the *Pentateuch*, or even the Kabalah, but from the Âryan astro-symbology. One instance will suffice. Whence the dual meaning of the First-born, the Lamb, the Unborn, and the Eternal—all relating to the Logos or Christos? We say from the Sanskrit *Aja*, a word the meanings of which are: (*a*) the Ram, or the Lamb, the first sign of the Zodiac, called in astronomy *Mesha;* (*b*) the Unborn, a title of the first Logos, or Brahma, the self-existent cause of all, described and so referred to in the *Upanishads*.

The Hebrew Kabalistic Gematria, Notaricon, and T'mura are very ingenious methods, giving the key to the secret meaning of Jewish symbology, one that applied the relations of their sacred imagery only to one side of Nature—namely, the physical side. Their myths and the names and the events attributed to their Biblical personages were made to correspond with astronomical revolutions and sexual evolution, and had nought to do with the spiritual states of man; hence no such correspondences are to be found in the reading of their sacred canon. The real Mosaic Jews of the Sodales, whose direct heirs *on the line of initiation* were the Sadducees, had no spirituality in them, nor did they feel any need for it apparently. The reader, whose ideas of Initiation and Adeptship are intimately blended with the mysteries of the after life and soul survival, will now see the reason for the great yet natural inconsistencies found on almost every page of the *Bible*. Thus, in the *Book of Job*, a Kabalistic treatise on Egypto-Arabic Initiation, the symbolism of which conceals the highest spiritual mysteries, one finds yet this significant and purely materialistic verse: "Man born of a woman is . . . like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (xiv. 1, 2). But Job speaks here of the *personality*, and he is right; for no Initiate would say that the personality long survived the death of the physical body; the spirit alone is immortal. But this sentence in *Job*, the oldest document in the *Bible*, makes only the more brutally materialistic that in *Ecclesiastes*,

iii. 19, *et seq.*, one of the latest records. The writer, who speaks in the name of Solomon, and says that "that which befalleth the *sons of men befalleth beasts*, even . . . . *as the one dieth, so dieth the other* . . . so that a man hath no preëminence above a beast," is quite on a par with the modern Hæckels, and expresses only that which he thinks.

Therefore, no knowledge of Kabalistic methods can help one in finding that in the *Old Testament* which has never been there since the *Book of the Law* was re-written (rather than found) by Hilkiah. Nor can the reading of the Egyptian symbols be much helped by the mediæval Kabalistic systems. Indeed, it is but the blindness of a pious illusion that can lead anyone to discover any spiritual and metaphysical correspondences or meaning in the Jewish purely astro-physiological symbology. On the other hand, the ancient pagan religious systems, so-called, are all built upon abstract spiritual speculations, their gross external forms being, perhaps, the most secure veil to hide their inner meaning.

It can be demonstrated, on the authority of the most learned Kabalists of our day that the *Zohar*, and almost all the Kabalistic works, have passed through Christian hands. Hence, that they cannot be considered any longer as universal, but have become simply sectarian. This is well shown by Picus de Mirandola's thesis upon the proposition that "no Science yields greater proof of the divinity of Christ than magic and the Kabalah." This is true of the divinity of the Logos, or of the Christos of the Gnostics; because that Christos remains the same WORD of the ever-unmanifested Deity, whether we call it Parabrahm or Ain Suph—by whatever name he himself is called—Krishna, Buddha, or Ormazd. But this Christos is neither the Christ of the Churches, nor yet the Jesus of the Gospels; it is only an *impersonal Principle.* Nevertheless the Latin Church made capital of this thesis; the result of which was, that as in the last century, so it is now in Europe and America. Almost every Kabalist is now a believer in a *personal* God, in the very teeth of the original *impersonal* Ain Suph, and is, moreover, a more or less heterodox, but still a, Christian. This is due entirely to the ignorance of most people (*a*) that the *Kabalah* (the *Zohar* especially) we have, is not the original *Book of Splendour*, written down from the oral teachings of Simon Ben Jochai; and (*b*) that the latter, being indeed an exposition of the hidden sense of the writings of Moses (so-called) was as equally good an exponent of the Esoteric meaning contained under the shell of the literal sense in the Scriptures of any Pagan religion. Nor do the modern Kabalists seem to be aware of the fact, that the Kabalah as it now stands, with its more than revised texts, its additions made to apply to the *New* as much as to the *Old Testament*, its numerical language recomposed so as to apply to both, and its crafty veiling, is no longer able now to furnish all the ancient and primitive meanings. In short that no Kabalistic work

now extant among the Western nations can display any greater mysteries of nature, than those which Ezra and Co., and the later co-workers of Moses de Leon, desired to unfold; the Kabalah contains no more than the Syrian and Chaldean Christians and ex-Gnostics of the thirteenth century wanted those works to reveal. And what they do reveal hardly repays the trouble of passing one's life in studying it. For if they may, and do, present a field of immense interest to the Mason and mathematician, they can teach scarcely anything to the student hungering after spiritual mysteries. The use of all the seven keys to unlock the mysteries of Being in this life, and the lives to come, as in those which have gone by, show that the Chaldean *Book of Numbers*, and the *Upanishads* undeniably conceal the most divine philosophy—as it is that of the Universal Wisdom Religion. But the *Zohar*, now so mutilated, can show nothing of the kind. Besides which, who of the Western philosophers or students has *all* those keys at his command? These are now entrusted only to the highest Initiates in *Gupta Vidyâ*, to great Adepts; and, surely it is no self-taught tyro, not even an isolated mystic, however great his genius and natural powers, who can hope to unravel *in one life* more than one or two of the lost keys.[1]

The key to the Jewish metrology has been undeniably unravelled, and a very important key it is. But as we may infer from the words of the discoverer himself in the footnote just quoted—though that key (concealed in the "Sacred Metrology") discloses the fact that "Holy Writ" contains "*a rational science of sober and great worth*," yet it helps to unveil no higher spiritual truth than that which all astrologers have insisted upon in every age; *i.e.*, the close relation between the sidereal and all the terrestrial bodies—human beings included. The history of our globe and its humanities is prototyped in the astronomical heavens from first to last, though the Royal Society of Physicists may not become aware of it for ages yet to come. By the showing of the said discoverer himself, "the burden of this secret doctrine, this Cabbalah, is of pure truth and right reason, for it is geometry with applied proper numbers, of astronomy and of a system of measures, *viz.*, the Masonic inch, the twenty-four inch gauge (or the double foot), the yard, and the mile. These were claimed to be of divine revelation and imparta-

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[1] The writer in the *Masonic Review* is thus quite justified in saying as he does, that "the Kabalistic field is that in which astrologers, necromancers, black and white magicians, fortune-tellers, chiromancers, and all the like, revel and make claims to supernaturalism *ad nauseam;*" and he adds: "The Christian quarrying into its mass of mysticism, claims its support and authority for that most perplexing of all problems, the Holy Trinity, and the portrayed character of Christ. With equal assurance, but more effrontery, the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules . . . . for raising the dead, and actually—the devil. . . . . Discovery has yet to be made of what Cabbalah really consists, before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgment." "*The writer claims that such a discovery has been made*, and that the same embraces rational science of sober and great worth." "The Cabbalah," from the *Masonic Review* for September, 1885, by Brother J. Ralston Skinner (McMillian Lodge, No. 141).

tion, by the possession and use of which, it could be said of Abram: 'Blessed of the Most High God, Abram, measure of heaven and earth'" —the "*creative law of measure.*"

And is this all that the *primitive* Kabalah contained? No; for the author remarks elsewhere: "What the originally and intended right reading was [in the *Pentateuch*] who can tell?" Thus allowing the reader to infer that the meanings implied in the exoteric, or dead letter of the Hebrew texts, are by no means only those revealed by metrology. Therefore are we justified in saying that the Jewish Kabalah, with its numerical methods, is now only *one* of the keys to the ancient mysteries, and that the Eastern or Âryan systems alone can supply the rest, and unveil the whole truth of *Creation.*[1]

What this numeral system is, we leave its discoverer to explain himself. According to him:

Like all other human productions of the kind, the Hebrew text of the Bible was in characters which could serve as sound signs for syllable utterance, or for this purpose what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated, much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over 600 picture characters, which embraced the modified use, syllabically, of the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the sacred scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signification, both by letter, and picture, and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters.[2] This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries. . . Though recognized . . . it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. [Just so!] In the second place these characters stood for *numbers*—to be used for numbers as we use specific number signs—though also there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as we have them, from the straight line 1 to the zero character, together making 1+9=10. . . . . In the third place, it is said, and it seems to be proved, that these characters stood for musical notes; so that, for instance, the arrangement of the letters in the first chapter of Genesis, can be rendered musically or by song.[3] Another law of the Hebrew characters was that only the consonantal signs were characterized—the vowels were not characterized, but were supplied. If one will try it he will find that a

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[1] Even as it stands now, the Kabalah, with its several methods, can only puzzle by offering several versions; it can never divulge the whole truth. The readings of even the first sentence of *Genesis* are several. To quote the author: "It is made to read 'B'rashith barâ Elohim,' etc., 'In the beginning God created the heavens and the earth,' wherein Elohim is a plural nominative to a verb in the third person singular. Nachminedes called attention to the fact that the text might suffer the reading, 'B'rash ithbârâ Elohim,' etc., 'In the head (source or beginning) created itself (or developed) *gods, the heavens and the earth,*' really a more grammatical rendering." (*Ibid.*) And yet we are forced to believe the Jewish monotheism!

[2] Before Seyffarth can hope to have his hypothesis accepted, however, he will have to prove that (*a*) the Israelites had an alphabet of their own when the ancient Egyptians or Copts had as yet none; and (*b*) that the Hebrew of the later scrolls is the Hebrew, or "mystery language" of Moses, which the Secret Doctrine denies.

[3] Not the Hebrew helped by the Massoretic signs, at all events. See further on, however.

consonant of itself cannot be made vocal without the help of a vowel;[1] therefore . . . . the consonants made the framework of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feelings of the heart, the vowels were supplied.

Now, even if we suppose, for argument's sake, that the "framework," *i.e.*, the consonants of the *Pentateuch* are the same as in the days of Moses, what changes must have been effected with those scrolls—written in such a poor language as the Hebrew, with its less than two dozens of letters—when rewritten time after time, and its vowels and points supplied in ever-new combinations! No two minds are alike, and the feelings of the heart change. What could remain, we ask, of the original writings of Moses, if such ever existed, when they had been lost for nearly 800 years and then found when every remembrance of them must have disappeared from the minds of the most learned, and Hilkiah has them rewritten by Shaphan, the scribe? When lost again, they are rewritten again by Ezra; lost once more in 168 B.C. the volume or scrolls were again destroyed; and when finally they reappear, we find them dressed in their Massoretic disguise! We may know something of Ben Chajim, who published the Massorah of the scrolls in the fifteenth century; we can know nothing of Moses, this is certain, unless we become—Initiates of the Eastern School.

Ahrens, when speaking of the letters so arranged in the Hebrew sacred scrolls—that they were of themselves musical notes—had probably never studied Âryan Hindû music. In the Sanskrit language there is no need to so arrange letters in the sacred *ollas* that they should become musical. For the whole Sanskrit alphabet and the *Vedas*, from the first word to the last, are musical notations reduced to writing, and the two are inseparable.[2] As Homer distinguished between the "language of Gods" and the *language of men*,[3] so did the Hindûs.

The *Devanâgarî*—the Sanskrit character—is the "Speech of the Gods" and Sanskrit the divine language.[4] As to the Hebrew let the modern Isaiahs cry "Woe is me!" and confess that which "the newly-discovered mode of language (Hebrew metrology) veiled under the words of the sacred Text" has now clearly shown. Read the *Source of Measures*, read all the other able treatises on the subject by the same

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[1] And therefore as the vowels were furnished *ad libitum* by the Massorets they could make of a word what they liked!

[2] See *Theosophist*, November, 1879, article *Hindû Music*, p. 47.

[3] *Thes.* xiv. 289, 290.

[4] The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works (see *Tantra Shâstras*); and are called *Devanâgarî*, "the speech or language of the Gods." And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a very limited way. If either of the two languages were taught to humanity by the Gods, surely it is rather Sanskrit—the perfect of the most perfect languages on Earth—than Hebrew, the roughest and the poorest. For once we believe in a language of *divine* origin, we can hardly believe at the same time that angels or Gods or any divine messenger should have selected the inferior in preference to the superior.

author. And then the reader will find that with the utmost good-will and incessant efforts covering many years of study, that laborious scholar, having penetrated under the mask of the system, can find in it little more than pure anthropomorphism. In man, and on man, alone, rests the whole scheme of the Kabalah, and to man and his functions, on however enlarged a scale, everything in it is made to apply. Man, as the Archetypal Man or Adam, is made to contain the whole Kabalistic system. He is the great symbol and shadow, thrown by the manifested Kosmos, itself the reflection of the impersonal and ever incomprehensible principle; and this shadow furnishes by its construction—the personal grown out of the impersonal—a kind of objective and tangible symbol of everything visible and invisible in the Universe. "As the First Cause was utterly unknown and unnameable, such names as were adopted as most sacred (in *Bible* and Kabalah) and commonly made applicable to the Divine Being, were after all *not so*," but were mere manifestations of the unknowable, such

> In a cosmic or natural sense, as could become known to man. Hence these names *were not so sacred as commonly held*, inasmuch as with all created things they were themselves but names or enunciations of things known. As to metrology, instead of a valuable adjunct to the Biblical system . . . the entire text of the Holy Writ in the Mosaic books is not only replete with it as a system, but the system itself is that very thing, *in esse*,

from the first to the last word.

> For instance, the narratives of the first day, of the six days, of the seventh day, of the making of Adam, male and female, of Adam in the Garden, of the formation of the woman out of the man, of . . . the genealogy of Ararat, of the ark, of Noah with his dove and raven, . . . of Abram's travel from Ur . . . into Egypt before Pharaoh, of Abram's life, of the three covenants, . . . of the construction of the tabernacle and the dwelling of Jehovah, of the famous 603,550 as the number of men capable of bearing arms, . . . the exodus out of Egypt, and the like—all are but so many modes of enunciation of this system of geometry, of applied number ratios, of measures and their various applications.

And the author of *Hebrew Metrology* ends by saying:

> Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church has taken them for what they show on their *first face*—and that only. The Christian Church has never attributed to these books any property beyond this; and herein has existed *its great error*.

But the Western European Kabalists, and many of the American (though luckily not all), claim to correct this error of their Church. How far do they succeed and where is the evidence of their success? Read all the volumes published on the Kabalah in the course of this century; and if we except a few volumes issued recently in America, it will be found that not a single Kabalist has penetrated even skin deep below the surface of that "first face." Their digests are pure speculation and hypotheses and—no more. One bases his glosses upon Ragon's Masonic revelations; another takes Fabre d'Olivet for

his prophet—this writer having never been a Kabalist, though he was a genius of wonderful, almost miraculous, erudition, and a polyglot linguist greater than whom there was since his day none, even among the philologists of the French Academy, which refused to take notice of his work. Others, again, believe that no greater Kabalist was born among the sons of men than the late Eliphas Lévi—a charming and witty writer, who, however, has more mystified than taught in his many volumes on Magic. Let not the reader conclude from these statements that real, learned Kabalists are not to be found in the Old and New Worlds. There are initiated Occultists, who are Kabalists, scattered hither and thither, most undeniably, especially in Germany and Poland. But these *will not publish what they know*, nor will they call themselves Kabalists. The "*Sodalian* oath" of the third degree holds good now as ever.

But there are those who are pledged to no secresy. Those writers are the only ones on whose information the Kabalists ought to rely, however incomplete their statements from the standpoint of a *full revelation, i.e.*, of the sevenfold Esoteric meaning. It is they who care least for those secrets after which alone the modern Hermetist and Kabalist is now hungering—such as the transmutation into gold, and the Elixir of Life, or the Philosopher's Stone—*for physical purposes.* For all the chief secrets of the Occult teachings are concerned with the highest spiritual knowledge. They deal with mental states, not with physical processes and their transformations. In a word, the real, genuine Kabalah, the only original copy of which is contained in the Chaldean *Book of Numbers*, pertains to, and teaches about, the realm of spirit, not that of matter.

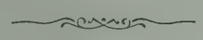
What, then, is the Kabalah, in reality, and does it afford a revelation of such higher spiritual mysteries? The writer answers most emphatically NO. What the Kabalistic keys and methods were, in the origin of the *Pentateuch* and other sacred scrolls and documents of the Jews now no longer extant, is one thing; what they are now is quite another. The Kabalah is a manifold language; moreover, one whose reading is determined by the dead-letter face text of the record to be deciphered. It teaches and helps one to read the Esoteric real meaning hidden under the mask of that dead letter; it cannot *create* a text or make one find in the document under study that which has never been in it from the beginning. The Kabalah—such as we have it now—is inseparable from the text of the *Old Testament*, as remodelled by Ezra and others. And as the Hebrew Scriptures, or their contents, have been repeatedly altered—notwithstanding the ancient boast that not one letter in the Sacred Scroll, not an iota, has ever been changed—so no Kabalistic methods can help us by reading in it anything besides what there is in it. He who does it is no Kabalist, but a dreamer.

Lastly, the profane reader should learn the difference between the

Kabalah and the Kabalistic works, before he is made to face other arguments. For the Kabalah is no special volume, nor is it even a system. It consists of seven different systems applied to seven different interpretations of any given Esoteric work or subject. These systems were always *transmitted orally* by one generation of Initiates to another, under the pledge of the Sodalian oath, and *they have never been recorded in writing* by any one. Those who speak of translating the Kabalah into this or another tongue may as well talk of translating the wordless signal-chants of the Bedouin brigands into some particular language. Kabalah, as a word, is derived from the root *Kbl (Kebel)* "to hand over," or "to receive" *orally*. It is erroneous to say, as Kenneth Mackenzie does in his *Royal Masonic Cyclopædia*, that "the doctrine of the Kabalah refers to the system handed down by oral transmission, and is nearly allied to *tradition*"; for in this sentence the first proposition only is true, while the second is not. It is not allied to "tradition" but to the seven veils or the seven truths orally *revealed at Initiation*. Of these methods, pertaining to the universal pictorial languages—meaning by "pictorial" any cipher, number, symbol, or other glyph that can be represented, whether objectively or subjectively (mentally)—three only exist at present in the Jewish system.[1] Thus, if Kabalah as a word is Hebrew, the system itself is no more Jewish than is sunlight; it is universal.

On the other hand, the Jews can claim the *Zohar*, *Sepher Yetzirah* (Book of Creation), *Sepher Dzeniuta*, and a few others, as their own undeniable property and as Kabalistic works.

H. P. B.



MADAME BLAVATSKY AND THE GRIPPE.—Madame Blavatsky, being asked what was the cause of the Grippe, answered that it was "an abnormal condition of the oxygen in the atmosphere," or words to the same effect. I concluded that, in that case, artificially-produced oxygen might prove valuable as a remedy. My mother having been laid up with this disease, I searched the United States dispensatory for some easy means of producing oxygen, and stumbled across "Peroxide of Hydrogen" (H_2O_2). I administered it internally in drachm doses well diluted with water three times a day, also spraying some through the sick room, with undeniably favourable results. I found upon advising the use of it to a friend, it had also upon him a like effect; and also find that the Philadelphia papers contain advertisements of an oxygen treatment for the Grippe. To all those who question the *qui bono* of Theosophy I would like to say, "*Study Madame Blavatsky's writings, and then judge.*"—F. T. S.

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[1] Of these three not one can be made to apply to purely spiritual metaphysics. One divulges the relations of the sidereal bodies to the terrestrial, especially the human; the other relates to the evolution of the human races and the sexes; the third to Kosmotheogony and is metrological.

Mesmerism.

THIS is the name given to an art, or the exhibition of a power to act upon others and the facility to be acted upon, which long antedate the days of Anton Mesmer. Another name for some of its phenomena is Hypnotism, and still another is Magnetism. The last title was given because sometimes the person operated on was seen to follow the hand of the operator, as if drawn like iron filings to a magnet. These are all used to-day by various operators, but by many different appellations it has been known; fascination is one, and psychologizing is another, but the number of them is so great it is useless to go over the list.

Anton Mesmer, who gave greater publicity in the Western world to the subject than any other person, and whose name is still attached to it, was born in 1734, and some few years before 1783, or about 1775, obtained great prominence in Europe in connection with his experiments and cures; but, as H. P. Blavatsky says in her *Theosophical Glossary*, he was only a rediscoverer. The whole subject had been explored long before his time—indeed many centuries anterior to the rise of civilization in Europe—and all the great fraternities of the East were always in full possession of secrets concerning its practice which remain still unknown. Mesmer came out with his discoveries as agent, in fact—though, perhaps, without disclosing those behind him—of certain brotherhoods to which he belonged. His promulgations were in the last quarter of the century, just as those of the Theosophical Society were begun in 1875, and what he did was all that could be done at that time.

But in 1639, one hundred years before Mesmer, a book was published in Europe upon the use of mesmerism in the cure of wounds, and bore the title, *The Sympathetical Powder of Edricius Mohynus of Eburo.* These cures, it was said, could be effected at a distance from the wound by reason of the *virtue* or *directive faculty* between that and the wound. This is exactly one of the phases of both hypnotism and mesmerism. And along the same line were the writings of a monk named Uldericus Balk, who said diseases could be similarly cured, in a book concerning the lamp of life in 1611. In these works, of course, there is much superstition, but they treat of mesmerism underneath all the folly.

After the French Academy committee, including Benjamin Franklin, passed sentence on the subject, condemning it in substance, mesmerism fell into disrepute, but was revived in America by many persons who adopted different names for their work and wrote books on it. One of them named Dodds obtained a good deal of celebrity, and was

invited during the life of Daniel Webster to lecture on it before a number of United States senators. He called his system "psychology," but it was mesmerism exactly, even to details regarding nerves and the like. And in England also a good deal of attention was given to it by numbers of people who were not of scientific repute. They gave it no better reputation than it had before, and the press and public generally looked on them as charlatans and upon mesmerism as a delusion. Such was the state of things until the researches into what is now known as hypnotism brought that phase of the subject once more forward, and subsequently to 1875 the popular mind gave more and more attention to the possibilities in the fields of clairvoyance, clairaudience, trance, apparitions, and the like. Even physicians and others, who previously scouted all such investigations, began to take them up for consideration, and are still engaged thereon. And it seems quite certain that, by whatever name designated, mesmerism is sure to have more and more attention paid to it. For it is impossible to proceed very far with hypnotic experiments without meeting mesmeric phenomena, and being compelled, as it were, to proceed with an enquiry into those as well.

The hypnotists unjustifiably claim the merit of discoveries, for even the uneducated so-called charlatans of the above-mentioned periods cited the very fact appropriated by hypnotists, that many persons were normally—for them—in a hypnotized state, or, as they called it, in a psychologized condition, or negative one, and so forth, according to the particular system employed.

In France Baron Du Potet astonished every one with his feats in mesmerism, bringing about as great changes in subjects as the hypnotizers do now. After a time and after reading old books, he adopted a number of queer symbols that he said had the most extraordinary effect on the subject, and refused to give these out to any except pledged persons. This rule was violated, and his instructions and figures were printed not many years ago for sale with a pretence of secresy consisting in a lock to the book. I have read these and find they are of no moment at all, having their force simply from the will of the person who uses them. The Baron was a man of very strong natural mesmeric force, and made his subjects do things that few others could bring about. He died without causing the scientific world to pay much attention to the matter.

The great question mooted is whether there is or is not any actual fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H. P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs assert its existence as a subtle form of matter. This is, I think, true, and is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-

hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around every one, and in part of the physical atoms in a finely divided state. By some this astral substance is called the *aura*. But that word is indefinite, as there are many sorts of aura and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole has developed up to that point. So the word will remain in use for the present.

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self,[1] which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

When the hypnotic or mesmerized state is complete—and often when it is partial—there is an immediate paralyzing of the power of the body to throw its impressions, and thus modify the conceptions of the inner being. In ordinary waking life every one, without being able to disentangle himself, is subject to the impressions from the whole organism; that is to say, every cell in the body, to the most minute, has its own series of impressions and recollections, all of which continue to impinge on the great register, the brain, until the impression remaining in the cell is fully exhausted. And that exhaustion takes a long time. Further, as we are adding continually to them, the period of disappearance of impression is indefinitely postponed. Thus the inner person is not able to make itself felt. But, in the right subject, those bodily impressions are by mesmerism neutralized for the time, and at once another effect follows, which is equivalent to cutting the general off from his army and compelling him to seek other means of expression.

The brain—in cases where the subject talks—is left free sufficiently

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[1] Âtmâ, in its vehicle Buddhi. [ED.]

to permit it to obey the commands of the mesmerizer and compel the organs of speech to respond. So much in general.

We have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is—in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They are those which in a second of time seize and keep the faintest trace of any object or word coming before the waking man. They not only keep them but very often give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the ethereal body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as colour does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God—the Father—within who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of

mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit—and this is against the testimony of the ages.

A Paramahansa of the Himâlayas has put in print the following words: "Theosophy is that branch of Masonry which shows the Universe in the form of an egg." Putting on one side the germinal spot in the egg, we have left five other main divisions: the fluid, the yolk, the skin of the yolk, the inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old divisions of fire, air, earth, and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes. The human structure has its skin, its blood, its earthy matter—called bones for the moment, its flesh, and lastly the great germ which is insulated somewhere in the brain by means of a complete coat of fatty matter.

The skin includes the mucous, all membranes in the body, the arterial coats, and so on. The flesh takes in the nerves, the animal cells so-called, and the muscles. The bones stand alone. The blood has its cells, the corpuscles, and the fluid they float in. The organs, such as the liver, the spleen, the lungs, include skin, blood, and mucous. Each of these divisions and all of their subdivisions have their own peculiar impressions and recollections, and all, together with the coördinator the brain, make up the man as he is on the visible plane.

These all have to do with the phenomena of mesmerism, although there are those who may think it not possible that mucous membrane or skin can give us any knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experiences of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as the master of all puts those ideas, together with others from higher planes, into thought, word, and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

The very best of subjects are mixed in their reports, because the

things they do see are varied and distorted by the several experiences of the parts of their nature I have mentioned, all of which are constantly clamouring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

The next step takes us into the region of the inner man, not the spiritual being, but the astral one who is the model on which the outer visible form is built. The inner person is the mediator between mind and matter. Hearing the commands of mind, he causes the physical nerves to act and thus the whole body. All the senses have their seat in this person, and every one of them is a thousand-fold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste, and smell, are only gross organs which the inner ones use, but which of themselves can do nothing.

This can be seen when we cut off the nerve connection, say from the eye, for then the inner eye cannot connect with physical nature and is unable to see an object placed before the retina, although feeling or hearing may in their way apprehend the object if those are not also cut off.

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they cannot see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they cannot transcend their own experience, and hence their cognitions are limited by it, no matter how wonderful their action appears to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralyzation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when certain major sets of nerves are affected others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are

suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the fore-arm, although the head was the only place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known. By means of certain nerve points located near the skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. Has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet, again, how many subjects are trained so as to be able to analyze their own astral anatomy?

But the structure of the inner astral man is definite and coherent. It cannot be fully dealt with in a magazine article, but may be roughly set forth, leaving readers to fill in the details.

Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, however finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed, coherent, and lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called "the constant momentary dissolution of minor units of matter," and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reïncarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached it stops the further extension of the body, making possible what are known to-day as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se*, but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its

power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

Now, as in our physical form the brain and spine are the centres for nerves, so in the other there are the nerves which ramify from the inner brain and spine all over the structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves*. They move in relation to such great centres in the body outside, as the heart, the pit of the throat, umbilical centre, spleen, and sacral plexus. And here, in passing, it may be asked of the Western mesmerizers what do they know of the use and power, if any, of the umbilical centre? They will probably say it has no use in particular after the accomplishment of birth. But the true science of mesmerism says there is much yet to be learned even on that one point; and there is no scarcity, in the proper quarters, of records as to experiments on, and use of, this centre.

The astro-spinal column has three great nerves of the same sort of matter. They may be called ways or channels, up and down which the forces play, that enable man inside and outside to stand erect, to move, to feel, and to act. In description they answer exactly to the magnetic fluids, that is, they are respectively positive, negative, and neutral, their regular balance being essential to sanity. When the astral spine reaches the inner brain the nerves alter and become more complex, having a final great outlet in the skull. Then, with these two great parts of the inner person are the other manifold sets of nerves of similar nature related to the various planes of sensation in the visible and invisible worlds. These all then constitute the personal actor within, and in these is the place to seek for the solution of the problems presented by mesmerism and hypnotism.

Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now this inner man is not by any means omniscient. He has an understanding that is limited by his own experience, as said before. Therefore, error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not by those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to colour the reports made by the subject.

Take an instance: A. was a mesmerizer of C., a very sensitive woman, who had never made philosophy a study. A. had his mind made up to a certain course of procedure concerning other persons and requiring argument. But before action he consulted the sensitive, having in his possession a letter from X., who is a very definite thinker and very positive; while A., on the other hand, was not definite in idea although a good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X., whom she had not known, and so strongly that A. changed his plan although not his conviction, not knowing that it was the influence of the ideas of X. then in his mind, that had deflected the understanding of the sensitive. The thoughts of X., being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers? And all the mesmeric subjects we have are wholly untrained, in the sense that the word bears with the school of ancient mesmerism of which I have been speaking.

The processes used in mesmeric experiment need not be gone into here. There are many books declaring them, but after studying the matter for the past twenty-two years, I do not find that they do other than copy one another, and that the entire set of directions can, for all practical purposes, be written on a single sheet of paper. But there are many other methods of still greater efficiency anciently taught, that may be left for another occasion.

WILLIAM Q. JUDGE, F.T.S.

The World-Soul.

(Concluded from p. 127.)

PASSING next to the cognate schools of so-called Gnosticism, of those who "tried to know," let us take a thought or two that comes from the minds of the great Masters of the Gnôsis.

Epiphanius professes to describe the ceremony whereby the Heracleonitæ prepared a dying brother for the next world. The words of power wherewith the soul might break the seals and burst open the gates of the Nether World in its passage to rest, are given as follows:

I, the Son from the Father, the Father Preëxisting, but the Son in the present time, am come to behold all things both of others and of my own, and things not altogether of others, but belonging unto Achamôth [one of the aspects of Akâsha, the World-Soul], who is feminine, and hath created them for herself. But I derive my own origin from the Preëxisting One, and I am going back unto my own from which I have come.[1]

[1] *Adv. Hær.*, xxxvi. 3. *Cf.* also Irenæus, *Adv. Hær.*, I. xxi. 5.

There were many of such mystic formulæ containing occult truths which students of Theosophy will instantly recognize, such as, for instance, the garnering of the harvest of life-experiences by the Higher Ego, quoted by Epiphanius from the lost *Gospel of Philip*, which tells us:

> I have known myself, I have *collected* myself from all parts, neither have I begotten sons unto the Ruler of this World, but I have plucked up the roots, and gathered together the scattered members. I know thee who thou art, for I am one from above.[1]

But let us take a passing glance at the chief of these great "Heresies."

In the system of Simon, the Soul of the World was called Fire (Pûr), as we learn from his *Great Revelation*.[2]

Menander, his disciple, called it the (Divine) Thought, Ennoia,[3] and Satornîlus, the disciple of Menander, named it the Unknown Father (Pater Agnôstos).[4]

As we pass down the corridors of history we find the disciple of the latter, Basilîdes, one of the most famous Masters of the Gnôsis, renaming this Un-nameable of many names, and calling it by the mysterious appellation Abraxas, in the transliteration of the mystery-tongue. This was the Unborn Father, Pater Innatus,[5] "He who is not."

This he did for the comprehension of the Many, for the Few he had a further teaching:

> It was when naught was; nor was that naught aught of that which is, but (to speak) nakedly, and so as to avoid suspicion, and without any contrivance, It was in fine not even One.[6]

It was in one of Its aspects, the One (1), which is Naught (0), the Perfect Number 10 in the divine manifestation of the "Primary Creation" of the Gods. But even such a metaphysical definition as the above was a materialization to the subtle intellect and spiritual intuition of Basilîdes, for he says:

> That is not absolutely unspeakable which is so called; inasmuch as we call it "Unspeakable," but THAT is not even "The Unspeakable." So that That which is not even "The Unspeakable" cannot be named "The Unspeakable," for It is beyond all name that can be named.[7]

Carpocrates, who follows next in date, like Satornîlus, speaks of the Unknown Father, the Ungenerable, Pater Ingenitus, according to the text of Irenæus.[8]

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1 King's *Gnostics and their Remains*, p. 333.
2 *Philosophumena*, VI. 1.
3 Irenæus, *Adv. Hær.*, I. xxiii.
4 *Philos.*, VII. 2.
5 Irenæus, *Adv. Hær.*, I. xxiv; the ἓν τὸ ἀγέννητον, according to Epiphanius (*Adv. Hær.*, XXIV. i.).
6 *Philos.*, VII. 1.
7 *Ibid.*
8 *Philos.*, VIII. 4.

Finally, the God of the Valentinian Gnôsis was called Bythos, the Depth, from Which came all the Æons. This was not called the Father until the primal Syzygy or Double, Sigê (Silence), emanated in the All-Unity. This was the Noon of the Egyptians. "Thou art the First-born of the God; Thou, from Whom I came forth." "Thou art the One creating Himself," we read in the *Book of the Dead.*

Among prayers to the Supreme Principle are to be remarked the mystic invocations in the Coptic MSS., brought back from Abyssinia, and preserved in the Bodleian Library, Oxford, and in the British Museum. These are treatises on the Egyptian Gnôsis, and one of them is already in part familiar to the readers of *Lucifer* in the translation of *Pistis-Sophia.* In the concluding section, the Saviour, the First Mystery, thus addresses the hidden "Father" in the mystic celebration of the initiatory rite of which a superstition remains in the "Sacrament" of the churches. The "prayer" is in the mystery language, untranslateable by the profane, and runs as follows:

> Hear me, Father, Father of all Fatherhood, Boundless Light! *aeêiouô, iaô, aôi, ôia, psinôther, thernôps, nôpsither, zagourê, pagourê, nethmomaôth, nepsiomaôth, marachachtha, thôbarrhabau, tharnachachan, zorokothora, Ieou, Sabaôth.*[1]

The Theosophical student will at once perceive the method of permutation of the first mystery names, and will remember the seven, five, and three vowelled names used in the *Secret Doctrine.* Though the full interpretation, however, will probably remain unknown for many a long year to come, from the work itself we learn:

> This is the Name of the Immortal $\overline{\text{AAA}}$ $\overline{\Omega\Omega\Omega}$,[2] and this is the Name of the Voice which is the Cause of the Motion of the Perfect Man $\overline{\text{III}}$.[3]

And again immediately following the invocation we read:

> This is the interpretation thereof: *iôta,* the Universe has come forth; *alpha,* they shall return within; *ôô,* there shall be an End of Ends.[4]

No Kabalistic method I have yet applied for obtaining a numerical solution has produced any satisfactory result, except that the sum of the digits of the seven vowelled name is seven, and the sum of the whole invocation is likewise seven. The work has all to be done, and though no Theosophist has yet publicly solved the method of this deeply-concealed mysticism, we should bear in mind that no scholar has even attempted a solution other than the wildest speculation bred of a diseased philology.

Let us next take the purely Gnostic teaching of Paul in his first *Letter to the Colossians.*

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[1] αεηιουω; ιαω, αωι, ωια, ψινωθερ, θερνωψ, νωψιθερ, ζαγουρη, παγουρη, νεθμομαωθ, νεψιομαωθ, μαραχαχθα, θωβαῤῥαβαυ, θαρναχαχαν, ζοροκοθορα, Ιεου, Σαβαωθ.

[2] "The Father of the Plerôma." *Cf. Notice sur le Papyrus Gnostique Bruce,* M. E. Amélineau, p. 113.

[3] Schwartze's *Pistis-Sophia, pag.* 125.

[4] *Ibid., pagg.* 357, 358.

Giving thanks to the Father who fits us for a share in the Inheritance of the Holy in the Light; who preserved us from the Power of the Darkness, and translated us into the Kingdom of the Son of his Love, in Whom we have our Redemption,[1] the Remission of Sins, Who is the Image of God, the Invisible, the First-born of every Foundation. For in Him are founded all things, in the Heavens and on Earth, visible and invisible, whether Thrones or Dominions, Rulerships[2] or Powers. All things were founded through Him and for Him. And He is before all, and in Him all things unite (lit., stand together). And He is the Head of the Body of the Assembly[3]; Who is the Beginning[4]; the First-born from the Dead,[5] that He might be in all things Himself supreme. For it seemed good that all the Fulness[6] should dwell in Him.[7]

The spirit and terminology of the whole passage is entirely Gnostic, and can only be understood by a student of Gnosticism. The identity of every Soul with the Over-Soul has been, is, and will be a fundamental doctrine of the Gnôsis. The glorified Initiate, the Christ, is the man, who, perfected by the sufferings and consequent experience of many births, finally becomes at one with the Father, the World-Soul, from which he came forth, and at last arises from the Dead; he, indeed, is the first-born, the perfected, self-conscious Mind, or Man, containing in himself the whole Divine creation or Plerôma, for he is one with the Hierarchies of Spiritual Beings who gave him birth, and instead of being the Microcosm, as when among the Dead, has become the Macrocosm or the World-Soul itself. Through the power of this spiritual union do we win our Redemption from the bonds of matter, and thus attain the Remission of Sins, which, according to the wise Gnostics, was in the hand of the last and supreme Mystery alone, our own Higher Self, that which is at the same time our Judge and Saviour, sending forth the Sons of its Love, all Rays of the great Ocean of Compassion, into the Darkness of Matter, that Matter may become self-conscious and so perfected. In plainer words, these Rays are each the Higher Ego in every child of the Man (Anthrôpos), proceeding from their Divine Source, Buddhi, itself that Ocean of Love and Compassion which is the Veil of the Innominable and Incognizable Atmâ.

It must not, however, be supposed that such ideas were foreign to the greater minds of Greece and Rome. As has already been said, all that can be attempted in these papers is to select a few passages here and there. Pythagoras and Plato, and the Neo-Platonic and Neo-Pythagorean writers can supply us with innumerable quotations, but as already much has been given from their works in our Theosophical writings, it will be sufficient to acknowledge the deep debt of gratitude

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[1] The Authorized Version adds "through his blood," but this is not in the original.

[2] *Archai*, "Beginnings," a Hierarchy of Æons, the same term as is used in the opening words of the *Gospel according to John*, "In the Beginning was the Word."

[3] *Ecclesia*, one of the Æons.

[4] *Archê*, the Primæval Æon.

[5] The uninitiated.

[6] *Plerôma*, the totality of the Æons, the synthesis of their Hierarchies. *Cf.* Epiphanius, *Adv. Hær.* I. iii. 4, who shows the Valentinians quoting this text.

[7] *Colossians* i. 12-19.

humanity owes these great thinkers, and to show that there are other less known philosophers in this connection who can yield us evidence. For instance, Xenophanes, the principal leader of the Eleatic sect,[1] described God as a Great Being, incomprehensible,

Incorporeal in substance, and figure globular; and in no respect similar to man. That He is all sight and hearing, but does not breathe. That He is all things; the Mind and Wisdom; not generate but eternal, impassible and immutable.[2]

Lucian also makes Cato say:

God makes Himself known to all the world; He fills up the whole circle of the Universe, but makes His particular abode in the centre, which is the Soul of the Just.[3]

Nor were these philosophical concepts evolved by "civilization," for we find the same ideas again and again reiterated in the "Orphic Fragments," which must be given an antiquity at least contemporaneous with the Trojan War period. Let me here attempt a translation of one of these hymns.

Zeus is the first. Zeus that rules the thunder is the last. Zeus is the beginning (lit., head). Zeus the middle. From Zeus were all things made. Zeus is male. Zeus, the imperishable, is a maid. Zeus is the foundation of the Earth and starry Heaven. Zeus is the Breath (Air) of all. Zeus the whirl of unwearied Fire. Zeus is the root of the Sea (Water). Zeus is Sun and Moon. Zeus is King. Zeus Himself the Supreme Parent of all. There is but One Power, One Daimôn, One Great Chief of All. One royal frame in which all things circle. Fire, and Water, and Earth, and Æther, Night and Day, and Mêtis (Wisdom) the first Parent, and all-pleasing Erôs (Love). For all these are in the great body of Zeus. Would'st thou see his head and fair faces? The radiant heaven, round which his golden locks of gleaming stars wave in the space above in all their beauty. On either side two golden taurine horns, the rising and the setting of the Gods, the paths of the celestials. His eyes the Sun and the opposing Moon; His Mind that never lies the imperishable kingly Æther.[4]

Let us now turn to the lore of our Scandinavian forefathers, to the prose *Edda*, which simply repeats a still more hoary tradition lost in the night of time. Thus it speaks of the World-Soul, of the Supreme Deity and the Primordial State of the Universe:

Gangler thus began his discourse: "Who is the first or eldest of the Gods?"

"In our language," replied Har, "He is called Alfadir (All-Father, or the Father of All); but in the old Asgard He had twelve names."

"Where is this God?" said Gangler; "what is His power? and what hath He done to display His glory?"

"He liveth," replied Har, "from all ages, He governeth all realms, and swayeth all things great and small."

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1 αἵρεσις—lit., a school, a heresy; *e.g.*, αἵρεσις Ἑλληνικὴ, a study of Greek literature (Polyb. xl. 6, 3).

2 Oliver, *The Pythagorean Triangle*, 49.

3 *Ibid.*, 51.

4 From the text of Cory, as found in Eusebius, *Præp. Evan.*, III, Proclus, *Tim.*, and Aristotle, *De Mund.*

"He hath formed," added Jafnhar, "heaven and earth, and the air, and all things thereto belonging."

"And what is more," continued Thridi, "He hath made man, and given him a soul which shall live and never perish, though the body shall have mouldered away or have been burned to ashes."

. . . . . .

"But with what did He begin, or what was the beginning of things?" demanded Gangler.

"Hear," replied Har, "what is said in the Völuspá:[1]

"'"Twas time's first dawn,
When naught yet was,
Nor sand nor sea,
Nor cooling wave;
Earth was not there,
Nor heaven above.
Naught save a void
And yawning gulf.'"[2]

And now we have almost done with our serried ranks of witnesses; multitudes have not been called into court, but are waiting if need be to convince the present degenerate age that man is of a divine nature and not a congeries of molecules. Let us, therefore, conclude our case by citing from mystical Mohammedan Sufîism, which will tell us why Allah is supreme in the hearts of so many millions of our fellow-men.

The passionate longing for union with the World-Soul, with the Source of our Being, is magnificently portrayed by the mystical Persian poets. Thus Jâmî, in his *Yúsuf ú Zuleykhá*, sings:

Dismiss every vain fancy, and abandon every doubt;
Blend into One every spirit, and form, and place;
See One—know One—speak of One—
Desire One—chant of One—and seek One.[3]

And again:

In solitude where Being signless dwelt
And all the universe still dormant lay,
Concealed in selflessness, One Being was,
Exempt from "I" or "Thou"-ness, and apart
From all duality; Beauty Supreme,
Unmanifest, except unto Itself
By Its own light, yet fraught with power to charm
The souls of all; concealed in the Unseen,
An Essence pure, unstained by aught of ill.[4]

Perhaps some may be surprised that I have omitted from the numerous citations already adduced any reference to Buddhism. I have done so, not because the idea of the World-Soul is absent from

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[1] The Völu or Völo-spá, meaning "The Song of the Prophetess," is a kind of sibylline song containing the whole system of Scandinavian mythology.

[2] From I. A. Blackwell's translation, appended to Bishop Percy's translation of M. Mallet's *Northern Antiquities*, Bohn's Edition, pp. 400, 401.

[3] *Religious Systems of the World*, Art., "Sikhism," p. 306.

[4] *Ibid.*, p. 328.

that system, but because, for the most part, it is difficult to find therein anything in the nature of prayers or adoration to a Supreme Principle. The protest of Gautama against the externalization of the Divine was so strong, that his followers, as it seems to me, have in course of time leaned to extremes, and preferred to express their aspirations rather in terms of denial of material qualities than in positive terms of definition of spiritual attributes. But what after all is Nirvâna but a synonym of the World-Soul? And this is well shown by the more transcendent term Paranirvâna, which provides for infinite extension of the concept.

The word *nir-vâna* means literally "blown out," "extinguished," as of a fire; but it also means "tamed," as, for instance, *a-nirvâna*, used of an elephant, not tamed, or one just caught or wild. There is no doubt whatever that the term describes a state in which the lower nature is entirely tamed, though it is to be regretted that a more positive teaching does not obtain in the so-called Southern Church of Buddhism. Its greatest metaphysicians, however, declare that the state of Nirvâna is of such a nature that no words can even hint at its reality, much less describe it, and that it is not wise to inculcate material ideas, however lofty, in the minds of the people. Therefore it is that in exoteric Buddhism we are met with such apparently self-contradictory statements as:

> They who, by steadfast mind, have become exempt from evil desire, and well-trained in the teachings of Gautama; they, having obtained the fruit of the fourth Path, and immersed themselves in that ambrosia, have received without price, and are in the enjoyment of Nirvâna. Their old Karma is exhausted, no new Karma is being produced; their hearts are free from the longing after future life; the cause of their existence being destroyed, and no new yearnings springing up within them, they, the wise, are extinguished like this lamp.[1]

One naturally asks: If they are extinguished, how can they enjoy Nirvâna? But such contradictions are the lot of all exoteric presentations of religion, and in fact, it seems to be in the nature of things that Truth can only be stated in a paradox. Nothing but a study of Esotericism will reconcile the exoteric systems with each other and with themselves; nor will anything else persuade an orthodox Buddhist that there is salvation without the "teachings of Gautama," or a Brâhman without the *Vedas*, or a Christian without the *Bible*. How different is the spirit that animates some among the Lamas, who consider it a sin, not only to say, but even to think that their religion is superior to that of any other man!

Let me then venture on a positive exposition among all this over-cautious negation, and suggest that the Nirvânic state is the plane of consciousness of the World-Soul. Of course this is not orthodox Buddhism, either of the Northern or Southern Church, as known to us, but it enables us to reconcile Buddhism with the other world-systems,

[1] *Ratana Sutta*, 7, 14.

and also to see how the Esoteric teaching is the connecting link between all of them, and how it completes their insufficient statements.

The "great heresy" of the Pilgrim Soul is the feeling of "separateness." With men, the senses, and especially the brain-mind, is that which keeps us from the rest, for they produce the illusion of an *external* universe, whereas it is the heart that binds us to our fellows, and which alone can make us one with all men and with all nature. And though I do not wish to fall into the error of transferring our present conditions to that of the World-Soul, and thus becoming guilty of materializing and anthropomorphizing that which transcends our present consciousness, still I think that the suggestion of an analogy may not be harmful. As in man the *head* externalizes and separates, and the *heart* binds and looks within, so, I would imagine, there is an external state of consciousness of the World-Soul and also an internal consciousness. Thus we find a "head-doctrine" and a "heart-doctrine" in every religion, and a goal that can be reached by pursuing either. Nirvâna can be reached by two Paths. By one an external state of consciousness can be arrived at, by the other a union with "all that lives and breathes." Of course, the external state mentioned is one internal and subjective to our present senses, but it differs from that full reality of the heart that beats in compassion with all hearts, just as the gratification of the senses and intellect differs from the calm of a noble soul conscious of striving for truth and purity in the midst of the most unfavourable surroundings.

Nor is the *intuition* of the heart doctrine absent from any of the best religionists of to-day. The most advanced thinkers of Christendom utterly reject the idea of an eternal joy in Heaven, spent in vain adoration and inactive bliss. With true intuition they conceive that the joy of Heaven would be incomplete so long as others suffer. The grim Calvinism of a Tertullian who counted it one of the joys of his Heaven to look down upon the tortures of the damned in Hell finds approbation only among the ignorant. The larger minds of the Church will have none of it, just as the true Buddhist counts the Pratyeka Buddha, he who obtains the Nirvâna of the "eye," a symbol of spiritual selfishness. For like as the spooks in a *séance*-room rejoice to masquerade as great characters, and call themselves Homer, and Dante, and Jesus, so do countless religionists love to call themselves Christians and Buddhists, whereas they have as little claim to the title as the irresponsible spooks.

To me, then, the attainment of Nirvâna, or the "Peace of God," or Moksha (Liberation), or whatever name you choose to call it by, is the attainment of the degree of consciousness of the World-Soul. For although I have referred it to Heaven as an illustration, I would rather connote this with Svarga or Devachan, or whatever name is given to the state of bliss between two earth-lives. But this is not *becoming* the

World-Soul, or a World-Soul, any more than the possession of a human body constitutes an entity a *man*. To become the World-Soul, the Nirvâna of the "eye" must be renounced, just as the world of external sensation must be renounced to become one with the Higher Ego, who commands: "Leave all that thou hast, and follow *Me*," in that "ye brought nothing into the world, neither shall ye take anything out."

Nirvâna must be renounced; for until every Soul of man has attained Nirvâna, the World-Soul has no rest, and he who would be one with it must take up the burden of a like responsibility; and just as the Adept purifies the atoms of his body from the taint of passion in order to reach the knowledge of the Self, so must the Nirmanakâya aid in purifying the Souls, whose purification will enable that World-Soul to ascend to a more glorious state of activity. And though we make these distinctions in order to give some faint idea of the mystery, still all is the Self sacrificing Itself to Itself, and selfishness and selflessness are words that lose their meanings in an intuition that escapes all words.

But to return to exoteric Buddhism. Though there is little evidence of any cult of a Supreme Principle, in the ordinary sense of the word, in the Southern Church, in the Northern Church it is different. The cult of one or other of the Bodhisattvas is extensively practised, if we are to depend upon the authorities; and we find prayers addressed to Manjushrî, the personification of Wisdom, and to Avalokiteshvara, the "merciful protector and preserver of the world and of men," who are invoked and prayed to, as, for example, by Fa Hian,[1] just as Shiva or Indra is worshipped by orthodox Hindûs.

How the Esoteric interpretation throws light on the misunderstandings of the exoteric rituals, students of the Esoteric Philosophy know from the works of H. P. Blavatsky; and the World-Soul, Âdi-Buddha, which emanates the five (according to the Esoteric Philosophy, seven) Dhyâni Buddhas, shows the identity of conception with the other great religions.

Perhaps it may also have caused surprise that the *Upanishads* have not been cited; but that has not been for lack of passages, for the whole object of these mystical scriptures is to inculcate the identity of man with the ALL.

This is the key-note of the Âryan religion, and every *Upanishad* persistently reiterates it. As H. P. B., but for whose teaching these articles would not have been written, says in that inexhaustible storehouse of instruction and information, the *Secret Doctrine:*

> Not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvânic State (negation, only from *our* plane), not until then is scaled that peak of Omniscience —the Knowledge of things-in-themselves; and the solution of the yet more awful

[1] *Buddhism*, by T. W. Rhys Davids, p. 203.

riddle approached, before which even the highest Dhyân Chohan must bow in silence and ignorance—the unspeakable mystery of THAT which is called by the Vedântins, Parabrahman.[1]

Of course this may be denied by the Theist, but remember that definition, even of the most metaphysical character, will land the definer in the most preposterous contradictions. The reader may also object; what does Madame Blavatsky know of the highest Dhyân Chohan (Spiritual Existence)? To which, if I may venture to say so, her reply would be, as it has been to many another question: "Thus have I heard." In other words, the teaching is that of those whom H. P. B. knew had *knowledge*. But that is not all; for the teaching contained in the *Secret Doctrine* was never meant to rest on mere assertion, and the statement above quoted finds its support in all the great world-religions, as may be amply seen even from the few quotations adduced in this article.

I have also, it will be remarked, avoided any selections from the heterogeneous Scriptures which are now called the *Old Testament*, preferring to give citations from the *Kabalah*. Perhaps also some readers may be surprised that I have also refrained from giving the prayer of Christendom from the *New Testament*, commonly known as the "Lord's Prayer." But my reason for this is that it was not a Christian prayer originally, but a Jewish one, and that even James, the "brother of the Lord," gives a teaching directly opposed to one of its principal clauses. This prayer is found almost *verbatim* in the Jewish Kadish, and runs as follows:

> Our Father, which art in heaven, be gracious to us, O Lord our God; hallowed be Thy name; and let the remembrance of Thee be glorified in heaven above, and upon earth here below. Let Thy kingdom reign over us, now and for ever. Thy holy men of old said: "Remit and forgive unto all men whatsoever they have done against me." And lead us not into temptation, but deliver us from the evil thing. For Thine is the kingdom, and Thou shalt reign in glory, for ever and for ever more.[2]

Moreover, if James is any authority, we find ourselves placed on the horns of a theological dilemma, for he says:

> Let no one, when he is tempted, say "I am tempted of the Deity": for the Deity cannot be tempted of evils, neither tempteth he any man.[3]

A teaching more in harmony with the direction to "enter into *thy* closet, and when thou hast shut *thy* door, pray to *thy Father in secret*."[4] This does not mean that being in a physical closet, the prayer is thus "in secret." But that this prayer, or contemplation, is to be made to,

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[1] I. 330.

[2] Gerald Massey, *The Natural Genesis*, II. 469. Version from *A Critical Examination of the Gospel History*, p. 109. *Cf.* Basnage, *Hist. des Juifs*, p. 374.

[3] *James* i. 13. The words used for tempted, etc., are all from the verb πειράζομαι, and are identical with the word used in the prayer as found in the texts of *Matthew* (vi. 13) and *Luke* (xi. 4), viz., πειρασμός.

[4] *Matthew* vi. 6, τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ.

or on, the "Father in Secret," within the "Chamber of the Heart," as the Greek text proves beyond any question.

And now, in closing, let me again say that I think that both the believers in a Personal God and those who refuse to give any attribute to Deity may find some common ground of agreement in the concept of the World-Soul. Of course, it is only to the broad-minded that any appeal is made; those incrusted in the impermeable hide of an orthodox and materialistic bigotry must be left to learn the lesson of experience by some more drastic methods.

In our days unorthodoxy is no longer a term of reproach; it has now securely saddled reproach on the back of orthodoxy. And for this desirable state of affairs we owe many thanks to fearless free thought, to the unwinking scrutiny of scientific observation, and the logic of scientific methods. But the pendulum begins to swing to the extreme, and it is time to protest against freedom developing into licence, and the newly-fashioned idols of orthodox science being substituted for the crumbling idols of orthodox religion. Religious thinkers are beginning to broaden in every direction, and though Churchmen still hold persistently to the term "Personal" God, which owes its genesis to an ignorant blunder, they will, under pressure, so sublimate the concept that it is easy to perceive that the words have no longer for them their just meaning, and that for some reason best known to themselves, or for some undefined fear, or conservative policy, they prefer to call white black. The Theist contends that men must have something to lean on, and that to take away the personality of Deity would be to destroy the hope of the Christian world. But why so? Is there not a Christ in every man to lean upon? Nay, is not the Christ the very *Man* himself, if he would but know *Himself?* What more is requisite?

But the orthodox world has so long been reciting invocations to Jehovah that they have forgotten the teachings of their Founder who spoke of the "Father in Secret"—no new teaching, as the above quotations amply prove, but a repetition of the old, old mystery. And yet the more advanced Christians are almost invariably ashamed of Jehovah and do not care to have his exploits referred to. They try to explain it by airily referring to a partial revelation to the Jews, preluding a full revelation to themselves. If you refer to the injustice of leaving other world-religions out in the cold, they generally maintain a freezing silence and regard you henceforward as a dangerous disturber of the public morals. Or they will talk of monotheism and polytheism, and beg the question by assuming that Judaism, in its present dead-letter orthodox garb, is monotheism, whereas in reality it should rather be called monolatry.

No doubt some who read this and call themselves Christians, will see here an additional reason for condemning Theosophical writers as

anti-Christian, and in disgust will inform their friends that Theosophy is an enemy of Christ and a child of that interesting creation of the human brain which is called the Devil. And perhaps they are partially right from their own point of view, for it certainly *is* destructive of *their* dogmas and superstitions; but whether such dogmas and superstitions were taught by the Christ is another question. The Theosophist thinks that no Christ ever promulgated such un-Christlike dogmas, and so claims that he is not anti-Christian. Let the future judge between us!

But equally so is Theosophy destructive of dogmas and superstitions in Brâhmanism, or Buddhism, or Taoism, or Mohammedanism, and so to the bigoted externalist of each of these religions it must be anti-Brâhmanical, anti-Buddhistic, and so on. Whereas the Theosophist claims that he is not really an enemy of any religion, but, on the contrary, as true a believer as any of such religionists.

In such a pitiable state of affairs, our task should be to bring once more to the sight of men the old ideals of Humanity, trusting that the memory of the past may come back once more, and that all men, without distinction of race, caste, creed or sex, may recognize a common possession in them. And may they weld us together in those bonds of harmony and brotherhood which have only been loosed by licence, and which freedom will once more place on our willing hands!

G. R. S. Mead, F.T.S.

Vasudevamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 117.)

Varunaka V.

IN the preceding chapter it was stated that the miseries of Atmâ are merely the results of its association with body and that the body arose through Karmas. Please explain what Karma is. How many kinds of Karma are there? (This question is put by the disciple to the Guru.)

Karma is of three sorts, the virtuous, the sinful and the mixed. The (subtle) bodies of Devas (Celestials) and others are due to virtuous Karmas; the bodies of beasts, etc., are due to sinful Karmas, while the bodies of men, etc., are due to mixed Karmas (viz., virtuous and sinful). The above-mentioned three Karmas have each the three subdivisions of the transcendent, the middling and the lowest. Thus through these manifold varieties of Karmas have arisen multiform differences of births. Thus the bodies of Hiranyagarbha (Brahmâ in the subtle body) and

others are the products of transcendently good Karmas, those of Indra, etc., are of middling good Karmas, and those of[1] Yakshas, Râkshasas, Pishâchas, etc. (all evil spirits), of the lowest good Karmas. All objects which cause injury to others, such as thorny or poisonous trees, etc., and tigers, scorpions, owls, etc., are the results of transcendently sinful Karmas. The trees and plants that are serviceable to humanity, for the flowers, leaves and fruits they yield—such as jack-trees, mango-trees, cocoa-trees, etc., as also domestic country pigs, buffaloes, asses, camels, etc., are the results of middling sinful Karmas. (The tree) ficus religiosa, holy basil, etc., as also cows, horses, etc., are the results of ordinary sinful Karmas. In this world the bodies of men, which are the mediums of emancipation embodied or disembodied to Jîvas (Egos) through the following (six stages) in their gradual order, (viz.), the performance of Karmas without being actuated by the fruits thereof, the four means of emancipation, the acquisition of a good spiritual preceptor, the hearing of religious discourses, reflection thereon and the spiritual wisdom of Âtmâ, are the products of transcendent mixed Karmas. The bodies of men, which are conducive to the performance of Karmas pertaining to the different orders of life actuated by the fruits of such Karmas, are the results of middling mixed Karmas. The bodies of Chandâla,[2] Pulkasa, Kirâta, Yavana and others are the results of the lowest mixed Karmas. Therefore it is the firmly settled doctrine of Vedânta that a true discriminator (of Âtmâ) should endeavour to attain emancipation alone, through proper enquiry into the comparative merits of the results of Karma, and through the performance of the functions of the order of life and caste to which he belongs, ascribing all acts of his to Îshvara without desiring the fruits thereof, in order that he may secure for himself in the human birth the result (viz., body) of a transcendently mixed Karma.

Then by what are these Karmas performed? It should be known that they are performed by the three organs (viz., mind, speech, and body). We see clearly from the experience of men in this world, from such sentences as, "I do, I am the actor," that Âtmâ (the Ego), which identifies itself with the body is denoted by the term "I." Therefore agency should be attributed to Âtmâ (the Ego); while so, how is it that agency is attributed to the three organs? Âtmâ is (according to the Shrutis) changeless, actionless and differenceless in itself. Therefore agency cannot be attributed to Âtmâ. But then Âtmâ appears to be the agent and no other agent than Âtmâ is found. It should be known that the agency which is found in Âtmâ arises only through illusion but is not natural to it. But if it is natural to it, all efforts made by men—(who do so, believing in the words of the sacred books which

[1] These and other statements of this author as regards birth, etc., may not be acquiesced in by some.

[2] Chandâla—low caste men arising from a Brâhman mother and Shûdra father. Pulkasa is also a low caste man. Kirâta—a low caste mountaineer. Yavana is a foreigner, such as Europeans, etc.

say): "The false notion of agency in me (Âtmâ) should be expunged through Vedântic study. If not freed from it the trammels of the cycle of birth and death will never cease"—(all such efforts) will prove abortive. Granted that agency is natural to Âtmâ, why does not that (agency) perish through one's ardent efforts? As that which is natural implies one's own reality, no one will endeavour to annihilate his own reality. And where there is annihilation who will attain the desired end of human life? But if we deny embodied emancipation devoid of all agency then all the established practices of Vedânta, such as master and disciple, etc., will have to be knocked down. Moreover, there will arise a conflict with the Shrutis which say that "It (Âtmâ) is partless, actionless, quiescent, faultless, stainless, witness, knower, absolute and gunaless." In Sushupti (dreamless sleeping state) though Âtmâ exists there is no agency found in it. If agency were natural to Âtmâ it should be found also in Sushupti, like the heat in fire. But such is not the case. Therefore agency is not natural to Atmâ. There is another view which can be taken with reference to this, and that is this: carpenters and other artisans are the agents (of the works turned out by them); yet in the absence of their implements they do not appear as such. So in Sushupti Atmâ may be really an agent and yet may not manifest itself as an agent on account of the absence of the organs (viz., the implements). But it is not so, for in the state of habitual silence (observed by Yogis),[1] Atmâ does not manifest itself as an agent even though it is associated with the internal organs. Therefore agency is not natural to Âtmâ.

Then what? It is only Adhyâsika (superimposition, or illusory attribution). What is Adhyâsika? It is the attribution of the properties of one to another. To a person moving in a boat in the river, the trees on its bank appear to move, then the mobility of the boat is ascribed to the trees and the immobility of the trees is ascribed to the boat; so all the actions of the three organs are attributed to Atma, and the non-action of Âtmâ is attributed to the three organs. This is only due to Ajñâna (non-wisdom or ignorance). Therefore it should be known that the attribute of agency to Âtmâ is merely the result of delusion.

(Then comes the question) how do you postulate agency to the three organs, while the three organs themselves are only inert? If the three organs are themselves agents, then will they not require other organs to make them act? Just as the non-sentient Vâyu (air) and water act as agents without the aid of any others in rooting up trees and carrying them to a distance, so these organs may act as agents without the aid of other organs.

Now to the Karmas (actions) performed by these three organs (viz., mind, vâk and body). Thought tending to the good of another,

[1] We have instances of such Yogis in this very town of Kumbakonam, Madras Presidency.

thought tending to no good or evil, or neutral thought of the higher world, and thought of indifference to sensual objects, devotion and spiritual wisdom—all these thoughts of the mind are Karmas of the virtuous class. Thought of attachment towards material objects, thought of injury to others, the ascription of fallibility to the *Vedas*, and the denial of the existence of virtue or non-virtue—all these thoughts of the mind are Karmas of the sinful class. Thoughts tending to the good (of all), thoughts neutral, and thoughts of virtuous actions practised by a man along with the thoughts of sensual objects, etc., constitute Karmas of a mixed character. The daily recitation of the *Vedas*, the study of holy books, the recitation of (*Bhagavad*) *Gîtâ* and *Sahasranâman* (the book of the thousand names of Vishnu), the uttering of mantras such as *Panchâkshara* (the five lettered "Om Sidaya Nâmah") and others, the singing aloud of the names (and stories) of the Lord, words of counsel and assistance to others, words of truth, mild words and being willing to speak first (or polite words)—all these actions of speech pertain to Karmas of the virtuous class. Scoffing at *Vedas* and Devatâs (Deities), untrue words, tale-bearing, harsh words and light words—all these actions of speech pertain to Karmas of the sinful class. The virtuous words used during the recitation of the *Vedas* and the worship of the Deities, etc., of the first class along with defamatory, untrue, light and vulgar words of the second class, pertain to Karmas of the mixed class of speech. Bathing in sacred places, prostrations to Guru and Gods, worship of Devas (celestial beings), circumambulation (of sacred places), the visiting of the virtuous, gifts, going about for the benefit of the world, and such like acts, pertain to the body and are of the virtuous class. Causing injury to others, sexual cohabitation with the wives of others, theft, association with the wicked and other like acts of the body belong to the sinful class. Causing injury to any, not to feed Brâhmans (or others), easing persons of their property to meet the cost of building a temple, refraining from paying the wages of servants employed in a watershed, and such like bodily acts of virtue and vice blended together, belong to the mixed class. Thus all these three classes of Karmas should be thoroughly enquired into.

What are the fruits of such an enquiry?

They are (two, viz.), primary and secondary. As stated above, the three kinds of Karmas are performed by the three organs alone. As Âtmâ is, like Âkâsha, unattached (to any thing), impartite and of the nature of the all-full Absolute Consciousness it cannot be (and is not) the author of any Karmas. The term Atmâ is applied to it through (its attributes of) "pervading everywhere, cognizing all, enjoying all objects in the universe and existing eternally." As such a signification has been attached to the term Âtmâ, no Karma will affect "me (Âtmâ) who am of the nature of Chidâkâsha (one Âkâsha or ocean of consciousness).'

Having known thus and abandoning all doubts one should hold firmly to the self-cognition (of Âtmâ). This is the primary fruit. Even after the attainment of Brahmajñâna (spiritual wisdom of Brahma) one should make his three organs to be fixed firmly on virtuous Karmas. Should that not be feasible for him, he should at least concentrate his three organs upon mixed Karmas; but on no account should he concentrate them on the sinful ones. Such a person who concentrates thus (on mixed Karmas) reaps the secondary fruits. To the rearer of a plantain-tree, its fruits are the primary results, while its leaves and flowers are only secondary. Thus it should be understood that the above mentioned two are the results which flow from a discrimination of the Karmas performed by the three organs.

But then it may be said that whereas it is conclusively laid down (in books) that a spiritually wise man is, like water on a lotus leaf, unaffected by Karmas, that there are no mandatory or prohibitory rules dictated in his case, that he is not an actor but is only a witness to such actions, and that he had done all that should be done, it is wrong to dictate to such a person the performance of virtuous actions like an Ajñânî (a worldly man). True, no doubt, he is one that has done what ought to be done by a spiritually wise man. Moreover, too, he is not an actor. There is no doubt about it. But then there are four classes of such men (called) Brahmavida,[1] Brahmavidvara, Brahmavidvarîya, and Brahmavidvarishta. Of these it is only the last that attains a disembodied salvation. It is he alone that is devoid of all Karmas. To him there are no rules mandatory or prohibitory. While so, though in the case of the other three classes of persons, no ordinances prohibitory or otherwise need be laid down by virtue of their excessive spiritual wisdom, yet it is stated that they should follow virtuous Karmas for the benefit of the world, as they have to live in the world, and are not devoid of Karmas. But then it cannot be really said to be compulsory in their case. Therefore these discriminators of Tattvas, living in the midst of performers of Karma, should perform Karmas like them. These persons should be in the midst of searchers after Divine Wisdom, and should inculcate, after abandoning (worldly) Karmas, that Brahma alone is real and all others are unreal. Returning to the subject on hand, we find it is evident from the foregoing that agency should be attributed to the three organs, and not to Âtmâ.

(Then we come to the question) do the three organs act of their own accord, or are they made to act through other things? On enquiry we find that they are actors only through the influence of Râga and other desires, but not of their own accord; because the influence of Râga, etc., upon the three organs can be established through the

[1] Brahmavida is a knower of Brahma. Varishta is the best, and Varîya the better, while Vara is good.

processes of Anvaya (co-existence) and Vytreka (disjoined existence) (that is)—where Râga and other desires are present, there the actions of Karmas are present (Anvaya process), and where the former are absent then the latter also are absent (Vytreka process). Therefore we see clearly through experience, that it is only Râga, etc., that animate the three organs to action. But may not Âtmâ be the agent, as is evident from the usage by men of such sentences as, "I caused the pagoda to be built," and "I caused the tank to be dug"? No, for Âtmâ being actionless can never become the influencer of the Kâranas. Therefore it cannot be said that Âtmâ causes the three organs to act. But then do we not find such act in Âtmâ? (To this the reply is) as the red colour of Athasî flower is reflected in a crystal, so the actions caused by Râga, etc., are attributed by delusion to Âtmâ. Moreover, if the act of causation be inherent in Âtmâ, none will endeavour to annihilate his own reality. As that which is natural implies one's own reality, with the destruction of that which is natural there will ensue the destruction of the reality itself. Should an Âtmâjñânî (knower of Âtmâ) be the influencer of the organs, then he will only be rendering nugatory the rules of the *Vedas* that: "Âtmâ is associationless, actionless, and causationless." Were that causation generated (in the case of Âtmâ) then emancipation, which is but the result of it, should also be generated. Were that so, causation should manifest itself in Sushupti also. But such is not the case. Therefore, causation is not natural to Âtmâ but only accidental to it. Then another objection presents itself. It is not right to say that because causation does not manifest itself into Âtmâ in Sushupti, therefore Âtmâ has it not at all. For instance, a teacher's power to instruct his pupils in the recitation of the *Vedas*, etc., is not exhibited in the absence of the pupils. Likewise in Sushupti, causation may not be found in Âtmâ through the absence of intercommunication between Âtmâ and the three organs, though such organs may exist then; but in the waking and the dreaming states, inasmuch as there is the connection subsisting between them, causation may be manifested. This view is not of any weight, as then causation should also manifest itself in the waking state of a (Yogî) person observing a vow of habitual silence and disconnecting himself with all Karmas, even when the connection of the organs with Âtmâ subsists. But such is not the case. Therefore it (causation) should be known as only accidental (to Âtmâ). Just as through superimposition (or mutual illusory attribution) the length or shortness of a heated iron is seen in fire, and the heat and light of fire in the iron, so also through ignorance the causation of Râga and other desires is found manifested in Âtmâ and the non-causation of Âtmâ in Râga and others. Then how can we say that causation is due to Râga and other desires which are inert? Is it not absurd to say that one pot causes another pot to act? True (but we find that inert substances

display action in combination with others). Though fire by itself is actionless, yet the moment it comes in contact with inert gunpowder which is but a compound of powdered charcoal and sulphur, it is able to discharge heavy shots from guns, and to speed at such a velocity as to destroy the fourfold armies stationed at a great distance. A dead body though inert causes its relatives to perform its obsequies. Similarly Râga and other desires though inert manifest themselves as the causes. Then what is the meaning of the passage in the *Vedas* which says that Âtmâ is latent in all and the lord of the senses? Atmâ is like the sun which by its presence conduces to the commission of good and bad Karmas by men in this world. Now, as the sun by its presence is the cause of the Karmas of all creatures, so also Âtmâ may be connected with the fruits of good and bad Karmas. (In the former instance) though the sun is conducive to the commission of Karmas yet it is never affected by them. So also is Âtmâ. As a magnet, though it conduces by its very presence (to the attraction of iron to itself) yet is not itself affected by the action of the iron, so also Âtmâ is not affected by the Karmas of creatures. Therefore there is nothing to mar the attributes of the changelessness and the stainlessness of Âtmâ (as said in the books).

Now even to persons who have had the benefit of initiation by a Guru into the all-important reality of Âtmâ, no firmness of conviction takes place through the three obstacles (of thought). They are Samshya-bavana (doubt), Asambavana (impossibility of thought) and Viparîtha-bavana (false thought). The first is the doubt arising in the mind whether Âtmâ as taught by the *Rig Vedas* is one or many, like the holy thread, marriage and other religious ceremonies ordained in the *Rig Vedas* to be performed in different ways. Such a doubt is cleared through Shrâvana (the hearing) of the real meaning of all *Vedântas*. The second is that state of mind in which a person—though he is convinced through Shrâvana (hearing, etc., the first stage) that the Vedic authorities (amidst their many statements) say conclusively that—"All *Vedântas* point to the one non-dual Brahma"—still entertains a doubt as to the impossibility of the non-dual state inasmuch as the Egos, Îshvara and the universe do plainly appear to be separate. This is rooted up through Manana (reflection of the second mind) upon the phenomena of dreams and such like. The third is that state of mind in which a person even after undergoing through the above first and second processes of Shrâvana and Manana, yet fancies as real the whole universe which has been generated only through the affinities of the beginningless Avidyâ. The third kind of thought is removed by Nidhityâsana—an uninterrupted current of deep Samâdhi (trance) wherein the mind is *en rapport* with the one Brahma. Thus, if these three impediments be not removed, all the fire of (spiritual) wisdom in us will not be able to burn even in the slightest degree the

Ajñâna (or Avidyâ), and its effects (in us), just as fire when its functions are arrested by such obstacles as magical stones, incantations, etc., is not able to burn even a straw. But, as stated above, if these impediments are removed, then there arises at once (in the fire of wisdom) the power to burn Avidyâ (or Ajñâna), and its effects like the fire which burns the straw.

Again there is a passage which runs thus[1]: "In the determination of the real import (or aim and object) there should be the six signs (or characteristics that should be observed)—Upakrama-Upasamhâra, Abhyâsa, Apûrvatâ, Phala, Arthavâda and Upapatti." According to this, these six characteristics should be strictly observed in the determination of the real import (of Brahma).

i. Upakrama-Upasamhâra (as is the beginning so the end). The sixth Adhyâya (chapter) of *Chhândogya-Upanishad* begins (with Brahma) thus: "At first the universe was Sat (Be-ness) only. It was one without a second," and ends with the same partless and absolute essence (viz., Brahma) thus: "All this universe has this (Brahma) only as its Âtmâ (self). This only is Truth." This is the sign of Upakrama-Upasamhâra (viz., that it should end in the same principle from which it began).

ii. The holy sentence, "Tattvamasi" (that art thou) recurs nine times (in the same *Upanishad*). Such a recurrence when repeated over and over is Abhyâsa (exercise).

iii. That the one partless and absolute essence (Brahma) is not subject to the evidence of perception, etc. (viz., inference and Vedic books), is Apûrvatâ (one having none before it).

iv. In accordance with the Vedic passage, which says: "It (salvation) recedes (from him) so long as he is not released (from body), then (viz., if released) he gets it," the disembodied emancipation which accrues to one who has attained the one partless and absolute essence-wisdom after the destruction of the Prârabdha Karma (or past Karma now enjoyed) is Phala (the fruits).

v. The fifth is Arthavâda (the speaking or giving out the substance or meaning). It is of seven kinds—Shrishti (creation), Sthiti (preservation), Pralaya (deluge or destruction), Pravesha (entry), Samyamana (drawing in or union), Tattvam-pathartha-parichothanai (discrimination of the properties of tattvas) and Phala (fruits).

The passage in the *Vedas:* "From the above-mentioned Atmâ arose Âkâsha," and such like are instances of the first kind referring to creation.

Such passages as: "Since Akâsha and others arise from Brahma, exist in Brahma, and are dissolved in Brahma," support the doctrine of the secondless nature of Brahma as stated in the sacred sentences, and clearly demonstrate the fact that Brahma alone is the cause of creation,

[1] The science considered as a part of the *Vedas* treating of six subjects.

existence and dissolution, as the pot which arises from, exists in, and is dissolved into earth, is identical with the earth itself.

"It (Brahmâ) alone having perforated at the top of the head (of the Egg) at its extreme end entered within"; "Having evolved it (or matter) (the spirit) entered within"; and "I the Âtmâ having entered within as of the form of Jîvas (the Egos) cause names and forms to shine (or manifest themselves)."

These passages of the Shrutis clearly prove the fact that it is only Brahmâ that entered within as of the form of the Egos, and that Brahmâ and Jîvas (the Egos) are identical like a Devadatta (the name of a person) who enters a house from without, and is the self-same personage both within and without. Thus these are the passages of the Shrutis which refer to the Pravesha (entry) of Arthavâdha.

"He who is on the earth, he who is (latent) within the earth, he who cannot be cognized by the earth, he whose body is this earth and he who being within the earth causes it to act—he only is your Âtmâ, he only is the latent one, he only is the nectar." These leading passages, which clear away all doubts, inasmuch as they lay down no difference between the causer and the caused, on account of their intimate identity, support the identity of the two (Jîva and Brahmâ). Thus much with reference to the fifth.

"This Purusha is of the form of the essence of food"; "He who is the redness of Agni;" such passages, which enable one to discriminate between the properties of the several substances in this world, postulate the identity of Jîvas and Ishvara (or Brahma) having eliminated all differences between them. Thus are the Shrutis that bear upon the discrimination of substances.

"A Brahmâvida (a knower of Brahmâ) reaches Brahmâ"; "He becomes nectar"; these passages, inasmuch as they indicate the especial fruits of spiritual wisdom (arising in the identical Jîva and Îshvara, or Brahmâ) prove clearly their identity. These are the Shrutis that bear upon the fruits of Arthavâda. Thus these passages of the *Vedas*, along with other minor ones, prove that that partless and absolute essence is no other than the identity of Jîva and Brahmâ, which position is fortified through the above-mentioned seven means. Hence the Mahâvâkyas (sacred sentences) should be interpreted as pointing only to that partless and absolute essence.

vi. "O thou of patience sweet, in the same way as with the same earth," and other such passages in the Shrutis, illustrate Upapatti (birth or cause).

Thus through the above six means the understanding of the true object and aim of the *Vedas* is Shrâvana.

From the foregoing investigation it is clear that the three organs perform their functions in the manner stated before, being prompted thereto by Râga and other desires. A king exults in triumph, "I

have won the day," appropriating to himself all share in the victory achieved, while, in fact, it was achieved only by his army under the orders of his commander-in-chief; so also Âtmâ falsely appropriates to itself, through ignorance, the authorship of all Karmas done by Râga and other desires. Thus there is no doubt that he who comes to the undoubted conclusion that Âtmâ does not act, nor causes others to act, is an emancipated person.

(To be continued.)

An Outline of the "Secret Doctrine."

VII.

Summary.

The Seven Rounds of the Planetary Chain.

WE have seen how the activity of the united formative Wills of Humanity passed through seven modes or phases, and thereby generated the seven worlds of our Planetary Chain; the initial Fire, Air, and Water Planets, the Earth Planet, and the final Water, Air, and Fire Planets.

After these seven phases of activity comes a period of repose; and this is followed by new periods of activity and repose.

Before detailing the phases of these new periods, certain explanations may be entered into here.

When Humanity is spoken of here, it does not necessarily mean an aggregate of human beings, as we know them, with a certain definite organism and certain definite powers; for the human race that we know is only one phase, one brief day, in the whole life of Humanity. What is meant (in the first paragraph of this paper) by the word Humanity is an aggregate of souls, still hardly separated from each other and hardly separated from the One Divine Life; an aggregate of units of life, of facets of the One Infinite Life. Each of these units contains an almost infinite number of units of life of an inferior category, just as each sunbeam contains an almost infinite number of rays, harmoniously adjusted to each other and each in no way interfering with the perfection of the other. And as each ray of light, if traced backwards, is a golden pathway to the life and perfection of the sun, so each thrilling ray of life is a pathway to the One Infinite Life, and is, in reality, one with the One Life and an entrance to the entirety of the One Life.

Each unit of life, therefore, of whatever category, is in itself perfect and is potentially one with the One Life. The process of seven-formed activity which we are considering, and which finds its expression in the seven worlds of the Planetary Chain, is concerned not only with the perfecting of those particular units of life which we know as human souls, but is equally concerned with the higher categories of units of which human souls are the manifold facets, and also with the lower categories of units which are the facets of human souls.

For we have seen that the facets of the One Infinite Divine Life which we call human souls are grouped into aggregates of facets, which are in themselves perfect units; and these again into higher groups, in ascending degrees, of divine humanities and hierarchies.

And, as there are higher, so there are lower units of life, each in itself perfect and individual, while each goes to the formation of higher lives—also perfect and individual. If this explanation be borne in mind, it will be understood that in describing the phases of active and passive life of any category of units, we are describing *pari passu* the active and passive life of all other units, higher or lower; but even while the different units are spoken of, it must be remembered that they are not really isolated and distinct, but are rather indivisible facets of One Divine Life, and are ultimately one with that One Divine Life.

Again, it must be remembered that when we speak of a Fire Planet, the word fire does not mean the combustion with which we are acquainted, but rather the essence of all fire, the pure potency of all colours and of all forms of perception in the same phase of manifestation as colour. The initial Fire Planet is, therefore, a shadowy form of hardly developed potencies, and the other planets of the chain are also shadowy forms, the first dim manifestations of the various powers of objectivity.

As we have seen that the first phase of every potency of objectivity is that phase of its manifestation which corresponds to "Fire" or surface-perception of spaces of objectivity, it will be evident that all the planets in their first phase of activity partake of the quality of "Fire." Consequently, while the wave of united Formative Wills sweeps round the dimly formed chain of planets for the first time the quality of "Fire" or surface-perception predominates on each world of the chain; so that, as it has been agreed to call this sweeping of the Formative Wills round the chain a Planetary Round, it may be well to fix the first Round in our minds by giving it the name of the initial Fire Round, to signify that the phase or quality of Fire predominates in each of the aggregates of different activities represented by the seven worlds of the Planetary Chain.

It must be remembered that, as night follows day, as winter follows summer, as death follows life, so each period of activity, whether the

activity of a single world of the chain, or the activity of a Round of the seven worlds, is followed by a corresponding period of rest; and thus activity and rest alternate in every phase and manifestation of life. And as midnight follows midday, not directly, but through the gradually gathering shades of twilight, so activity passes to rest, and rest passes to activity, by gradual shades, harmoniously gliding into each other.

So that each world of the chain has its dawn, its morn and midday, passing again to the quiet of evening; and then comes a period of night between it and the succeeding world. This night is darkness as regards manifestation, and rest as regards differentiation; it is therefore light for the unmanifested, and life for the undivided nature of the units of being.

Thus, the initial Fire Planet has its dawn, its noontide, and its evening; then there is a period of night, before the activity of life passes to the phase of the next planet; then this, the initial Air Planet has its dawn, its midday, and its evening, followed by a new period of night.

Then activity passes to the phase of the initial Water Planet, which has its dawn, its midday, and its evening, merging into a period of night. So with all the worlds of the chain; and then comes a period of night for the whole chain, bringing repose after the activities of the initial Fire Round.

To this period of night follows the Second Round, in which the quality of "air," or capacity and depth, follows for each of the planets of the chain; this Round, which we may call the initial Air Round, is divided also by spaces of night; and, when it is finished, a greater period of night follows for the whole chain.

Then follows the third, the initial Water Round, which brings to each planet the quality of internal or molecular growth; divided also by its periods of rest; and having a period of rest which divides it from the fourth, the Earth Round, which gives to each planet the quality of solidness or substance, and rigidity.

To the Earth Round succeeds a period of rest, when the fifth, the final Water Round, restores the fluidity of internal growth, but with the added potencies gleaned from the preceding Round.

After a period of planetary night, the sixth, or final Air Round succeeds, which renews the depth and expansiveness of the potencies harvested in the preceding Round; and to this, after a period of rest, succeeds the seventh, which finally crowns the work of development by adding the quality of "Fire" or divine activity to the potencies already gleaned. Thus finishes the great week of activity, divided into seven days, or Planetary Rounds; and the Humanities and hierarchies have reached the perfection they worked for, and, once more at one with each other and with the divine, they rest in the fruition of perfect peace.

This rests lasts as long as the full period of Planetary Rounds lasted; and after it the Humanities and hierarchies dawn again into manifestation, to seek the expression of new potencies, to advance one step more on the ladder of infinite perfection.

Then, when these periods are ended, they mingle, perhaps, with the Humanities of other spheres, and thus re-united, pass on ever to higher unity, drawing ever nearer and nearer to the Infinite One, which is, potentially, themselves.

As far as our limited vision can pierce, however, our period of activity closes with the seventh Round, after which all the units of our Humanity will be united in one divine inseparable brotherhood, in full possession of almost infinite life; or, to speak more truly, will realize that they have ever been thus united, though the union may have been hidden under the veils and illusions of day.

As the united Formative Wills of Humanity, working together in seven modes, formed the seven worlds of the chain as a vehicle for themselves; so each minor unit forms for itself a lesser vehicle or body, passing, like the planets, through many phases of activity and rest, of life and death and renovation.

Thus, through this sevenfold and varied aggregate activity, the latent powers of unmanifested divine life become manifested; the hidden potencies become realized, and the work of perfection goes on.

At this point our general survey of the universal processes, as pictured in the *Secret Doctrine* must cease; from this point we will be concerned, not with general activities and forces, but with the special activities manifested in one Round—the fourth—and on one planet only of that Round, the fourth, or outermost.

We shall see the processes which we have sketched broadly, worked out in minute detail; while the wide, and perhaps rather indefinite, forces which we have dealt with will be focussed and embodied in the incidents of our own present life. By reducing the world-processes thus to familiar details, we shall gain a sense of reality and vividness of perception, which will enable us to pass more easily from the mere words and figures of a metaphysical conception to the ever-present and inscrutable mysteries of the universe and its life. Thus realizing the manifold activities indicated, we shall come to learn that we are actually in the presence of the divine realities that have been described, and actually in the company of the divine powers that have been indicated; and with this knowledge, we shall be able consciously to enter into our own heritage of the ineffable mystery of being.

C. J.

The Instability of Doctrinal Teaching.

THE sacred writings of the ancients have this in common, that they have all been resuscitated from a state of oblivion; and the traditions through which they are read in their resuscitated state are far more recent than the writings themselves. Owing to this, those who accept their imputed teachings, under the impression that they are receiving the doctrines of the original writers, are in reality adopting shadowy and delusive travesties of the same. When the meaning of an ancient writing has been lost, the doctrine it was intended to preserve had previously passed into another form; and during this passage had moulded the traditional teaching, and with this the tradition through which the writing is subsequently read, into another shape. And it was owing to this change, and through this moulding, that the writing had become unintelligible to those seeking a doctrine therein other than it had been framed to transmit. And this was why it was gradually disregarded and even temporarily lost sight of. This tradition, thus evolutionally adapted to the changed form of the simultaneously transformed doctrine, becomes, to those believing it to contain the received traditional teaching, the key to the reïnterpretation of the written formulary; and it is by this evolutional adaptation —which, reacting on them in a measure, modifies, and so produces a further evolution in their teaching—that ancient writings are made the bases of modern doctrines; for it has ever been impossible to resuscitate the dry bones of a dead faith.

Under such a process remarkable changes became possible. In primitive times a special doctrine was often embodied in the name of its promoter. The patriarch Abraham was called Abram before he commenced his migrations—*Ab* (The) "Father," *ram*, "He exalted" —because he upheld the Fatherhood of God; and for this reason Jesus said of him that he had seen his day—foreseen or anticipated his doctrine. The Jews, ever seeking to glorify themselves through their ancestors, assumed that the patriarch had been called Abram because he had been exalted by God, and therefore read the name as meaning "Exalted father." Similarly a change in doctrinal relations, state or condition, was commemorated by a change in name, or the giving or taking of an additional name. When Abram merged his reverence for the Father in the worship of Jehovah, on receiving the promise that he should be the father of a numerous progeny who would inherit the land thus assured to him, Abram, "He exalted the Father," was changed into Abraham, "Father of a multitude," in which the doctrine of the

Fatherhood of God was supplanted by the fatherhood of promise. In like manner the name Sarai, "Bound of Jehovah"—with reference to its bearer's previous sterility—was changed into Sarah, "He hath loosed," after she had received the promise of offspring. But Sarah naturally and necessarily partook of the exaltation of her husband through her share in the fulfilment of the promise, and so, once more actuated by the spirit of race-glorification, the Jews changed the meaning of the name Sarah, "He hath loosed," into "Princess"; and this became its traditional significance. In the same way, when Jacob, the "Crooked," had been changed into Israel, the "God-straightened," after the patriarch, whose name it was, had been converted from his crooked ways, the word Israel was, for his greater exaltation and that of his descendants, subsequently interpreted "Prince of God" or "Prevailer with God"; and this became its traditional meaning. The conversion of Jacob took place under remarkable circumstances. He had encamped for the night on the banks of the Jabbok, the river bed of an occasional mountain torrent. Heavy rain coming on suddenly in the night caused him to break up his encampment and hurry his belongings over the river before it should be rendered impassable. In this he succeeded, but, being the last to cross, the torrent descended upon him alone, and he was almost overwhelmed by its rushing waters, and in his struggles therewith injured his hip. In this way he was brought face to face with death, face to face with God and his own conscience, and the unlooked-for conversion, manifested throughout his subsequent life, was effected. Owing to this conversion he was afterwards called Israel, "God-straightened," in contrast to the state represented by his hitherto life and name, Jacob, "Crooked"; and, because this conversion took place in the Jabbok, he gave the ford where it was effected the name Peniel, "God converted me" (afterwards rendered by others Penuel, "God converted him"). This conversion through the instrumentality of water was commemorated in the baptism of the Jews (until the typical baptism of Jacob was lost sight of and forgotten), and thus became the unrecognized precursor of the Christian sacrament. In the course of time the conversion of Jacob passed from the field of Jewish tradition, and then the narrative in which its history had been recorded was, with certain modifications and for his greater exaltation, read as relating the wrestling of the patriarch with God (through an angel in the form—not of water, but—of a man), on overcoming whom his Antagonist gave him the name Israel, then read as "God-subduer" instead of "God-subdued."

Influenced by the same spirit of race-glorification, and under a similar process, the record of the obscuring of the sun (as it arose) at the prayer of Joshua (for a prolongation of the darkness), by the violent storm which assured him of a complete victory, was subsequently read as the standing still of that luminary (when about to set) at the com-

mand of the famous leader to prolong the day. In each of these examples, which are significant guides to the far-reaching character of the processes they illustrate, and the misunderstandings they have produced, the written words remaining the same, a spurious tradition has attached to them a different sense—a sense in which their original significance has completely disappeared. In this way and by these means documentary teaching has been and is made to follow oral instruction; which itself reflects the changing phases of the aspirations of man. And yet, whenever an unbroken line of teachers can be shown or supposed to have existed, charged with the maintenance and delivery of a particular doctrine or system of teaching, it is invariably assumed, and always affirmed by those holding the doctrine whose integrity is thus ostensibly guaranteed, that the tradition thus delivered is itself as unbroken as is the line of transmitters to whose keeping it has been committed, and through whose custody it has passed; and, therefore, that the doctrine it inculcates remains intact, as originally formulated by its first promulgators.

But this, as now appears, is a mistake, for even were the formularies in which it was primarily embodied continuously transmitted in the same words, owing to these words progressively changing their significance, the doctrine would itself gradually assume new meanings and take other shapes. This is inevitable, and is due to the innate differences of the individual minds of the several successive recipients of the formularies in which the doctrine was clothed, by which it was defined, and through which it was believed that its preservation was secured; for this formulated maintenance and preservation only holds good of such doctrine as can be reäffirmed by experiment and so practically demonstrated, all whose sole basis is authority being subject to change.

This is due to the instability of the constitution of man—an instability of which his intellect necessarily partakes, owing to which, though each has a definite view of a given teaching and receives it in a particular sense, in no two individuals are this view and this sense precisely the same, and these individual differences, progressively multiplying their influence, induce a cumulative reaction which slowly changes the meanings of the words of the rigid formularies in which the doctrine is entombed, so as to cause them to deliver the sense their own significance at the time imparts. All changes in speech are due to the cumulative action of individual differences in understanding and utterance. These are constantly moulding, remodelling and transforming every spoken tongue; changing the meaning of the words and the manner of their expression. And then these progressive changes, as their range widens in time and space, become so great that ultimately the language of a given people is unintelligible to those of the same race, while the different meanings the same words bear and transmit

are due to successive variations in usage. The scope for change in a given doctrine is determined by the different meanings of the words through which it has been handed down, and by the varying idiomatic usages of the same phrases.

In the Greek New Testament, to go no further back than the witnesses to the doctrines of Christianity, this scope is wide, for here, by way of example, the same noun means "Soul" and "Life"; the same verb, "To forget oneself" and "To deny oneself"; the same phrase, "To do violence to oneself" or "To suffer violence from another"; and so on of all the doctrinal or distinctly theological terms of the Christian sacred writings. Hence, where Jesus is reported on a certain occasion to have said—with reference to the persecutions to which his followers were exposed and would be subjected—"From the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force," how easy was it for the organizers of Christianity to impute to him that he used these words in a severely ascetic sense, thereby charging his followers to do violence to themselves, that by this violence they might possess themselves of a kingdom otherwise to be withheld from them. So again, when on another occasion he is reported to have said—with reference to his rejection by the elders, chief priests and scribes—"If any man would come after me let him forget himself and take up his cross [of rejection from Judaism] and follow me," how obvious did it seem to the asceticizers to interpret his words in the ascetic sense and read, "Let him deny himself" and so take up the cross of contradiction to nature, appetite and sense. And when, in continuation, he is reported to have said—with reference to the necessity his followers were under of renouncing the teaching authority of the interpreters of the Jewish law, than which nothing can be more terrible to the Jew, who was taught to regard such a course as entailing the inevitable loss of his soul—"Whosoever would save his soul [through Jewish teaching] shall lose it; and whosoever shall lose his soul [according to the Jews] for my sake and the Gospel's shall save it"; how certain it must have seemed to subsequent readers of his words, even to unconscious perverters of their meaning, that he was speaking only of the life and the necessity of risking it for the truth's sake. Indeed, according to the belief of the founders of Christianity, this must have been the teaching of Jesus here, for how could he have condemned personal efforts towards the saving of the soul, as the aim of individual life, and rejected such as devoted themselves thereunto, when the salvation of self was the motive set by them before all their followers as the one object of their endeavours? And yet here, as elsewhere, in accordance with his general method, he, on a suitable occasion—an occasion which shows that he is dealing with a vital point in his teaching, whose meaning it significantly illustrates and accentuates—simply enunciates a funda-

mental principle for the guidance of the lives of his followers. It thus becomes evident that, in reading and interpreting the New Testament, the point of view is the arbiter throughout: so that those who realize that Jesus denounced all spiritual authority and rejected every supernatural or superhuman pretension, will find in this the key to the right interpretation of his words; while those who believe that he only renounced one form of ecclesiasticism to found another; that he only set aside one set of teachers and one method of teaching to replace these by others, will understand and read all his recorded sayings in an ecclesiastical or ministerial sense.

Doctrinal certitude is absolutely unattainable. Such is the teaching of the only safe, the natural guide here—experience. And to seek it is to expose oneself to the temptations set before the seeker through his spiritual aspirations.

Three classes of temptations beset the spiritually aspiring man. He is inclined to supernaturalism, as is the magnetized needle to the pole. He is prone to presumption as he advances in spirituality. He leans on authority, on the one hand, and seeks to exercise it, on the other. These three classes of temptations are suggestively depicted in the three imputed temptations of Jesus, and ascribed to their true source as incentives to action. These three classes of temptation Jesus repels. But in repelling them as temptations he condemns and rejects that to which they would tempt. That is to say, he rejects supernaturalism. He rejects spiritual presumption. He rejects formal religious worship, spiritual authority and ecclesiastical dominion; and in so rejecting condemns these as training principles and excludes them from his teaching. But then, in virtue of this rejection and exclusion, in inviting his followers to follow him, he bids them follow him in this rejection and in this exclusion. Hence the true follower of Jesus rejects supernaturalism; shrinks from every form of presumption; and neither claims nor submits to a teaching authority. So effectually does he cast out these that he restricts his faith to a simple, unpresuming trust, satisfied that all beyond is of evil tendency.

The founders of Christianity ignored the teaching thus set forth in the narrative of the temptation, just as they did that depicted in the history of the transfiguration—under which the law and the prophets passing away from the awe-stricken disciples left them alone with Jesus, and interpreted these as sanctioning the supernaturalism they were intended to condemn. The transformation in each of these instances has been so complete that the doctrines handed down and accepted are the exact contraries to the doctrines originally delivered and set forth. And yet these are believed by their holders to be one and the same in each instance, the respective narratives being assumed to be incapable of any other than the accepted interpretation. The

fact is, that the conditions under which all doctrinal teaching is delivered are such that transmutation by evolutional adaptation and development is the law to which imparted doctrine is subject—a law from which it cannot escape. But, if the conditions of human life are such that an immutable doctrine is unattainable, is it not evident that the doctrinal method is not a trustworthy system for the training of man, and therefore not the divine way of guiding him on his course through life?

HENRY PRATT, M.D.

The Philosophy of Perfect Expression.

No. II.

THE ONE LIFE.

(Continued from p. 139.)

AND now we must go back a little to where we began to speak of unconscious growth, because there is a mighty truth connected with it, that the Student must never forget. This truth will become of inestimable comfort to him during every hour of his struggle towards the place where he is to feel himself conqueror of all things—disease, poverty and death included.

We spoke of the amœba, the tiny drop of protoplasm in its search for food. This little creature had begun to speak itself into an unending existence, a visible existence; it was as to its own personality pure intelligence, a tiny point of recognition of the one love, and it wanted more, wanted to recognize more. This desire on its part formed the basis of its individual growth.

Now there are two factors essential to growth, these two factors are desire—which we call prayer—and FAITH. Desire when accompanied by faith, as it always is during the period of unconscious growth, gets what it asks for. Perhaps it may not always get it, in the limited sense of its asking, but it gets it in a higher sense.

The amœba asks for food ostensibly; in reality it asks for more intelligence, a wider range of conception. It asks in faith, not yet having reached even the negative pole of conscious life where doubts of the eternal love, or God, begin. The little creature asks in faith, we say, and the very universe hears its cry, and God Himself stoops down to put food within the folds of its frail organism.

Think of this; no cry for a wider range of thought, for MORE TRUTH, was ever uttered in vain. It is a demand upon the eternal love, the universal soul, that is never unanswered, and according to the faith we put into the asking will the answer be prompt and full.

Now, while the animal is crying for bread, which means ultimately a more enlarged conception of love or God, we, who have reached a much higher plane, ask directly for that intelligence which is the only food that feeds us truly; and if we ask in faith it will come to us, because the supply is equal to the demand.

Intelligence to comprehend more and more of love or God—this is all we need. For love or God is pure life without a flaw, it is life freed from all beliefs in disease and death. The more our intellects expand to a conception of love or God, the farther away from all our fears and all unpleasant beliefs we grow. Life, eternal life, opens up to us more and more as our power to recognize love, or God, increases.

As we are now ascending from the animal to the spiritual plane, we are fed on truth. No mere physical food will nourish us on this high and holy plane. To be sure physical food feeds the laboratory or organism that generates the saving intelligence; but unless this intelligence is generated, we must necessarily fall into decay and die. The evolution of the divine man is through the animal man. There can be no object in creation for the perpetuation of the animal man; he is simply a creature that serves as the root of the divine man; if the divine man never germinates in his brain, and springs upward to nobler uses, then he might as well die.

And the race will continue to die just as it is doing now, unless redeemed by the new thought just beginning to dawn in our minds.

That which serves its purpose passes away. For thousands of years the animal man has been a perfect creature in his animal-hood. But because his splendid animal-hood failed to generate the thought that would link him CONSCIOUSLY to the source and fountain-head of his existence, he has died, as he ought to have done, since the world has nothing to gain from animal men, beyond establishing them as roots for the race of divine man, now about to step forth through a knowledge of the philosophy of being. The world has no use for unproductive seed, and it is right that they should rot in the soil if the vital principle that would lift them to a nobler unfoldment be wanting.

And yet let no Student think, from what we have said, that the spirit of man is *not immortal;* and that its chances are over with its failure to attain that consciousness of truth that would tide it over death, and render it immortal here in the flesh, or that would enable it to renew the body and hold it as long as it requires it for work here. There is no destruction of the spirit of man. Not only is this so, but the spirit is a growing thing, an ever-unfolding spirit; it was not created perfect at the hands of a personal God; it grows all the time by the recognition of more and still more truth; it has had many incarnations upon this earth, for its beginning (so far as its personality is concerned) was inconceivably small, and it will keep on growing until the great and saving truth bursts upon it—the truth of that ripened

knowledge of the law of life or being, which will make it master of all the conditions of life, and banish disease and death for ever.

As we have stated, the universe is one, and it is all good or God; note this point especially; there cannot be two universes, there is but one universe, and it is altogether good (or God), and so, of course, there is no evil in it. The belief in evil is one of the mistakes men have made in consequence of not knowing the law, not knowing that all is good, and that evil is an impossibility.

If man had been projected perfect from the hands of God, he would have known all truth, and there would have been no further growth for him, for all growth is by learning truth; in a world of pure mind all growth is by the acquisition of intelligence, and if he had been a full grown, or unfolded, spirit when created, he would have manifested all wisdom and embodied it.

But instead of this, he was expressed as the tiniest and feeblest spark of intelligence imaginable at first, and his intelligence has constantly increased; and as it increased he took a wider and still wider view of creation, until now he begins to see that all is good, and always has been, only he did not know it. He begins to perceive that *God is*, that no man and no power ever added to God, or have taken anything away from Him, and that all creatures were great or small in proportion as they could see this mighty truth.

For though God is for ever unchanged, yet man changes continually, and this, too, in spite of the fact that God and man are one.

Take this sentence from man's point of view, and it will read this way: Man enlarges by learning more and more of the greatness and unchanging goodness of the spirit within him. For God—the love principle—is the spirit in every man, and so mighty is this spirit that all through eternity men will never be able to measure it, and the constantly-increasing recognition of its greatness will be the means of our growth, and the only means of growth we will ever have. The attempt to measure God gives man his own measure, for God and man are one; and since man's appropriation of God—the eternal love—is only by his recognition of Him, it therefore follows that no one can rob another of his inexhaustible inheritance. And it is because all growth is by the acquirement of knowledge or the recognition of God (good) that we are able to state with absolute certainty that the supply is equal to the demand.

On the so-called physical plane (although there is no such plane and never has been), this was not so. That it was not so was the natural sequence of our mistake in thinking that there was a limit to good, or, in other words, that evil had an existence.

It will be seen farther on that man creates his own conditions, and that he has affixed his own limitations by his own mistaken beliefs, and that this is why—on the so-called physical plane, the supply was

not equal to the demand, in consequence of which some men throve abundantly at the expense of other men, and much poverty abounded, and great sorrow; all of which will cease so soon as men learn that they are mental or spiritual creatures, and not material, and that the acquisition of mental wealth—recognition of the law of God, or good—is the only thing that can enrich them, and that they can acquire these riches without defrauding any one, since the source of supply to this kind of wealth is inexhaustible; and this is the wealth, too, that will bring its possessor such magnificent surroundings as he can never acquire while living in a belief of the physical with its limiting ideas, and its false and foolish laws called the "laws of causation."

For the time has come—so long prophesied in history—when the race should banish death from this planet, and by a deeper understanding of truth should build it into an abode for deathless creatures.

To bring this about will not necessitate any combination of men united in an organized effort to overthrow the present monopolistic systems; all such efforts, while they are natural and manly on the plane of their operation—namely, the animal plane—are circumferenced by, and included in, the one effort of the day—the intellectual effort to grasp the greatest of all truths, that all is GOOD or GOD NOW, and that heaven or harmony is already with us, even though we do not as yet see it.

Anything more logically conclusive than the facts we are now stating has never been spoken or written, and the Student will see this, and see it in so strong and clear a light that no power can ever shake his faith in them. For heaven is indeed here. All there is of personal life is in this seeing. That men do not see this heaven we speak of is because they have been seeing from a negative standpoint, and what they have seen has been not the truth but the denial of truth. They have seen evil where there was no evil; they have believed themselves to be citizens of a material or physical world, with a set of narrow laws beyond which their thoughts could not go, and thus imprisoned in the gloomiest prison home of self-delusion, they have made no effort to look beyond, and consequently the light of this outer and most glorious day is as darkness to them. Man believes in the existence of evil, and thus has become faithless of GOOD, and the power of good, and so, in his darkened intelligence—and only in his darkened intelligence—the universe is divided into two parts, it is diverse to him, and its harmony is lost to his perception. It is because man has so divided the universe in his thought, the power to think being his own power, that we see the appearance of sin, sickness and death, and they seem very real to us indeed while we remain imprisoned in a belief of physical laws, before we have ascended to the freedom of the spiritual or mental, and before the understanding of the law of being shows their falsity.

It is because of these ignorant beliefs that life is called a battleground where each step, as we advance, is supposed to be a warfare, or

through warfare, and these ignorant beliefs alone produce all the world's so-called inharmonies.

When by ascension from a belief in the material with its limiting laws, we shall truly know the universe is ONE, is all pure LOVE, whose only law is the law of attraction—thus banishing for ever all idea of force—there will be no longer any basis for inharmony in thought or belief, and those beliefs (or conditions) called sin, sickness and death, will dissolve and show themselves no more.

Now the race, not knowing that it is pure intelligence, and that for this reason its beliefs are its conditions; not knowing that there is no law but the law of attraction which is the law of love; being ignorant of the fact that the universe is ONE, and believing, from the negative pole of existence, such beliefs as are based on fear, has projected a thousand false beliefs concerning itself, and is to all appearance, as seen from this plane, externalizing these beliefs in its experience.

When we say that the race is externalizing these beliefs in appearance only, we state the entire condition of the race to-day. Men are living mistakes almost entirely, and it is time they should understand the truth, and begin to live it; the truth being that in a universe of love there is nothing to fear.

Fear is the result of ignorance, it is the result of not knowing that *all is good or God*, and not trusting unreservedly to this great fact. It will be seen from this how utterly baseless our position to-day is in the world. We are living in beliefs based on a false foundation. Because we are all mind or spirit, and our beliefs are our conditions.

That our present beliefs are untrue is proved by the fact that all is love, or God, and that the kingdom of love, or God, is not divided against itself, but is a unit. Living these beliefs, we are living an utterly false life, living as it were in a nightmare of fear, a dream from which we shall presently awaken to find ourselves housed in love, and under no law but the law of attraction. The law of attraction, being what its name implies, is purely an attractive power; as an attractive power it cannot bring us anything but that which we desire, and as we desire only good, or God, that being the object all desire, and there being nothing else to attract us in the universe of ALL GOOD, the idea of evil is utterly annihilated.

In reality evil has no existence, no law, and we have no cause for fear; and as we advance in a knowledge of the possibility of *good*, now latent within us, we will see that the old beliefs are utterly groundless, we will see that God, or good, is ALL IN ALL, and that we are expressions of it.

MARIE,
Countess of Caithness and Duchesse de Pomar.

(To be continued.)

Re-incarnation.

(Continued from p. 154.)

The Object of Reïncarnation.

WE have already seen generally that the object of Reïncarnation is to train the Animal-Man until it becomes the perfect instrument of the Divine, and that the agent in this training is the Reïncarnating Ego. Let us briefly trace the road by which this goal is reached.

When the Mânasaputra come down to ensoul the Animal-Man, their habitation is of matter that has not yet reached its maximum of density. The Thinker, working through this, produces at first what are called psychic qualities in contradistinction to intellectual; the spiritual, on its first contact with ethereal matter, translates itself into the psychic, and only gradually becomes intellectual, *i.e.*, logical, reasoning, deliberative, by prolonged contact with matter of the denser type. At first intuitive, clairvoyant, communicating with its fellows by thought-transference, as it has to work with denser materials and throw their heavier particles into vibrations, intuition is transformed into reasoning and thought-transference into language. The process is best realized by conceiving of vibrations being set up in ever denser and denser matter, the vibrations in the less dense translating themselves as psychic, in the more dense as rational, qualities. The psychic are the swifter, subtler, more direct, faculties, including clairvoyance, clairaudience, lower forms of intuition, power to transmit and receive thought-impressions without speech; the rational are slower, and include all the processes of the brain-mind, their characteristic being deliberative reasoning, the forging of a logical chain, hammering it out link by link, and, as a necessary condition of this mental labour, the elaboration of language. When this process has been perfected, and the brain has reached its highest point of intellection, responding swiftly to the more ethereal impulses as they reach it, and at once translating them into their intellectual analogues, then the time has come for the next great step onwards, the training of the brain to respond directly to the subtler vibrations, and take them into brain-consciousness without the delaying process of translation. Then the exercise of psychic faculties becomes part of the conscious equipment of the developing man, and they are employed normally and without effort or strain, the brain-mind and the psyche thus becoming unified, and all psychic powers regained with the addition of the intellectual experience. The temporary obscuration, due to the accretion of the densest

matter round the developing man, gradually diminishes as the matter grows ductile and translucent, and thus gross matter is "redeemed," *i.e.*, trained into a perfect vehicle of manifestation for spirit. "Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual,"[1] but without this development Animal-Man could not become Divine, the "perfect septenary being" whom it is the object of Reïncarnation to evolve.

In our own Aryan Race we are on the ascending arc; intellectuality pure and simple is reaching its highest possibilities, and on all sides are appearing signs of psychic activities, which, when developed *beyond* the intellect and not behind it, are the marks of the commencing triumph of the Spiritual Man. In some men of our Race this triumph has been consummated, and these are They who are spoken of as Arhats, Mahâtmas, and Masters. With Them the body is the mere vehicle of the Spiritual Man, who is no longer cabined and confined by the body he inhabits, but for whom the body is the convenient instrument for work on the physical plane, obediently answering every impulse of its owner, and placing at his disposal powers and faculties for use in the world of gross matter otherwise unattainable by a Spiritual Being. A Spirit may be active on the spiritual plane, but is senseless on all others, being unable to act by its subtle essence on planes of grosser matter. A Spiritual Intelligence may be active on the spiritual and mental planes, but is still too subtle to work on the grosser. Only as by incarnation it conquers matter through matter, can it become active on all planes, the "perfect septenary being." This is the meaning of Arhatship; the Arhat is the Spiritual Intelligence that has conquered, subdued, and trained matter, until His body is but the materialized expression of Himself.

Naturally, in such a perfected septenary being are gathered up all the forces of the universe, spiritual, psychic and material. As man's living body has in it in miniature the forces found in the physical universe, so, as the psychic and spiritual natures make their impulses felt, the forces of the psychic and spiritual universes can be brought to bear upon the physical. Hence the apparently "miraculous," the bringing about of effects the causes of which are hidden, but which are not therefore non-existent; just as the closing of a galvanic circuit may bring about an explosion many miles from the point of closure, so may the action of the trained will manifest itself in material phenomena on a plane far beneath its own. Man's ignorance makes the supernatural; knowledge reduces all to the natural; for Nature is but one aspect of the ALL, that aspect which, at the time, is in manifestation.

The question may here arise: And this object attained, what end is thereby served? At this point, two Paths stretch before the triumphant Spiritual Man. He has touched the summit of attainment possible here

[1] *Secret Doctrine*, Vol. II. p. 319.

in this world; for further progress he must pass on to other spheres of being; Nirvâna lies open before him, the fulness of spiritual knowledge, the Beatific Vision of which Christians have whispered, the peace which passeth understanding. The second Path is the Path of Renunciation, the voluntary acceptance of life on earth for the sake of service to the race, the Path of which Kwanyin said when setting resolute foot thereon:

> Never will I seek, nor receive, private individual salvation—never enter into final peace alone; but for ever, and everywhere, will I live and strive for the universal redemption of every creature throughout the world.[1]

The nature and purpose of this choice has been told in the *Book of the Golden Precepts*, fragments from which have been done into such noble English by H. P. Blavatsky. The conqueror stands triumphant; "his mind like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand." Then the question comes:

> *Now* he shall surely reach his great reward! Shall he not use the gifts which it confers for his own rest and bliss, his well-earned weal and glory—he, the subduer of the great Delusion?

But the answer rings clearly out:

> Nay, O thou candidate for Nature's hidden lore! If one would follow in the steps of holy Tathâgata, those gifts and powers are not for self. . . Know that the stream of superhuman knowledge, and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alâya, be poured forth into another bed. Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves—that mighty sea of sorrow, formed of the tears of men. Self-doomed to live through future Kalpas, unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow. . . . Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" Now thou hast heard that which was said. Thou shalt attain the seventh step and cross the gate of final knowledge but only to wed woe—if thou would'st be Tathâgata, follow upon thy predecessor's steps, remain unselfish till the endless end. Thou art enlightened—Choose thy way.[2]

The choice which puts Nirvâna aside till the Race has reached its consummation is the crown of the Arhat, of the perfected man. His wisdom, His powers, all are thrown at the feet of Humanity, to serve it, help it, guide it on the path Himself has trodden. This then is the end that lies beyond Reïncarnation for Those whose strong souls can make the GREAT RENUNCIATION; They become the Saviours of the world, the blossom and the glory of Their Race. Reïncarnation builds up the perfect septenary being, but he is himself a failure, however

[1] Quoted in Moncure D. Conway's *Sacred Anthology*, p. 233.
[2] *Voice of the Silence*, pp. 65-68, 71.

lofty, whose individual triumph does not subserve the redemption of Humanity as a whole.

The Causes of Reïncarnation.

The fundamental cause of Reïncarnation, as of all manifestation, is the desire for active life, the thirst for sentient existence. Some deep-lying essence of nature, obvious in its workings, but incomprehensible as to its origin and reason, manifests as the "law of periodicity." "An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe."[1] The ebb and flow everywhere, the rhythm which is the systole and diastole of the Kosmic Heart, is manifest on every hand. But the reason for it escapes us; we cannot say why things should be so; we can only see that so they are. And in the Esoteric Philosophy this same law is recognized as extending to the emanation and reäbsorption of universes, the Night and Day of Brahmâ, the outbreathing and the inbreathing of the Great Breath.

Hence the Hindûs have pictured the God of Desire as the impulse to manifestation. "Kâma, again, is in the *Rig Veda* (x. 129) the personification of that feeling which leads and propels to creation. He was the *first movement* that stirred the One, after its manifestation from the purely abstract Principle, to create. 'Desire first arose in It, which was the primal germ of mind; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity.'"[2] Kâma is, essentially, the longing for active sentient existence, existence of vivid sensation, tossing turbulence of passionate life. When Spiritual Intelligence comes into contact with this thirst for sensation, its first action is to intensify it. Says the Stanza: "*From their own essence they filled* (intensified) *the Kâma.*"[3] Thus Kâma, for the individual as for the Kosmos, becomes the primary cause of reïncarnation, and, as Desire differentiates into desires, these chain down the Thinker to earth and bring him back, time after time, to rebirth. The Hindû and Buddhist Scriptures are filled with reiterations of this truth. Thus in the *Bhagavad Gîtâ* we read:

> Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of knowledge. He abandoneth the desire to see a reward for his actions, is free, contented, and upon nothing dependeth . . . with mind and body subdued and being above enjoyment from objects, doing with the body alone the acts of the body, he does not subject himself to rebirth.[4]

So, in the *Udânavarga*, a Northern Buddhist version of the *Dhammapada*, translated from the Tibetan, the same note is struck:

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[1] *Secret Doctrine*, Vol. I, p. 17. [2] *Secret Doctrine*, Vol. II, p. 176. [3] *Ibid.*, p. 161. [4] Chap. iv.

It is hard for one who is held by the fetters of desire to free himself of them, says the Blessed One. The steadfast, who care not for the happiness of desires, cast them off, and do soon depart (to Nirvâna).[1]

Again and again seeking for it (existence) they again and again enter the womb; beings come and go; to one state of being succeeds another. It is hard to cast off (existence) in this world; he who has cast off lust, who has pulled up the seed (of existence), will no more be subject to transmigration, for he has put an end to lust.[2]

In the Scriptures of the Southern Buddhist Church stress is continually laid on the same idea. The disciple is bidden not to be confident till he has "attained the extinction of desires," and after describing the way in which desires and passions tie men to earthly life, the *Dhammapada* proceeds:

He who has reached the consummation, who does not tremble, who is without thirst and without sin, he has broken all the thorns of life: this will be his last body. He who is without thirst and without affection, who understands the words and their interpretation, who knows the order of letters (those which are before and which are after) he has received his last body, he is called the great sage, the great man. "I have conquered all, I know all, in all conditions of life I am free from taint; I have left all, and through the destruction of thirst I am free."[3]

And so there is the triumphant apostrophe, when Gautama attains Buddhahood:

Looking for the maker of this tabernacle, I shall have to run through a course of many births, so long as I do not find (him); and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal, has attained to the extinction of all desires.[4]

When the nature of desire is realized by the student, he will understand why its destruction is necessary to the perfecting of the Spiritual Man. Desire must be, till the harvest of experience has been gathered, for only by feeding on that harvested experience can growth be nourished and sustained. So while experience still is lacking, the thirst for it remains unslaked, and the Ego will return to earth again and again. But its fetters must fall off one by one as the Ego reaches the perfecting of its tabernacle, for *desire is personal and therefore selfish*, and when desire prompts action the purity of the action is tainted. The condition of Arhatship is unceasing activity without any personal returns; the Arhat must "give light to all, but take from none."[5] Hence in the upward climbing, one desire after another must be unloosed, desire for personal enjoyment, personal pleasure, personal gain, personal loves, personal attainments, and, last and subtlest of all, desire for personal perfection, for the personal self must be lost in the ONE SELF, that is the SELF of all that lives.

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[1] Trans. by W. W. Rockhill, p. 10.
[2] *Ibid.*, p. 15.
[3] Chap. xxiv. 351-353.
[4] Chap. xi. 153, 154.
[5] *Voice of the Silence*, p. 67.

And here two warnings against misunderstanding are necessary. First: personal loves are not to be killed out, but are to be expanded till they become universal; we are not to love our dearest less, but all are to become dear, so that the sorrow of any child of man shall wring our hearts as much as that of our own child, and stir us into equal activity of help. Loves are to be levelled up, not down. The heart is not to be frozen, but to be aflame for all. The failure to realize this, and the tremendous difficulty of the task, when realized, have led to the stifling of life instead of its growth. Overflowing love, not lovelessness, will save the world. The Arhat is the Ocean of Compassion; He is not an iceberg.

It is easy to see why this widening out must precede the attainment of Arhatship, for the Arhat holds His powers for the good of all, and not for the elevation of any particular family or nation. He is the Servant of Humanity, and the way to His help must be need, not kinship. To superhuman powers He must needs join superhuman impartiality, and personal affection must never be allowed to weight the scale of Justice. Beyond all other men He must be a slave to duty, for any swaying from its line would bring about results proportionate to the greatness of His height. He is to be a force for good, and the good must flow in the channels where it is most needed, not in those cut by personal loves or racial predilections. Hence the long training, the personal asceticism, the isolation, which are the conditions of chelaship.

Second: action is not to be stopped because the disciple no longer seeks the fruits of action as reward. "Inaction in a deed of mercy becomes an action in a deadly sin."[1] "Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvâna one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child."[2] But while action must be carried on at the full strain of human powers, desire for its fruit in personal satisfaction must pass away. A good deed must be done for the sake of its helpfulness, of its use to others, not for the sake of praise either of others or of self, nor even for the subtler longing for self-improvement. Here again the failure to realize the distinction between action and desire for the fruits of action has led to the stagnation and passivity characteristic of Eastern nations, since spiritual selfishness and indifference brought on their decay.

ANNIE BESANT, F.T.S.

(To be continued.)

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[1] *Voice of the Silence*, p. 31. [2] *Ibid.*

Some Thoughts on Brotherhood.

SAYS an Indian poet:

> I thought thou wert mine,
> So beautiful were thy words,
> Our union was like the cucumber,
> Thrice separated within.[1]

Now a Brotherhood like ours, to be able to stand firmly, must have a spiritual basis, without which it cannot endure. That spiritual basis must be a sincere and honest desire to serve humanity, with a growing love for those who work with us. Our union becomes stronger in proportion to our realization of this. It is not the number of persons that we take into our ranks that spreads our Brotherhood, but their true motive for joining, their power to assimilate truth, to make sacrifices, to work for our Cause. Persons attracted by mere curiosity soon become disgusted; they never think of benefiting themselves or anybody else by their own efforts, but always express disappointment because they do not find everything according to their own foolish expectations. Then they begin slandering their brothers, and at last become our active enemies. Chaitanya Deva, the founder of the Vaishnava sect in Bengal, would forgive everything except injuring a Vaishnava (by slandering or otherwise); could his followers act up to the high ideal set before them, they would not have become so hopelessly degenerate in our days. A fellow of the Theosophical Society, loyal and true, should always think how much work *he* does, what sacrifice *he* makes for the cause, what opportunities *he* allows to slip by. Look at the enormous amount of work done by the Founders; they have their own shortcomings and weaknesses, they are but men after all; and can none of us do at least something in that way? Such a spiritual union as this, when properly guided, cannot fail to benefit humanity.

Looking from another point of view, this spiritual union is itself but the practising of Jñâna Yoga; for with our highly developed personalities and sense of separateness, it is impossible for us to realize the presence of spirit in every Upâdhi, without such a basis of Brotherhood, without our working for others. In India, one often may find persons very selfish and even immoral, who will talk learnedly about Yoga Vidyâ and all that; they have failed to catch the true spirit of the teachings, have only cared for themselves and have become crystallized in their progress. Holy ascetics, denying themselves every comfort, often even the very necessaries of life, one may find in India,

[1] This alludes to the ⅄ like partition found within the cucumber.

who yet do not know the True Path, only because they cannot understand the supreme necessity of helping others.

In Bhakti Yoga, the Yoga of Love and Devotion, this union, called Sâdhu Sanga, is absolutely necessary; there can be no love to the Supreme Lord unless you can love every Jîva, for every Jîva is but His, and every Jîva will come to Him when, taught by repeated sufferings, he "turns his face inward." A true Bhakti Yogin hesitates even to injure a plant, and would *never* think of his own personality.

It is only in Kriyâ Yoga, the Yoga of magical rites and ceremonies, that one finds an absence of the union. But none of our exoteric Shâstras teach true Kriyâ Yoga or practical Occultism. What we see in the books is either black magic or fragmentary blinds.

A spiritually minded person often wants "practising for himself"; to such I would say: "practise true Brotherhood and ceaselessly work for others, for that is the true beginning." Unselfish good Karma is Karma Yoga, it develops intuition, and then we may select Jñâna Yoga or Bhakti Yoga as suits us best. A Bhakti Yogin never goes into Nirvâna; he rises higher and higher, ever approaching the Lord, ever working for the good of the Jîvas who are all his Master's.

KALI PRASANNA MUKHERJI, F. T. S.

Comte de St. Germain.[1]

BUT among the serious and learned circle there penetrated—how I do not remember—a strange mysterious personage, who had the rare good fortune to please the King.

He was called the Comte de St. Germain. Was he a native of the Indies or France?

A thorough knowledge of all languages, ancient and modern, a prodigious memory, erudition of which glimpses could be caught between the caprices of his conversation, which was always amusing, and occasionally very engaging, an inexhaustible skill in varying the tone and subjects of his converse, in being always fresh and in infusing the unexpected into the most trivial discourse, made him a superb talker. Sometimes he recounted anecdotes of the court of the Valois, or of princes still more remote, with such precise accuracy in every detail as almost to create the illusion that he had been an eye-witness of what he narrated.

He had travelled the whole world over, and the King lent a willing ear to the narratives of his voyages over Asia and Africa, to his tales about the courts of Russia, Turkey and Austria. He appeared to be more intimately acquainted with the secrets of each court than the *chargés d'affaires* of the King.

His recitals were occasionally strewn with humorous characteristics or serious reflections.

[1] From the secret memoirs of Madame la Marquise de Pompadour, collected and arranged by Jules Beaujoint.

"To entertain any esteem for men, sire," he said one day, "one must not be either a confessor, a minister, or a lieutenant of police."

"You may as well add, Comte," replied Louis XV., "or a king."

"Do you know why, sire? Did your majesty see the thick fog which prevailed yesterday in Paris? Well, the fog which false friends and ministers cast around a king is thicker still."

The audacity of these ideas was, however, softened by the very measured tone which he knew how to adopt, and by his absolutely gentlemanly manners.

The reception accorded to him by the King and the Marquise at Choisy and Bellevue excited his gratitude.

He enriched the cabinet of the King by his magnificent pictures by Velasquez and Murillo, and he presented to the Marquise the most precious and priceless gems—for this singular man passed for being fabulously rich, and he distributed diamonds and jewels with astonishing liberality.

He dazzled the vulgar by his caskets of jewels and his tortoise-shell boxes studded with diamonds, rubies, topazes, and emeralds.

He pleased the Marquise by his collection of works of art, pictures, and graven precious stones, as well as his knowledge of men and the political world. Lastly she liked him because he contributed to the most cherished and most difficult of her plans—that of counteracting the *ennui* of the King.

This is all that there is in the memoirs about the Comte. The Marquise must have destroyed some of her memoirs, for there is in the possession of the writer a letter written by her, in which she mentions a Comte de St. Léon, contemporaneous with the Comte de St. Germain, and who succeeded him at the court of Louis XV. He also was a mystic, and was possessed of equal power.

S. B. SEXTON, F.T.S.

Reviews.

THE BRETHREN OF THE CROSS.[1]

THIS is a powerfully-written drama in six acts, the subject being the condemnation and extermination of the Order of the Knights Templars by Philippe le Bel. The character of Jaques Bernard de Molay, the Master of the Order, is finely portrayed, and the death-scene is magnificent. The well-known citation of King Philip to appear before God's throne within a year, and Pope Clement ere the lapse of forty days, is spoken by the Grand Prior Guido, probably to avoid breaking the perfect serenity with which Molay meets his death. In some of the scenes, notably that in Act V, where a certain rite of initiation is gone through, it is difficult to discover whether the writer really believes that the Temple Order possessed the secret of the Divine or no; at all events, he makes the pretended successor to Molay say that the "Templar League, it needs must fall, because it raised the veil [of knowledge] too prematurely." The translator, on the other hand, wishes it to be plainly understood that he, at least, has no sympathy with Theosophy, or "any leaning towards so-called Buddhistic teachings," supposing, as he does, that the Theosophical Society

[1] By F. L. Z. Werner, translated from the German by E. A. M. Lewis. Bell and Sons, York Street, Covent Garden. *Price not given.*

is the revived phœnix carefully nursed by the Seven who were elected to guard its ashes, and to perpetuate the mystical doctrine hinted at in this poem. The poem itself is well worth reading, but it would have told its own tale without the remarks of the translator, some of which are decidedly misleading.

E. K.

THE OCCULT SCIENCES.[1]

The full title of this work, "A Compendium of Transcendental Doctrine and Experiment, embracing an account of Magical Practices; of Secret Sciences in connection with Magic; of the Professors of Magical Arts, and of Modern Spiritualism, Mesmerism and Theosophy," offers a very inviting entertainment for the reader of Theosophical and Occult literature. In a book of some three hundred pages Mr. A. E. Waite puts before us a most informing and useful epitome of the magic arts and sciences, and, under four well-selected heads, has taken care to distinguish between theory and practice. In this respect he has been singularly successful, and the impartial spirit in which the various schools of occult philosophy have been represented is perhaps the feature in the work which reflects the greatest credit upon its author. This is the more commendable because of the fact that Mr. Waite's long association with this line of thought has qualified him to hold strong and definite views in regard to it; yet his book establishes the prefatory statement that he has "checked his individual judgments, and modified his individual opinions not only by the best authorities in the literature of the several subjects treated, but by the collaboration of many living writers who are specialists in distinct branches of esoteric science."

"Magical Practices," which forms the subject of the first part of the work, deals with White and Black Magic, and gives many forms of evocation of the elements, of demons, of angels, spirits, and the souls of the dead. As to the origin of the various formulæ employed in these arts, the author says: "It is the general opinion of modern occultists that the initiated mystic never disclosed anything except to his brother adepts, and that what has transpired in these matters has been through persons who failed in the process, but had advanced as far as a certain point."

Interesting chapters on Alchemy, the Elixir of Life, Talismans, different modes of Divination and Kabalism, form the second part of this book. The "Professors of the Magical Art" are selected from among the Mystics, the Rosicrucians and the Freemasons. "Modern Phenomena," treated in the last part of the book, are presented in connection with Mesmerism, Modern Spiritualism, and Theosophy. A single quotation from the latter section will evidence the unbiassed attitude which the writer has sustained throughout his task. He says:

> Whatever may be the final verdict of the unbiassed mind concerning the evidences which support the revelation concerning the philosophical system which it expounds, and concerning the compensation which it can secure to a "passionate, bright endeavour," the investigator cannot fail to learn much by its study. Whether it can take him or not into the whole truth, it is full of the beauty of wisdom, and the suggestiveness of profundity, and the brightness of mystic dream. If it has not transformed the world it has permeated all forms of thought. It has attracted some of the most accomplished, the most thoughtful, the most refined intellects. It is certainly worthy of study, and they are wise who suspend their judgment till the time for judgment arrives.

Of necessity no section of this book is exhaustive in its special province, but as indicating the scope of occult knowledge to which the earnest reader has access, as well as pointing out the difficulties and

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[1] London: Kegan Paul, Trench, Trübner and Co., Limited. 1891. *Price not given.*

dangers that beset the path of one who too early wishes to bring his knowledge to the test, this candid survey, "expressed in the language of a learner," is the best popular exposition yet made.

W. R. O.

ANALYSIS OF THEOLOGY.[1]

THIS work is the contribution to the "advance thought" literature of the day, from the pen of Edward Garland Figg, M.D., and though styled an "Essay contrasting the pretensions of religion and atheism to scientific truth," is written in the form of a text-book, the arguments throughout the book being developed in colloquial form. In a short but pointed preface, the author explains the reason for the appearance of his book in the following words:

> At a period when the Development Theory and its modifications have flooded the educated world with atheistical infidelity, at a period when the talent of the universities proclaims the moral irresponsibility of man in this world and his annihilation as to the next—principles which, carried to their logical extreme, would prove subversive of all social and religious order, it becomes the imperative duty of all possessing pretensions to common sense to enlist their efforts in defence of those fundamental tenets instinctively existent in all creeds.

The author forthwith essays to enunciate and to defend some thirty or more leading propositions, a great many of which are strictly in accord with the fundamental conceptions of Theosophy. The universality of one basic "element," from which all differentiation arose and into which all things periodically return, is the first of these propositions; the author claiming for Spirit that distinction. The existence of Matter as defined by modern metaphysic, is denied. The impressions produced on the human mind as to the material character of objects are held to be false. The existence of "a God" is assumed upon the sentiment of Reid, "That irrespective of rational induction, the teaching of Nature is infallibly true as to its intimations"; and for Mr. Figg such an existence takes the orthodox form of a He-God, despite the intimations of Nature to the contrary! The argument for such extra-cosmic Deity is particularly weak, and the author's questions are more consistent than his answers, which now seek to establish the being of "a God" upon instinctive impressions, then upon inductive reason and science, and finally upon congenital impulses. In fact, the author fairly flounders for a foothold, and, so far as the argument goes, it tends to prove nothing more than the power of the human mind to create an *ideal* towards which it can move indefinitely, which it does by an inherent impulse from whatever source implanted. The argument from the "infallibility of Nature's intimations" must necessarily be weak from one who has just demonstrated the proposition that "our sense-impressions as to the character of material objects are false"! With the "argument from Design" in respect to Creation, the writer faces the Adamic Fall (which he admits as a fact) with considerable perplexity, which reveals itself throughout the pages devoted to this subject. He then goes on to demonstrate that the perfection of structure in the world does not exclude the necessity for a constant supernatural supervision, owing to contingencies perpetually occurring, against which ethical and physical laws cannot protect; all of which seems to us to imply a very imperfect idea of "perfection" in the mind of the author. The immateriality of the animal system, and the priority of existence, in form and function, of all natural faculties, over the organs in which they afterwards come to act, are argued from sound physiological principles; and the generation of animal and vegetable structures independently of gross matter as a nucleus, forms

[1] London: Williams and Norgate, Covent Garden, W.C. 1891. *No price given.*

the basis of a most interesting dialogue. The permanence of the memory of physical events throughout successive changes in the evolution of an organism leads to the conclusion that man is a spirit in possession of a body; the spirit surviving, the body dying septennially. The nerveless action of life in the physical development of the embryo is also an interesting example of the author's physiological reasoning. The latter part of the work, which consists of some 550 pages, is devoted to a defence of the scientific teachings of the Hebrew Scriptures, the inspiration of the *New Testament* as the word of God to the Christian Church, and the Atonement by the vicarious sacrifice, as a universal means of unconditioned salvation, etc.; in all of which Mr. Figg, as an intelligent and advanced Spiritualist, proves to us once again the flexibility of the laws of logic, and the elasticity of the human mind in cases where effete dogma is required to coalesce with modern products of a livelier catholicity. There is, however, very much in Mr. Figg's book that is worth reading, and it must be conceded that in the colloquial form adopted the author has not spared himself the task of confuting some of the strongest arguments that the opponent of his theory could advance; but whether he has succeeded in this is to our mind a questionable matter.

W. R. O.

Theosophical Activities.

INDIAN SECTION.

We are sorry that the notice subjoined below did not reach us in time for earlier publication. In the absence of the General Secretary, Bro. Old mailed it at once to all European Branches. Before this reaches the hands of our readers, the Blavatsky Lodge will have carried out, probably in the room from which H. P. B. took her departure, the idea expressed by her in her will, and thrown into graceful form by the President-Founder.

EXECUTIVE ORDERS.

Theosophical Society,
President's Office, Adyar.
April 17th, 1892.

WHITE LOTUS DAY.

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of the Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] *Bhagavâd Gîtâ;*" and since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as "White Lotus Day," and makes the following Order and recommendation:

1. At Noon, on the 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters, at which extracts from the before-mentioned works will be read, and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given, in her name, to the poor fishermen of Adyar and their families.

3. The T. S. flag will be half-masted from sunrise until sunset, and the Convention Hall decorated with white lotus flowers or lilies.

4. Members living outside Madras and intending to be present, can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches throughout the world to meet henceforth annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of KNOWLEDGE.

H. S. OLCOTT,
President of the Theosophical Society.

INDIAN LETTER.

ADYAR, MADRAS.
14th April, 1892.

With the thermometer considerably over ninety degrees in the shade, a certain amount of resolution is necessary to write a *Lucifer* letter, or to do any work at all, for the matter of that. The climate here would hardly suit any one of a marked psychic or highly metaphysical temperament; the representative of the former *genus* would feel inclined to seek the solitude of the river bungalow, from which advantageous position an astral picnic might be satisfactorily arranged, provided always that the temperature in the plane above is lower than ours here. The metaphysically inclined Theosophist would probably seek the cool Oriental Library, and lose himself in one of Shankarâchârya's Commentaries. The unfortunate who cannot boast in any marked degree of the attributes of a natural mystic, or born philosopher, must sit at his desk and weave Indian Theosophical news and Eastern idylls into a wreath for the acceptance of *Lucifer* readers.

Our worthy President is upstairs tranquilly writing his foreign mail. As the month advances his tranquillity increases. This is not due, as might be supposed, to any meteorological changes, the lunar phases, for instance, but simply to the fact that a sufficient number of interesting articles for the month's *Theosophist* are now on hand. The editor of the *Theosophist* has a striking, and at the same time pre-eminently satisfactory way of obtaining contributions, by confining in separate rooms, almost under lock and key, certain members of the staff whose turn it is to supply food for our rapacious magazine. Indeed, it has now become almost a recognized custom that for so many days in the month a member or members shall be confined "within barracks," writing an article. "Where is Kotayyu?" one asks, "I haven't set eyes on him for four days." "Oh, he is writing his article," is the reply. "He will be let out to-morrow, I expect; you cannot see him to-day, but you can send a message by the person who takes him his food."

Here is a peep behind the veil of the mysteries of editorship. Perchance it may interest the readers of *Lucifer*, but the dish may possibly require the customary *granum salis*.

The Gynankoor Theosophical Society of Seety, following the example of the League of Theosophical Workers in Europe and Mr. Tookaram Tatya in Bombay, has instituted a "charitable fund" for establishing dispensaries for the poor. Every one must feel sympathy for this excellent work, especially when they remember how poor most of our Hindû brethren are.

Charters have been granted to two new Branches, one at Nassick, close to Bombay, the other at Dehra Dun in the North-West Provinces. Both these Branches owe their existence to Bertram Keightley's visits.

The former will have the benefit of the proximity of the veteran Bombay Branch. Bertram Keightley, at the time of writing, is at Murtta Cantonment in the North-West Provinces. He has just visited Delhi, Aligarh and Agra. He writes me that the heat in the north is excessive.

You will know by this time that we have decided to call the anniversary of H. P. B.'s death "White Lotus Day." This seems to all of us a peculiarly well suited name, the lotus being *par excellence* an occult flower. At Chingleput, a few miles out of Madras, there are many tanks of white lotuses, and we shall probably obtain a plentiful supply of these beautiful flowers from a member of the Branch there, to decorate the hall with on the anniversary day.

Our Berhampore Branch is making efforts to start a reading-room and library in connection with the Branch—an admirable plan and one that deserves every encouragement.

The Press work gives encouraging results, indeed, I believe there is a better opening here for this kind of work than almost anywhere. So many leading papers are edited by Theosophists, and so many other editors are friendly, that we have at our disposal a very large number of journals. In glancing over the exchanges, I have often found as many as five or six journals containing Theosophical news and articles which have been supplied from here, and for which we are mostly indebted to that powerful but mystery-veiled personage, "F. T. S." of New York.

We have recently added to the library a complete set of the "Sacred Books of the East," and also Trübner's "Oriental Series."

Encouraging reports of the *Buddhist Text Society* of India, which was instituted at Calcutta some weeks ago, reach us, through Dharmapâla. The President is Babu Norendro Nath Sen. There are two secretaries, one of whom is Babu Sarat Chandra Das, C.I.E., the famous Tibetan traveller. The Assistant Secretary is Mr. Dharmapâla. The *Vishuddhi Mârga*, we hear, is now being edited in Sanskrit characters. The following works are also being edited: *Samanta Kûta*, *Varnana*, *Buddha Charitu*, *Lankâvatâra Sûtra*, and *Mâdhyamika Vritti*. Bro. Gopalacharlu informs me, with reference to the last-named book, that it should throw much light on ancient Buddhism, and remove many of the erroneous ideas entertained about the religion of Shâkyamuni by ancient Hindû writers.

Speaking of Oriental translations reminds me that Brother C. R. Srinivasa Aiyengar, B.A., who has lately been doing useful work for the American Oriental Department, is now engaged on a translation of *Mârkandeya Purâna*, for the "Sacred Books of the East" Series, Prof. Max Müller having given his approval to the work. Bro. S. G. Gopalacharlu is to write the introduction. Two works of Shankarâchârya's are also being prepared for the Bombay Publication Fund.

But the heat waxes fiercer and fiercer, and the droning of the numerous bees and flies promotes a sleepy feeling and a desire to bring my month's notes to a termination; moreover with a feeling of alarm I remember that my letters to the *Path* and the "Pacific Coasters" are still unwritten, and the clock warns me that mail-time is not far distant.

S. V. E.

Ceylon Letter.

(From our own correspondent.)

April, 1892.

During the last month the Buddhist general public were astir and busy with *fêting* a large number of Burmese pilgrims and having triumphal processions, carrying a graft of the well-known bo-tree, under which Gautama obtained Buddhahood. The graft was obtained by the Buddhist monk, Subhuti Thero, from Buddha-Gayâ, where he sent a

number of his countrymen to bring it to Ceylon, with the permission of the Indian Government. When the delegates arrived with the plant it was removed in a triumphal procession to the Jayasekara Aramaya Temple, followed by a large crowd and a long line of women all dressed in white, and carrying on their heads baskets of sweet-scented flowers which they took as an offering to the shrine in memory of their great Master. Much money, time and energy are spent by the Sinhalese Buddhists in these meaningless processions, and it is to be hoped that these religious enthusiasts will soon leave their playthings aside and turn into sober, healthy Buddhists.

The friends of the Sangamitta Girls' School will be pleased to hear that that Institution is working splendidly under the supervision of Mrs. Higgins. This fact was endorsed by two Government school inspectors, who visited the school recently and congratulated Mrs. Higgins on the good work she is doing.

Mr. Peter de Abrew is working "the harbour mission" of the Theosophical Society by visiting the large passenger steamers and distributing Theosophical literature. Several of the floating libraries have been supplied with Theosophical books, and hundreds of pamphlets have been distributed among the passengers bound to all parts of the world. The harbour mission acknowledges with thanks the receipt of books, papers, and leaflets from Brothers Fullerton and Seymour, and Sisters Emma Gates and Marie Walsh.

SINHALA PUTTRA.

A Word from Mrs. Higgins.—As the readers of this magazine already know, I arrived in the "Emerald Island" four months and a half ago, and I feel sure my Theosophist brothers and sisters would like to know something about my work in the East. When I arrived at the prettily decorated school, when I saw the bright happy faces of the Sinhalese men, women and children who welcomed me, when I heard the school children chant a blessing for me, and timidly present beautiful bouquets of flowers, then I was more than ever convinced of the fact that I had been sent here to awaken the bright spark of intellect that lies hidden in the Sinhalese girls, and at once I seemed to feel at home. Nothing seemed strange to me; the people, as well as the surroundings, seemed so familiar, that I caught myself thinking a good many times, "Surely I have been here before." Only lately one of my teachers exclaimed, when we were out on a "begging expedition" among some of our poorer Sinhalese people: "Well, I declare, Mrs. Higgins, you seem to feel more at home among my own people than I."

My first walk round the school revealed a pretty confused state of affairs, owing to the insufficiency of experienced workers; it was only by the exertions of my dear assistant teacher, Miss L. Roberts, an experienced Sinhalese young lady, and the invaluable assistance rendered by Mr. Peter de Abrew, that the school had been kept up at all. I at once tried to secure the services of some more teachers, and as I did not want any but Buddhists I had to be satisfied with inexperienced ones. I examined all the girls, formed new classes and set to work with Miss Roberts to frame time-tables. Now full activity began in all directions. I taught the infant class, as well as the higher ones, because I had to teach my young teachers how to teach a class. The number of pupils at first was fifty; it has now increased to seventy. Daily new ones are coming to fill in the infant class. I have introduced object lessons, English conversation lessons, drawing, singing and systematic needlework, and after my four months' teaching and supervision I find great improvement all round, a fact which was endorsed by the Government school inspectors on a recent visit made by them. The children take an interest in their lessons, and specially their faces

brighten up when I march them up to the music room. I wish my readers could hear them sing with sparkling eyes, "Glory to Buddha," the first English Buddhist hymn sung in a girls' school. They also sing some English songs from the American "First Music Reader." Two well-known American lady doctors, Mrs. Stockham and Ryder and Mrs. Wesley Smead, of New York City, who were my guests lately, expressed their delight over what they saw in the Sangamitta Girls' School.

Besides the day school there are eight boarders residing with me on the premises. I have introduced Western discipline in the house all round, and it was quite hard at first to make my little girls understand the necessity of obeying the sound of the big bell, which calls them at six o'clock in the morning to rise, and at other times to work or play.

In order to keep up an institution of this kind a considerable amount of money is needed. The school fees do not yet cover the rent, and the boarding fees do not cover the household expenses, while the teachers have to be paid as well as the servants. But as the Sinhalese are a, comparatively speaking, poor nation, I appeal to the generosity of all friends of education to help us as much as they can till the school is self-supporting, so that the girls of Ceylon may have a chance of being educated in a school where they are not forced to hate their ancestral belief.

Though I came here not only to be the lady principal of the Sangamitta School, but also to supervise and found other girls' schools, it has so far been impossible for me to leave Colombo except on one occasion, when I addressed a large gathering at Panadura, a seaside village, where there is a branch of the W. E. S.

As soon as time permits, I will take active measures to further women's education in the outlying villages.

MARIE MUSAEUS HIGGINS, F.T.S.

SANGAMITTA GIRLS' SCHOOL,
MARADANA, COLOMBO, CEYLON.
April 4th, 1892.

A Plea.—The Sangamitta Girls' School is flourishing as regards the work that is being done under the able guidance of Mrs. Marie Higgins, but the need of funds is greater than ever before, on account of the additional burden of a rent of £60 per annum. This was paid last year by a Sinhalese lady who undertook it for the first twelve months, but now Mrs. Higgins and her staff have to go from house to house to beg for the money, the school fees being too small to cover this heavy expense. It is heartrending to think of these devoted women, after a hard day's work in school, being driven to such a necessity, especially when we remember that Mrs. Higgins gives her services gratis, without fee or reward. I am, therefore, going to ask every reader of *Lucifer* to send me a trifle (that is, every one who cannot afford a large sum) so that I may be able to send to Mr. de Abrew, who receives money in trust for the school, at least half a year's rent next month; I sincerely trust that I shall not ask in vain. How few of us do what Mrs. Higgins is doing in the name of Theosophy! Let us therefore relieve her from the necessity of begging. Remember that the Sangamitta School was founded by H. P. B., and that the Woman's Movement in Ceylon depends greatly for its success on the support we give to the school. The women of Ceylon have a better chance than those in India, for the conditions of life are freer, and they are not subject to caste regulations. So let us help them all we can.

Subscriptions sent to me will be acknowledged in *Lucifer*, and forwarded at once to Colombo.

E. KISLINGBURY, *Treasurer to W. E. S. of Ceylon.*

CONTRIBUTIONS LATELY RECEIVED.

	£	s.	d.
Honourable Mrs. Malcolm	3	0	0
Mr. O. K. Kramer	0	12	8
Miss B. Wakefield	1	0	0
E. K.	2	0	0
	£6	12	8

EUROPEAN SECTION.

ENGLAND.

Blavatsky Lodge.—At the Thursday meetings lectures have been delivered during the month by Annie Besant on "Sympneumata," by W. R. Old on "Zodiacal Symbols," and two by Herbert Burrows on the "Light of Asia." The Saturday meetings for members only are fairly well attended, and are found very useful by those who are really willing to study; the discussion of knotty points is well taken up, and the meetings seem to answer the object with which they were started—the serious study of Theosophical teachings.

The Sunday evening South Place course of lectures is not being very well attended. It is proposed that the lectures shall be ultimately published in book form, so as to reach a wider public than that to which they are being delivered.

The H. P. B. Press is being kept fully at work. A very big edition of *Nightmare Tales* is nearly through, and will, we hope, be on sale by the middle of June. A most interesting Russian book of H. P. Blavatsky, entitled *Caves and Jungles of Hindustan*, has been translated by her niece, Mrs. Vera Johnston, and will be published very shortly. Few of H. P. Blavatsky's admirers will care to be without these books. A library edition of *The Voice of the Silence*, uniform in size with the *Secret Doctrine*, on heavy paper, with wide margins, will also be issued before very long. A second edition of the *Seven Principles of Man* has also been printed, and is now on sale. So we cannot say that the H.P.B. Press does not justify its existence, especially when we remember that *Lucifer*, *Vahan*, and two numbers of the *T. P. S.* are printed and issued by it every month, to say nothing of lecture syllabuses, notices of meetings, and the numerous "small jobs" demanded by the insatiable Secretary's office.

Our General Secretary is busy on the other side of the sea. He has had good meetings at Brooklyn, Harlem, and New York, and has had the pleasure of a long chat with H. P. B.'s old friend, Dr. Wilder, in whom he finds a brother "mystical book-worm."

Annie Besant has lectured during the past month at Hastings, Frome, Eastbourne, Bromley, and South Place Institute. Lectures are arranged as follows: May 16th, Croydon; 22nd, South Place; 23rd, Woolwich. June 11th, Walsall; 12th, Birmingham (three times); 13th, Dudley.

Of the South Place course there remain: May 15th, "Theosophy and Religion," Herbert Burrows; May 22nd, "Theosophy and Ethics," Annie Besant; May 29th, "Theosophy and Modern Progress," Herbert Burrows. The lectures commence at 7.30 each evening. Admission by payment at the doors; body of hall, 1*s.*; gallery, 6*d.*

League of Theosophical Workers.—Mrs. Marshall, Chairman of the Crêche Committee, writes: "Subscribers to the Crêche fund will be glad to hear that, after many and various disappointments and failures to find a suitable house, one has at last been found and taken at 67, St. John's Wood Terrace."

Earl's Court Lodge.—A library has been opened under the management of Mrs. Allen, at 3*a*, The Mansions, Earl's Court. The weekly meetings, on Sundays at 8.30 P.M., are held at 23, Scarsdale Studios, Stratford Road.

The Bournemouth Class has nearly completed its study of the *Key to Theosophy;* after which it is proposed to pass to the *Seven Principles of Man*, and then to the *Secret Doctrine.* Mrs. Annie Besant's lecture in February interested a great many people, a few of whom have joined the Society and the class. Papers on the following subjects have been prepared by members of the class:—"Symbology," "The Seven Principles," "Karma," "The Logos," "The Cross."

H. S. GREEN, *Hon. Sec.*

Manchester District.—A meeting of unattached members and friends was held at Withington, near Manchester, on April 26th, at which it was unanimously decided to hold weekly meetings for study and discussion, but not to form a branch at present. Dr. Guest, President of the Manchester Lodge, suggested that the class should form a section of the Manchester and Salford Branch; and this was generally approved by the meeting as being probably a suitable course to take at some future time.

IRELAND.

The Dublin Lodge held a very successful conversazione on Thursday evening, the 21st of April; the large rooms on the drawing-room floor, which were nicely decorated, were well filled. Everybody went away pleased; and one result is the definite starting of a new centre on the north side of Dublin, a scheme which has been in embryo for some months. A meeting to arrange working details was held on April 27th at 194, Clonliffe Road, the house of our Bro. Coates, which is likely to be the headquarters of the new centre. Several members of the original lodge will doubtless coöperate in order to assist in starting it. Interest in Theosophy is expressed by outsiders, who continue to enquire for literature.

SPAIN.

Barcelona.—Activity is the order of the day here. The last monthly meeting took place on Sunday, 24th ult., and excited much interest in all who took part in it. The lecturer, Bro. Montoliu, spoke as usual with that conviction, assurance, and knowledge of the subjects he treats, which have gained for him many admirers. He dealt with the Stanzas of the *Secret Doctrine* which bear upon cosmogony, and although the subject was a difficult and deeply metaphysical one, it was listened to with marked interest by many. We have received excellent news of Theosophical interest in Mexico, and some important orders for our literature have been received, the demand during the present month being sensibly increased.

Madrid.—The movement here has grown during the last two months. The propaganda has extended, and among certain classes has begun to create an appreciable interest in Theosophical teachings, or at least a sentiment of curiosity, which did not exist here until now. Several works are in process of translation, and will certainly produce fruitful results; these are W. R. Old's *What is Theosophy?* by Bro. José Melian; E. M. Bowden's *Imitation of Buddha*, by Bro. Friviño; and H. P. B.'s *Gems from the East*, by Bro. Villalobos. The *Key to Theosophy* is finished and will be at once published at Madrid. A strong sympathy towards Buddhism is evident among a large number of our brothers, a feeling induced by a growing knowledge of the nobility of Gautama Buddha, and the pure morality of his teachings. I am happy to testify to the zeal, activity, and truly Theosophical spirit that moves the Spanish group. Can we, under such conditions, have any doubt as to the future?

VINA.

Barcelona.

Theosophical
AND
Mystic Publications.

THE THEOSOPHIST, for April, contains the conclusion of "My Hypnotic Research in France," by Colonel Olcott. A foot-note to the title informs us that on account of the missing trunk containing the Colonel's notes having turned up, he had decided to conclude this subject before resuming his, to us, most interesting historical retrospect of the Theosophical Society. With the article on hypnotic research before us we can only be glad that the valuable memoranda were recovered, for the narrative is rendered exceptionally useful to the student of hypnotism by a large amount of exact detail that could not otherwise have been given as a record of impressions and observations made on the spot. A sketch of the difference that lies between the theories of the two great French schools of hypnotism, headed by Charcot and Liébault respectively, leads up to a graphic description of the Colonel's visit to Nancy, where, under the escort of Dr. Bernheim, he was introduced to the faculty of the Hôpital Civil, and witnessed many marvellous illustrations of the hypnotic power possessed by Professor Bernheim, of whom the Colonel gives an interesting character sketch. The recorded experiments, all carried out upon the theory of suggestion, point strongly to the conclusion that, of the two theories held by the rival schools, that promulgated by Liébault, and practised at Nancy, is the correct one. A brief history of the growth of the latter school is followed by an account of a visit paid to Dr. Liébault at his house, and the Colonel's description of the veteran hypnotist is most prepossessing. As a record of facts deeply interesting to the student of psychology this article will be valued, and should be read by all. And we trust the illustrations given will impress on the mind of the reader the extreme danger of practising hypnotic experiment, and the wrong inflicted on the hypnotized. The editorial is followed by a continuation of the "Secret Doctrine" outline, by C. J., which will doubtless prove as helpful and suggestive to the readers of the *Theosophist* as it has to those who have studied it in our own pages. Two members of the Kumbakonam Theosophical Society contribute a translation of the *Amrita-Nâda Upanishad* of the *Krishna-Yajur Veda*. In this *Upanishad* we are introduced once more to the methods of Prânâyâma for the attainment of Dhârana, Tarka and Samâdhi successively. But, as has so often been said in Theosophical literature, these methods when taken literally, and followed out in practice, are, if not directly harmful and subversive of the ends aimed at, at least nothing more than a means of disposing the body to admit of the greater freedom of the mind, which after all is *that which attains*. This appears evident from the text:

> The wise . . . . having ascended the car of Om with Vishnu (the Higher Self) as the charioteer, one wishing to go to the seat of Brahma-loka . . . should go in the chariot as long as he (can) stay in it (or needs it). Reaching the place of the Lord of the car of the nature of bliss and above speech and mind, he then journeys on, giving up the car.

Here, then, it is evident that the car is the body, propelled by the horses or prânas, the driver being Manas; and the necessity for the body, in all the perfection

of its parts, is evident up to a certain stage of the journey, in fact until "the place of the Lord of the car" is reached. The danger of Prânâyâma or other practical methods lies in the fact that both car and tabernacle may be broken up before their legitimate uses are exhausted. A translation of the *Kali-Santha'rana Upanishad*, illustrating the means whereby Nârada might cross the Kali (yuga), follows the aforesaid *Upanishad*. Some useful notes are appended by the authors of the translation. "A Car Festival of Shiva," by Anna Ballard, gives an interesting account of a modern representation of this ancient festival, which took place not far from the Headquarters on the 10th of March, and contains some pleasing allusions to the various deities and their attendants, represented in the pageant. It suggests thoughts of scenes and incidents now all but estranged from the memories of Shiva's modern devotees, scenes which, in this age, seem almost impossible of true representation. "Elohistic Mysteries," by Dr. Pratt, is continued in the present number, and deals chiefly with the Elohistic conception of "dissolution." Our Bro. Sydney Edge contributes an article on "Another Calculating Prodigy," in which the occult basis of the mental performances of Inaudi is discussed with much lucidity. Certainly Inaudi's results are marvellous, though not *unheard of!* "The Indian Doctrine of Reïncarnation," by S. E. Gopala Charlu, is commenced in the present number, and deals more particularly with the representation of this doctrine in European literature, showing in what great degree various writers upon the antiquity of this doctrine differ among themselves. We join with the editor in his remark that "all would do well to read this excellent essay. For they will thus be able when reading, lecturing, or talking about the doctrine of reincarnation, to see and make others understand its immense antiquity." "Last Words about the Cunning Man," is an article by C. Sambiah, F.T.S., setting forth the evidence for the strange thought-reading powers of Govinda Chetty. To this is appended the letter of Mr. L. C. Williams, B.A., which adduces more evidence to the same effect. "Cosmogenesis," from a Tamil book, with notes by S. E. G., is a translation of the *Navaneeta-sara*, and should be well read by all *Secret Doctrine* students, as it contains the pure Vedântin teachings on this subject. Mr. François Flamel will be doing a good work for Theosophy by continuing his translations of the Tamil works which are so abundant in that direction. The number concludes with an article on "Siberian Buddhism," by H. S. O.

THE PATH, for April, appears in a new coat, a very fitting commemoration of its entering upon a seventh year of public work in our good cause. On a stately façade of Egyptian structure, such as one might see on approach to the temple of Isis at Dendara, or that of Thotmes at Thebes, is represented the winged Ouph, the "Nile asps" and "globe," beneath which in relief is inscribed the dedication of the magazine. Through the gateway, which consists of two tiers of six stones each, spanned by a seventh with its capital, the "path" reaches away to where in the great distance those temples of Initiation, the Pyramids, appear half-veiled in the sheen of sand and sun. "Seven Steps Forward" is the title of a brief introduction to the new year of the *Path*. Pithily written too it is. The conclusion of "Professor Dean's Consultations," by M. J. Barnett, adds an element of playful interest to the pages. "Theosophical Symbols," by Bro. William Q. Judge, is a most interesting treatment of the insignia of the Theosophical Society, and a feature not to be overlooked is the illustration of this article by several woodcuts. The subject will doubtless prove an interesting one to all Theosophists, who should make it a

matter of duty to be informed as to the antecedents of the various symbols used by the Theosophical Society. The fact that there are many imitations of them in use among the parasites of Occultism, urges this. In "Metaphysical Healing Once More," by one who has tried it, to wit the author, Ellice Kortright enters the field in support of the Theosophical position in regard to mental healing, and from a practical experience of the art, and full knowledge of all the principles involved, comes to the conclusion that "the *Path's* Editor is in nowise unfair to either the body of teaching known as Metaphysical Healing, or to its defenders and practitioners." This conclusion, which is valuable as coming from one having the high authority of experience, is the most satisfactory justification that could be made; and the author deals somewhat exhaustively with the various tenets of the "Mind-Cure" cult, showing by clear-cut argument that in this matter as in so many others of modern repute, "the end (when fully seen) does *not* justify the means," and that individual Karma can at best only be thrown back for future and more terrible expression in this or a subsequent life, by the hypnotic suggestion of the Mental Healer. "The Seven Principles" is a thoughtful contribution by Alexander Fullerton, which approaches this subject from a prospective standpoint, *i.e.*, from the point of view of the final cause, end or aim of man's evolution. For the purpose of attaining knowledge upon all planes of existence, the pure spiritual being is made to come by way of intuition, reason, and sensation, into relations with the worlds of principles, causes, and effects, forming for itself, by a gradual process of reflection, the necessary links by which contact with, and *rapport* between, these various planes of existence may be effected. First we have pure Spirit on the one hand and gross Matter on the other, and the problem which presents itself is how to bridge over the intervening five states of existence, so as to bring Spirit into conscious relations with its antipodes. This problem is worked out in a simple but forcible manner; and then the process of dissolution is touched upon by the writer, showing for what reasons certain of the principles are discarded, while others are retained by the Divine Spark in close association until the next rebirth. An important notice to Theosophists appears under title of "The Light of Egypt," in which the exploiting of a book of this name by T. H. Burgoyne, as the work of an "Initiate," is treated with the censure it deserves. As the *Path* rightly observes, "no instructed Theosophist should need the assurance that Initiates do not proclaim themselves such," and in this case where the antecedents of the author are so well known, to those in England, and Leeds especially, the assumed title is extremely infelicitous! The work is rightly denounced as an impudent fraud. "Tea Table Talk" introduces a new character by the name of Ajax, one who "has no ideas" but has "seen" things at a *séance*, and who finally gets ousted from his "diggings" by a certain George Jackson of "the other side," a spook, in short, of athletic tendencies which, on a night memorable to Ajax, resolved themselves into a hand-to-hand scuffle, from which the questionable shape only emerged by the very "shady" process of resolving into its more ethereal elements! The Tea-Table, always chatty, sometimes points a sound moral teaching, as here.

PAUSES, No. 8, Vol. I., for April, opens with a most inspiring article entitled "The Time is Short," reproduced from the pages of *Lucifer*. "The Path to Happiness" is a reprint of a bright article, followed by a "Study of Poetry from the Theosophical Standpoint"; and the "Theosophical Society's Claim on the World," all of which are useful selections dealing with important matters.

"Letters to Young India" ought to be read by Young England too, for C. R. Srinivasayangar has a message for us all, and one that he proclaims with much vigour and decision. Other reprints from Tolstoi and Emerson have place, and a well-voiced exhortation under the title of "Brotherhood" closes this number of our useful coadjutor.

THE SPHINX reappeared in March with its programme somewhat extended. The Editor, Dr. Hübbe-Schleiden, tells us in his introductory leader, that his aim is to make this magazine, which has already secured a good circulation among the educated classes, more generally popular and widely read. With this end in view, he provides a more varied table of contents, including tales, poems, and illustrations of a superior order. In his chief article the editor sets forth the doctrine of Reïncarnation as the only *rationale* of the universal striving after perfection which lies at the base of all religions, and brings various quotations from the greatest German writers and poets, Goethe, Schiller, Lessing and others, to strengthen his argument. Karl Kiesewetter contributes an article, completed in the April number, on the historical personality of Faust, which seems as difficult to establish as some English and American critics find that of Shakespeare. A serial tale, "Towards the Daylight," by Eva von Arnim, with a Buddhistically-inclined hero and a Theosophically-inclined heroine, provides for the lovers of the sentimental; a certain precocious "Willi," in the April number, argues with his mother about the angels, and bids fair to be a rival to the "Pillakatuka" child of the *Path;* facing the same page is a delightfully-drawn sketch of a girl carrying her younger sister under one arm, while with the left hand she tries to hold steadily a pot of milk, over the edge of which, many degrees out of the horizontal, the contents are slowly trickling on to the floor; below is the legend, "No man can serve two masters." To return to the serious articles, Dr. Karl du Prel writes in two instalments on the "Science of the Soul, from the Standpoint of Occult Teaching"; he shows the importance of the study of psychology, and that not even the so-called exact sciences can be rightly understood without it, for man himself is the epitome and the explanation of the whole external world; our need, therefore, is for a true science of psychology, that which at present bears the name being not only insufficient, but utterly beside the mark. Dr. du Prel gives some hints as to the lines on which this study should be pursued, and shows how near the truth was the Dualism of Kant, and how thoroughly he has been misunderstood. The whole article is well worthy of attentive study. There are several other readable papers in these two numbers of the *Sphinx*, but space permits the mention of only one more, "The Inner Word," by Johannes Tennhardt, who died in 1720. This remarkable chapter, which is in the form of a catechism, is an extract from a larger work of the author, and might well be used as a basis for a summary of mystical teaching. "Thou Shalt Not Kill" is the title of a paper by Ernst Hallier, devoted to the furtherance of kindness to the animal world, and ornamented by a charming sketch of a child embracing a stag.

THE PACIFIC THEOSOPHIST for March contains a reprint of Annie Besant's *In Defence of Theosophy*. The editorial notes, good in spirit and concrete of thought, yet need reëditing in some important respects. *Bhagavad Gîtâ* is called "Baragad Gita," and in the same paragraph we are told that in the matter of duty "Kama will arrange the matter for you"! Karma is evidently intended here. Some well-worded tributes to Colonel Olcott, and the opinion of Sir Edwin Arnold upon Theosophy, are items of interest that all should read.

THE NEW CALIFORNIAN for March-April is quite equal to its previous issues. In "Theosophic Concepts of Life and Death," Dr. Jerome A. Anderson, F.T.S., discusses the principle of life in the protoplasm, and its cyclic impulse in this and other forms of life; extending the application of the protoplasmic and cell-life to the Theosophic conception of the Manvantara. Further analogies are drawn from the phenomena of sleep, in relation to death in the least and greatest forms of life, leading up from the atrophy of a single cell to the Mahâ-pralaya, and demonstrating in very clear style that the cyclic law is inherent in life itself, and hence obtaining throughout the universe of worlds. Some useful facts of a physiological nature are adduced to disprove the materialistic hypothesis of consciousness as a by-product of living matter, and that of intelligence as the result of brain-cell vibration. Dr. Anderson approaches this wide subject in his usual lucid and thorough style, and with a full sense of the vastness of its scope and the sanctity of its mysteries. "When the Grass shall Cover Me" is a well-set and somewhat pathetic poem, which fails by the identification of the soul that "was kind and true" in life, with that mortal part over which the grass grows. "The Arraignment of Orthodoxy" is a reprint of Colonel Ingersoll's writing in the New York E. T. "The Necessity for Reïncarnation" is a reprint of a pamphlet that has done an immense amount of good work here, and is evidently appreciated by all. "Consciousness," by Geo. P. Keeney, is a very suitable and well-composed corollary to the article by Dr. Anderson mentioned above, and, as far as it goes, places the question as to the priority of mind or matter in a clear form. The contradictions of modern science in the treatment of this important subject are brought forward in a very forcible manner, and the writer pertinently asks "upon what facts" does science base the conclusion that the vibration of the brain cells antecedes thought and emotion in the same way that it precedes sensation? The perplexities of science on this question of consciousness are quoted, displaying a scientific conception of man as "a conscious automaton endowed with free-will"!—an anomaly which Theosophy can only laugh at. The paper is to be continued and should prove very informing to the readers of the journal. "The Kabala and Ancient and Modern Kabalists," by Dr. Danziger, is an account of Hebrew Theosophy in its past and present aspects, briefly and carefully written. The "Editorial Comments" are chiefly concerned with the conclusions of the well-known Californian scientist and mathematician, Father Joseph Bayma, regarding supersensuous states of matter, and with the overtures of the clergy to Jay Gould. When speaking of the duty of generosity and the dangers of selfishness that beset the rich, one of the clergy at a recent meeting in San Francisco closed with an apology for "venturing to treat of such a subject in such a presence"! The leading daily of San Francisco appears to have "gone" for the said shepherd in a column of "biting sarcasm"; and the editor of the *New Californian* ejaculates, "Shades of burning Bruno, how the 'glory has departed from Israel'!"

THE SANMARGA BODHINI continues its useful work in the Anglo-Telugu world. An exceedingly interesting article on Lord Buddha and Sri Shankarâchârya contrasts the different methods of thought and teaching that were adopted by these two great teachers, and the question of authority for representation of their teachings is discussed. "Indian Arts" is a subject that will please the champions of Hindû antiquities. It is important as showing the extent to which national prejudice may be carried even in such presumably scientific fields as that of archæology. Greece and Rome are put

forward before India, and naturally the Hindûs, who know better, object to this. "Of all ancient nations . . . . only India, Babylonia, Egypt and China, can be admitted within the arena of dispute. Greece copied Egypt, Rome borrowed from Greece." Yet Dr. Oppert contends that India copied Greece! The Cashmere girls make shawls of 300 distinct shades of yellow, which no European can distinguish between. Are we to suppose this proves that the art of dyeing was introduced into India from Europe? "Theosophy and Religions" is an able article showing the basic nature of Theosophy in the origin and growth of all religions.

BRANCH WORK PAPERS. No. 15 of the Indian Section contains a reprint of that ever-useful article by H. P. B., "Occultism *versus* the Occult Arts." This is followed by a paper entitled the "True Theosophist," by N. C., which endeavours to point out what is essential and what non-essential in the nature of things, enforcing the fact that the internal is the essential and therefore the true nature, which for that reason ought to be studied.

THE PRASNOTTARA, Vol. II., No. 15, is accompanied by an index of contents for the past year, which will be very serviceable. In reply to the question as to whether all Karma, good and bad, must find effect in our lives, or whether one may not offset the other, J. D. B. answers that good Karma is related to the Higher Manas, bad to the lower, and these having "lodgment and action on different planes of man's conscious being," they are related as are these aspects of Manas, "but not therefore interchangeable or as offsets." He concludes:

> It would seem, therefore, that no offset, exchange, or compromise can occur, but that good to good, evil to evil must hold throughout; otherwise, we have to admit the perpetuity of evil and its equation with good. The good, the true, and the divine are one and eternal, while evil is Mâyâ, *really* non-existent, and the cause of suffering. It can only be killed by non-use and patient endurance of its rewards.

We are aware that many Theosophists hold a contrary view, and the postulation of good as a positive quantity and evil as its negation, "*really* non-existent," has a questionable significance when the former are uniformly referred to the Higher Manas, and the latter to the lower; for the question is asked from the standpoint of the lower Manas, and if "to cease from evil" means the non-use of the non-existent, and "to get virtue" means ceasing from all action on this plane, conclusions to which the above answer would lead us, then the effort of life becomes farcical, at least from the standpoint of the personal Ego, or lower Manas. Would it not be better to take the *Secret Doctrine* view of this question, and to regard both good and evil as aspects of the One Eternal Verity, since from whatever standpoint we regard them they exist only in relation to one another, and short of the absolute, "Nothing endures; fair virtues fade with time, foul sins grow purged thereby." T. A. V. has some interesting views on the influence of freewill upon the result of past Karma. The most interesting question, and that which meets with the briefest answer, is, "Do the *Vedas* teach reïncarnation?" N. D. K. replies that according to the late Professor Goldstücker, the only passage that has been adduced is that in *Rig Veda*, hymn i, verse 32, which runs as follows: He who has made (this state of things) does not comprehend it; he who has beheld it, has it also verily hidden (from him), he, whilst yet enveloped in his mother's womb, is subject to many births and has entered upon evil. "But the word of the text, *bahu prajas*, rendered by Wilson according to the commentator, 'is subject to many births,' may also mean 'has many offsprings,' or 'has many children'; and as the latter sense is the more literal and usual sense of the word, whereas the

former is artificial, no conclusion whatever regarding the doctrine of transmigration can safely be founded on it." Varied and interesting answers are made upon the point as to the modern increase of population in relation to the Devachanic period—a question that has always an interest for Theosophic students.

LE LOTUS BLEU, No. 2 of the third year, opens with a translation of Wm. Q. Judge's *Epitome of Theosophical Teachings*, by M. A. O. Philadelphe contributes a very luminous article on Karma, enforcing the idea of moral responsibility in the various relationships of life. This is followed by a pleasing little monograph upon the Astral Light, which regards the stars as objectivized centres of a vast and insensible field of light, to whose vibrations we are subject quite as much as to the visible radiations. Under the head of "Occult Psychology," "Le Moi," is treated by Guymiot, the basic identity of human existence is supported, and the illusion of separateness traced to regarding the mental and physical Upâdhis as constituting for the Ego a permanent and distinct entity. In last analysis, whether on the physical or mental planes of existence, all men are shown to be identical. The paper is a good one, and suggestive of much careful thought. "Why ought we to be Brothers?" is the title of a lengthy essay by Amaravella, replete with close and weighty argument, and finished with that freedom of diction and fulness of feeling that characterize this well-known writer. The translation of *The Key to Theosophy* is continued, and the "Theosophic Tribune" deals with some useful questions.

LA BASE ESOTERICA DEL CRISTIANISMO is the title of the Spanish edition of Bro. Wm. Kingsland's well-known work, which in its newly-acquired form will do as much good among Christians of the Spanish world, we hope, as it has done here in the original. The publication is neatly bound and well printed. Our hard-working "Nemo" is responsible for the translation.

Our Budget.

BOW CLUB.

	£	s.	d.
W. E. Brown	2	10	0
Mrs. Kirk	0	10	0
Miss Weede	0	5	0
Dr. Hyatt	0	5	0
From sale of flowers	0	4	0
B. E.	1	0	0
H. H. Raphael	2	2	0
Mrs. H. H. Raphael	2	2	0
	£8	18	0

H. P. B. MEMORIAL.

	£	s.	d.
Viâ H. C., Brixton	5	0	0
M. A. Minchen	1	0	0
Mr. and Mrs. J. W. Pitkethley	1	0	0
May Haig	0	10	0
F. J. Miller	0	5	0
Mrs. M. G. Tippetts	1	0	0
	£8	15	0

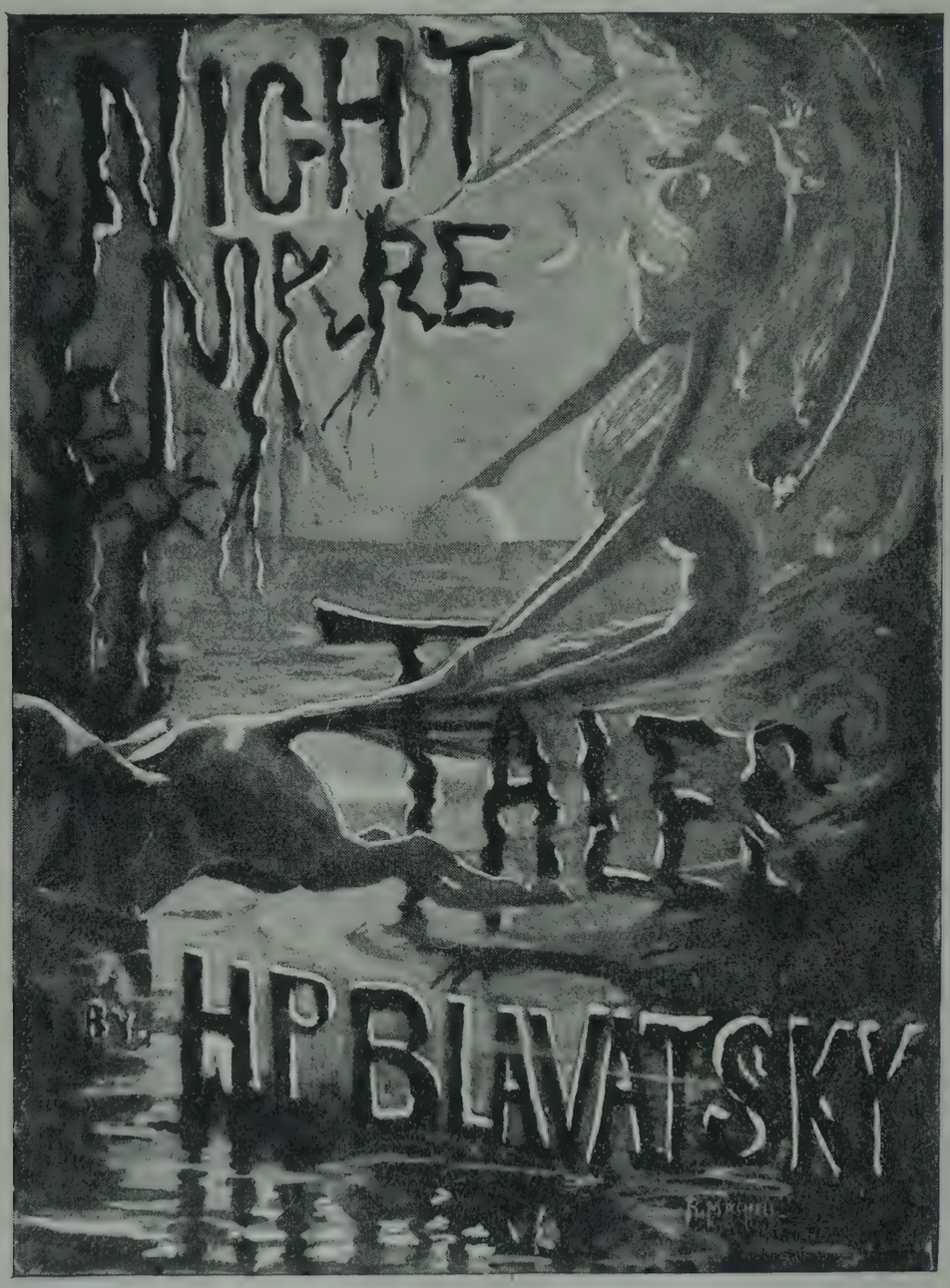
OLCOTT TESTIMONIAL.

	£	s.	d.
Countess Wachtmeister	5	0	0
A. Besant	5	0	0
L. V. Black	1	1	0
E. Kislingbury	1	1	0
E. C. A.	25	0	0
	£37	2	0

E. T. STURDY, *Treasurer.*

Nightmare Tales.

WE present our readers with a facsimile of the picture on the cover of *Nightmare Tales*, designed by a member of the Theosophical Society, Mr. R. Machell, a personal friend of H. P. B. He has also contributed to the forthcoming book an illus-



tration—representing H. P. B. as she was listening to the story of a Bewitched Life as told by a Quill Pen—and some clever tailpieces, consisting of Japanese monsters of indescribable curliness.

The five stories given in this little volume will place their writer high among the tellers of tales. There are plenty of "Shilling Dreadfuls," with poorly conceived and wretchedly executed plots; but we do not often meet a writer who starts with a basis of knowledge of the strange world wherein elementals of all kinds disport themselves, and who lifts for her readers a corner of the veil that hides that world from their eyes.

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LUCIFER.

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The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

THE reports of the Christian Missionary Societies, that send out preachers to the "heathen," offer much food for thought to the meditative mind. And the thought leads to sadness: for why should the missionaries so exaggerate the wickedness of the "heathen," and why should the home missionary meetings exult so joyously over that wickedness? Both these features are marked, and the report in the *Scotsman* for May 27th of the General Assembly of the Church of Scotland may serve as apt illustration. The Rev. W. S. Sutherland, from Kalimpong, "gave an account of mission work in Sikkim among the Nepaulese, Thibetans and Lepchus." This gentleman began by saying that much was heard in this country of the mysterious religion of the Mahâtmas:

> They in Kalimpong lived on the borders of that mysterious land, and were constantly in communication with the Mahatma priests. He had asked these priests about the religion of Buddhism, and invariably a smile had come over the faces of these priests; in fact, they had become disgusted when they heard that cultured people in England should credit the theosophic theories about Mahatmas. That these people could believe such trash seemed to them incomprehensible.

Who the "Mahâtma priests" may be, I do not know, but if Mr. Sutherland means that he conversed with Tibetan Buddhists, it seems strange that a smile should come over their faces when they were asked about Buddhism, unless indeed, it was a smile of good-tempered amusement at the ignorance of the foreign missionary. If they were "Mahâtma priests" why should they be disgusted at hearing that cultured people in England believe in Mahâtmas?

* * *

Mr. Sutherland's statements about the priests, however, are less worthy comment than the views he next propounded, namely that:

It was well it should be known that the testimony of those who lived among them was that the monasteries or temples of these Buddhist priests were almost invariably nothing but dens of iniquity and hot-beds of vice.

If this be true, the alleged testimony of the priests is worthless, and they would naturally object to teachings in England, which would cast shame on their practices: who can credit statements made by such persons? But this allegation is a shameful slander as regards the Tibetan lamaseries, and it is melancholy to see a Christian missionary degrade himself by such a statement. And what shall we say to the Christian audience that met his statement with "applause." If it had been true, then the news that the religion of the LIGHT OF ASIA was bringing forth such fruits should surely sadden any lover of his race.

* * *

But the spirit fostered by Christian missions is, unhappily, on the whole anti-human. It regards all humanity as outcasts, save the minority within the pale of nominal Christianity; it refuses brotherhood with the older religions, of which Christianity is but a modern offshoot, reviles their great philosophies, ridicules their mystical allegories, misrepresents and traduces the civilizations based upon them. Young men, with mere smatterings of knowledge, too dull for success at home, are sent abroad to "convert" the subtle metaphysicians, the scholarly pandits, of China, Hindûstan and Siam. Angry that their boyish ignorance does not upset the stately scholars they attack, and utterly unable to grasp the conceptions which underlie the ancient Oriental religions, they revile what they cannot argue against, and ridicule what they cannot understand. Their crude views of Christian teachings are contemptible in the eyes of Hindûs and Buddhists alike, who recognize in them a clumsy travesty of familiar truths, and so any drawing together of the loftier minds in East and West is rendered impossible. If the Christian Church would send out its best scholars, instead of its worst, as missionaries; if they would go to learn as well as to teach; if they would seek to find the Esoteric side of Hindûism and of Buddhism and to show the Esoteric side of Christianity, then the spiritual life alike in the Orient and the Occident would be quickened, and the bonds of mutual sympathy and respect would draw together the races now separated by mutual contempt.

* * *

Signs are not awanting that the impulse given by the Theosophical Society to the study of Âryan Philosophy in its birthplace

is spreading far and wide throughout India, and is bringing about results of the most satisfactory character. Before the Society was planted in India by H. P. BLAVATSKY and COLONEL OLCOTT, the youth of India, eager for Western education, were becoming ashamed of their own literature and were turning their backs on their own philosophers to crowd round the feet of Spencer and Hæckel. But the very sight of Westerns turning their faces to Eastern Light, proclaiming the greatness and the value of early Âryan thought, brought about a revulsion of feeling, and sent the youth of India proudly back to the teachings of their mighty ancestors. And now the impulse to study is showing itself in all directions, and the Indian is no longer ashamed of his glorious past.

* * *

One of the fruits of this revival was the establishment of the Buddha Gayâ Mahâ-Bodhi Society, the object of which was the diffusion of Buddhistic knowledge. Now we receive from India a notice, reprinted from the *Indian Mirror*, of a Society to be established in Calcutta for "studying the Ethics of Buddhism and spreading a knowledge of Buddhistic literature." This Society, we are informed, is

> To be composed not of Buddhists alone, but of an unsectarian body of students, for the purpose of studying the ethics of Buddhism, and spreading a knowledge of Buddhistic literature generally. This it is intended to do by means of translations of Pali and Tibetan texts, which are the repository of most of the existing Buddhistic literature. When we find that to a very large extent the Pali and Tibetan volumes are themselves translations from original Sanskrit texts, we may realize the special value which will accrue to the Hindûs from the labours of the proposed Society in Calcutta.

The *Indian Mirror* thinks that such a Society will do much to draw Hindûs and Buddhists together by showing that "whatever of excellence in literature, philosophy or religion the latter possess is derived by them from the ancestors of the former." As this is freely acknowledged on all sides, reconciliation between the long-divided halves of one body ought not to be impossible. The *Indian Mirror* remarks that the Buddhists already acknowledge their debt to Hindûism, and proceeds:

> These advances ought not only not to be rejected, but should be reciprocated. But for this purpose, the Hindûs must, first of all, divest themselves of all prejudice, devote themselves to a study of Buddhism, its origin and history. It will then be found that Buddhism, Vedantism, and Advaitism are essentially the same. We hope that the labours and publications of the proposed Society will soon establish this fact beyond dispute. And then will come the grand reconciliation, for which we have been praying every moment. Then will come the great Asiatic Federation, the unification of the Hindûs and Buddhists. In former times, such union existed; we were welcome in Tibet and China, and India thrived excessively. Any Society

that proposes to restore the old cordial relations between India and other Asiatic countries by comparing and assimilating their religious and lay literature ought to have a sincere welcome from all altruistic workers in the cause of human progress.

Every Theosophist will hail with joy this movement towards reconciliation, and every Theosophist who is also a Hindû or a Buddhist will lend his personal help to bring about its rapid success.

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The celebration of "White Lotus Day" has been world-wide. The *Madras Mail* gives more than a column to a report of the proceedings at Adyar, and describes the flower-decked hall, with palm-wreathed pillars and fragrant Indian blossoms on every side. I take from the report a fragment of COLONEL OLCOTT'S closing speech, a speech which aroused the enthusiasm of the meeting.

The Scriptures of all nations showed that the spiritual guides and exemplars of our race had two aspects, the human and the divine. As human beings they had exhibited many different phases of human weaknesses. It was only when the human side of their character was in subjection that the diviner nature, or the life of the higher self, irradiated the personality and lifted the individual up as a true ideal. H. P. B. had her many faults—faults of temper, faults of judgment, etc.—but when she died it appeared as though all her colleagues had wiped out the memory of her shortcomings, and looked only at her great virtues, among which were chiefly to be noted her loyalty to truth as she saw it, loyalty to the idea of human brotherhood, loyalty to the Theosophical Society and implicit obedience to her Teachers, whom they called "The Masters." There was a story in the Mahabarat about a father named Yayati and his son. The father was anxious to enjoy for a certain purpose the strength of youth again, and the son, in a spirit of self-sacrifice, voluntarily transferred his youthful vigour to the parent. Now, the history of H. P. B. recalled that in a certain sense, for she had, in dying, infused into the whole Theosophical movement her own spirit of fiery enthusiasm and that had now become its soul. As Mr. Sreenevasa Iyengar, had said, it was generally expected when Madame Blavatsky died that the Theosophical Society must cease to exist; but the public had within the last twelve months discovered that the Society was stronger than ever before, and now he (the speaker) had shown them the secret of that marvellous rejuvenescence.

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The attempts to confine the investigation into Mesmeric and Hypnotic phenomena to members of the medical profession—alluded to in the April issue of *Lucifer*—are drawing some attention, and the Christo-Theosophical Society did a useful and timely thing in holding a meeting in protest against them. The meeting, held at 33, Bloomsbury Square, the home of the Society, was presided over by the Rev. G. W. Allan, and was opened by a brief paper from Dr. Wyld. Among the speakers were Mr. Edward Maitland and Mrs. Boole, and the unanimous feeling of the meeting was expressed in the following resolution, proposed by myself, and seconded by Mr. Allan:

That it is the opinion of this meeting—First, That some check upon public exhibitions of mesmeric power by persons who are only seeking to make money thereby, is desirable, if some practical means of doing it could be discovered.

That the proposal to grant to the Medical Faculty the entire monopoly of experimentally investigating this branch of Science, called Mesmerism or Hypnotism, would be both unjust and disastrous; and for the following reasons:

(*a*) The Medical Faculty has been until quite recently the avowed opponent of all who have maintained the actuality of Mesmeric phenomena.

(*b*) Obliged, by a demonstration they have not been able to evade, to admit the physico-psychical phenomena of Mesmerism, they are still strongly opposed to admitting the reality of that transcendental psychical phenomenon known as clairvoyance; and to give by law a monopoly of investigation to a body of men animated by such a prejudice would be to seek to prevent any further discoveries in transcendental psychology, and to force upon Parliament—a purely non-scientific body—the determining of what was, and what was not, a legitimate field of scientific research.

* * *

Theosophists are sometimes blamed for the criticisms they pass on the age in which we are living, and it is said that they exaggerate the evils of civilization while leaving out of account the benefits accruing from the general softening of manners and the disappearance of savagery. Yet our papers teem with records of crimes of all descriptions—murders, suicides, assaults, mark well-nigh every page. And surely in no savage community has ever occurred a crime more ghastly in the pettiness of its cause and the brutality of its execution, than the following. A picnic is given at Hilda's Point, Fort Worth, Texas, by a Mr. and Mrs. Albert Stearings. To the picnic comes a guest named Allis, who had had some feud with his host, but had been reconciled to him a few days previously. During the picnic Allis proposes to treat to a swing the two little daughters of his entertainers, and mounts into a large swing with them and his own son. One of the little girls, while they are swinging, slaps the boy's face, and Allis, with a yell of fury, jumps up, seizes the two sisters and flings them out of the swing on to the rocks below, where they are instantly killed. Mr. Stearings, seeing the horrible act, pulls out a revolver and shoots at the murderer, who falls out of the swing, his corpse falling close to those of his victims, at the feet of the heartbroken mother. Is it credible that a tragedy so ghastly should break into the harmless gaiety of a picnic party, passions so violent be hidden under the smooth mask of civilized manners? Public opinion, the report adds, justifies the act of the maddened father, but surely society is disintegrating into its original elements if a child's peevish slap leads to a double murder, and that again to be avenged by murder, justified by public opinion. Another paper tells of a wedding party of well-to-do

respectable people; a noisy serenade on the wedding evening irritates the bridegroom; he rushes into the balcony, fires at the crowd, killing two of them, is fired at in return and falls dead, his bride falling dead beside him. Among wild savages of the rudest kind such acts might seem possible, but among "civilized" people! Strange must be the life-story behind some of the people born into our world just now, and dark the strands of Karmic web woven into the present from the past.

* * *

Through strange vicissitudes has passed the Priesthood, from the dawn of man's history down to the present day. When the Lemurians first built their cities, mighty Priest-Kings ruled over them and instructed them in the elements of science and of art. Figures of stately dignity, grandiose, crowned with the imperial diadem of wisdom, none challenged their authority, none resisted their sway. They trained infant Humanity, they guided its doubtful steps, and reverence, love, obedience, walled them round, Priests robed in knowledge, founders of civilization, builders of nations.

* * *

As the Wheel continued to turn, dynasties arose, but the offices of Priest and King remained combined. During the rise, the maturity, the decay of the mighty Atlantean Race, these dynasties of the "Divine Kings" ruled over earth. Adepts they were, wise and strong, but even among them crept the serpent of Self, and the asp of Desire, so that spiritual knowledge became the handmaiden of temporal dominion, and the treaders of the Left Hand Path became many and of the Right Hand few. Still the Torch of Knowledge burned brightly, and was handed on from Priest to Priest, and the Hierophant could still pass THE WORD to the neophyte and lift for him the veil that hid the face of Isis. And so the Wheel continued to turn, and the Priest was still the lord and teacher of men.

* * *

The Wheel turned on, and the Âryans appeared, and over the ruins of Atlantean cities rose the dwellings of the new Race. In the twilight we see moving forms of Priests yet gigantesque, pioneers yet of knowledge among the nations. There, in the twilight, stand the architects of Indian civilization, dwellers by the Indus and the Ganges; there the mighty sons of Zarathustra, sons of the Fire and the Sun; there, a little nearer to us, the children of the Nile, the straightbrowed Priests of Egypt, silent, mysterious, with the silence of the desert and the mystery of the stars incarnated in their im-

passive strength. They made the throne of the Pharaohs, they made Egypt synonymous with wisdom, and sages went to learn at their feet, legislators to be instructed by their lips.

* * *

The Wheel turned on, and pettier men came forth, generation after generation. As knowledge faded, sophistry grew brilliant, and as power over nature waned art simulated what that power had performed. The Priest became at once the tool and the master of the King, sharing the royal wealth as he strengthened the royal authority, and prostituting his knowledge to the service of tyranny, he made religion into superstition, and the longings of the spirit in man a fetter to yoke his body to the chariot of political subjection. The true Priests of Humanity drew back, further and further into the Silence, and the Wheel rolled onward, adown the hill of Time.

* * *

And now, we also have priests and our penny press comments upon them. Young men, not sages, the "average English curate." Society now admires, says the highly respectable Tory *Globe*, "a comic-song singing, theatre-going, pipe-smoking, cricket-playing, ordinary cravat and tweed-suit-wearing young parson." "Young parson." The epithet just fits him. To give him the name of Priest would be to put a baby into the armour of Ulysses—one cannot say put the armour of Ulysses on a baby. The very name crushes him, despite even the degradation through which it has been dragged in Greek and Roman and Christian times. Even in its degradation it is too big for the smooth-faced, good-natured lad fresh from college, often full of good impulses but hopelessly inadequate to deal with the problems of life, without either training or experience to fit him for "the cure of souls." And to this has the PRIESTHOOD come, O Shades of Nârada and Asuramâya, of the Magi and the Chaldeans! Sometimes I think I see them, heroic Figures with calm deep eyes, gazing with infinite patience at the whirling dance of modern life, waiting till the Wheel has rolled upward far enough to let them step forth once more and guide the later as they guided the earlier Humanity, in those days when men shall be as Gods and laden with rich harvest of experience shall mount the topmost steps of Time.

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Before our next issue is in our readers' hands, WILLIAM Q. JUDGE, one of H. P. BLAVATSKY'S oldest and most trusted friends, will be among us on English soil once more. As has already been shown by the votes of the members of the Theosophical Society, he

is to be the Society's next President, and, if the past may count for anything in judging of the future, no hands could be found to which to confide its destinies more loyal, more strong, and more true. *Lucifer*, in bidding him welcome, does but voice the welcome given by all true hearts in the Society, and I trust he will have time to visit the English Lodges, which will have kept pleasant memories of his visits last year. He will reach England, according to present plans, the first week in July, so as to be present at the Second Annual Convention of the European Section.

White Lotus Day.

CAN I forget
That living pain, by which my soul was riven
With self-compassioned feelings so intense,
And fervent joy that rest at length was given
To one I loved in Love's divinest sense?

Can I forget
The touch of that soft hand grown cold in mine,
The look of resignation in those eyes
Which paled in death, as if a power divine
Had made twin stars to vanish from the skies?

Can I forget
The spirit, whose devotion did enslave
The ceaseless pain that clung to tireless quest,
The love that made e'en Death forsake its grave
And point the way to freedom and to rest?

Can I forget
The sleepless soul that in my bosom moves,
My very life with all its ache and fret,
Or can my heart deny it lives and loves,
My burning brain its weight of thoughts forget?

Ah! then can I
Believe all things at last, perchance, may fade
And disappear as mists beneath the sun,
And wreck the cheated sense, the soul invade
With mock of ruined hopes and faith undone?

It ne'er can be!
There is no death, unless it be the change
That lifts the soul above its nether doom,
And gives it Wings of Light whereon to range
'Mid spheres of life beyond the shattered tomb!

And I have seen,
With eyes whose sense was lifted and unveiled,
A nameless Power upon my soul descend;
And I have felt that Death hath not assailed
The spirit of my Teacher and my Friend!

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The Denials and the Mistakes of the Nineteenth Century.

AT or near the beginning of the present century all the books called Hermetic were loudly proclaimed and set down as simply a *collection of tales, of fraudulent pretences* and *most absurd claims*, being, in the opinion of the average man of science, unworthy of serious attention. They "never existed before the Christian era," it was said; "they were all written with the triple object of speculation, deceit and pious fraud"; they were all, the best of them, silly *apocrypha*. In this respect, the nineteenth century proved a most worthy progeny of the eighteenth. For in the age of Voltaire, as well as in this, everything that did not emanate direct from the Royal Academy was false, superstitious and foolish, and belief in the wisdom of the Ancients was laughed to scorn, perhaps more even than it is now. The very thought of accepting as authentic the works and vagaries of a *false* Hermes, a *false* Orpheus, a *false* Zoroaster, of *false* Oracles, *false* Sibyls, and a thrice *false* Mesmer and his absurd "fluids," was tabooed all along the line. Thus all that had its genesis outside the learned and dogmatic precincts of Oxford and Cambridge,[1] or the Academy of France, was denounced in those days as "unscientific" and "ridiculously absurd." This tendency has survived to the present day.

One feels dwarfed and humbled in reading what the great modern "Destroyer" of every religious belief, past, present and future—M. Renan—has to say of poor humanity and its powers of discernment. "Mankind," he believes, "has but a very narrow mind; and the number of men capable of seizing acutely (*finement*) the true analogy of things is quite imperceptible" (*Études Religieuses*). Upon comparing, however, this statement with another opinion expressed by the same author, namely, that "the mind of the true critic should yield, hands and feet bound, to facts, to be dragged by them wherever they may lead him" (*Études Historiques*),[2] one feels relieved. When, moreover, these two philosophical statements are strengthened by that third enunciation of

[1] We think we see the sidereal phantom of the old philosopher and mystic, Henry More, once of Cambridge University, moving about in the astral mist, over the old moss-covered roofs of the ancient town from which he wrote his famous letter to Glanvil about "witches." The soul seems restless and indignant, as on that day, May the 5th, 1678, when the Doctor complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. "Our new inspired saints," the soul is heard to mutter, "sworn advocates of the witches, who . . . against all sense and reason . . . will have even no Samuel in the scene but a confederate knave . . . these inblown buffoons, puffed up with . . . ignorance, vanity and stupid infidelity." (See *Letters to Glanvil*, quoted in *Isis Unveiled*, p. 206.)

[2] *Mémoire* read at the Académie des Inscriptions et des Belles Lettres, 1859.

the famous Academician, who declares that "tout parti pris *à priori* doit être banni de la science," there remains little to fear. Unfortunately M. Renan is the first to break the golden rule.

The evidence of Herodotus, called, sarcastically no doubt, "the father of history," since in every question upon which modern thought disagrees with him his testimony goes for nought; the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius and Plutarch, and even certain statements of Aristotle himself; all these are invariably laid aside whenever they are involved with what modern criticism is pleased to regard as a *myth*. It is some time since Strauss proclaimed that "the presence of a supernatural element or miracle in a narrative is *an infallible sign of the presence in it of a myth*," and such is the criterium adopted tacitly by every modern critic. But what is a myth—μῦθος—to begin with? Are we not told distinctly by the ancient classics that *mythus* is equivalent to the word *tradition?* Was not its Latin equivalent the term *fabula*, a fable, a synonym with the Romans of that which was *told*, as having happened in prehistoric time, and not necessarily an invention? Yet with such autocrats of criticism and despotic rulers as M. Renan in France, and most of the English and German Orientalists, there may be no end of surprises in store for us in the century to come—historical, geographical, ethnological and philological surprises—travesties in philosophy having become so common of late that we can be startled by nothing in that direction. We have already been told by one learned speculator that Homer was simply a mythical personification of the Epopee,[1] by another that Hippocrates, son of Esculapius "*could only be a chimera*," that the Asclepiadæ—their seven hundred years of duration notwithstanding—might after all prove simply *a fiction;* that the city of Troy—Dr. Schliemann notwithstanding—"existed *only* on the maps," etc., etc. Why should we not be invited after this to regard every hitherto historical character in days of old as a myth? Were not Alexander the Great needed by philology as a sledge-hammer to break the heads of Brâhmanical chronological pretensions, he would have become long ago simply a symbol for annexation, or a genius of Conquest, as De Mirville neatly put it.

Blank denial is the only means left, the most secure refuge and asylum, to shelter for some little time to come the last of the sceptics. When one denies unconditionally it becomes unnecessary to go to the trouble of arguing, and, what is worse, of having to yield occasionally a point or two before the irrefutable arguments and facts of one's opponent. Creuzer, greatest of the symbologists of his time, the most learned among the masses of erudite German mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit,

[1] See Alfred Maury's *Grèce*, Vol. I, p. 248, and the speculations of Holymann.

"Decidedly and first of all we are compelled to return to the theories of trolls and genii, as they were understood by the ancients, a doctrine without which it is absolutely impossible to explain to oneself anything with regard to the mysteries."[1]

Occultism, all over the globe, is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Âryan Brâhmans in the sacred offices of the Chaldees—an Adept caste (different from the Babylonian Chaldeans and *Caldees*)—at the head of the arts and sciences, of astronomers and seers, confabulating with the "stars," and "receiving instructions from the brilliant sons of Ilu" (the *concealed* deity). Their sanctity of life and great learning—the latter passing to posterity—made the name for long ages a synonym of Science. Yes; they were indeed *mediators* between the people and the appointed messengers of heaven, *whose bodies* shine in the starry heavens, and they were the interpreters of their wills. But is this Astrolatry or Sabeanism? Have they worshipped *the stars we see*, or is it the modern (following in this the mediæval) Roman Catholics, who, guilty of the same worship *to the letter*, and having borrowed it from the later Chaldees, the Lebanon Nabatheans and the baptized Sabeans (not from the learned Astronomers and Initiates of the days of old), would now veil it by anathematizing the source whence it came? Theology and Churchianism would fain trouble the clear spring that fed them from the first, to prevent posterity from looking into it and thus seeing their reflection. The Occultists, however, believe the time has come to give every one his due. As to our other opponents—the modern sceptic and the epicurean, the cynic and the Sadducee—they may find our answer to their denials in our earlier writings (see *Isis Unveiled*, Vol. I, p. 535). We say now what we said then, in reply to the many unjust aspersions thrown on the ancient doctrines: "The thought of the present day commentator and critic as to the ancient learning is limited to and runs round the *exotericism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake."

When we find such works as the *Rivers of Life* and *Phallicism* appearing in our day in print, under the auspices of Materialism, it is easy to see that the day for concealment and travesty has passed away. Science in philology, symbolism, and comparative religions has progressed too far to deny any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the "rhombs of Hecate" and the "wheels of Lucifer,"[2] daily exhumed

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1 Creuzer's *Introduction des Mystères*, Vol. III, p. 456.

2 De Mirville's *Pneumatologie*, "Religion des Demons."

on the site of Babylon, can no longer be used as a clear evidence of Satan-worship, since the same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldees, who had gradually fallen into dualism, reducing all things to two primal principles, had no more worshipped Satan or idols than have the Zoroastrians, who are now accused of the same, but that their religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Parsîs are charged to this day with heliolatry, and yet in the *Chaldean Oracles*, under the "Magical and Philosophical Precepts" of Zoroaster, the following is found:

> Direct not thy mind to the vast measures of the earth;
> For the plant of truth is not upon ground.
> Nor measure the measures of the sun, collecting rules,
> For he is carried by the eternal will of the Father, not for your sake.
> Dismiss the impetuous course of the moon;
> For she runs always by the work of necessity.
> The progression of the stars was not generated for your sake.[1]

There is a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but the *Chaldean Oracle* proceeds:

> The wide aërial flight of birds is not true,
> Nor the dissections of the entrails of victims; they are all mere toys,
> If you would open the sacred paradise of piety,
> Where virtue, wisdom, and equity are assembled.

Surely it is not those who warn people against "mercenary fraud" who can be accused of it; as said elsewhere: "If they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools." The above-quoted stanzas form a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabeanism and sun-worship, cults which were simply those of the uneducated masses.

Things of late have changed, true enough; the field of investigation has widened; old religions are a little better understood; and, since that memorable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer's phenomena but to proclaim them charlatanry and clever knavery, both "heathen

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[1] Psellus, 4. See Cory's *Ancient Fragments*, p. 269, 2nd. Ed.

philosophy" and mesmerism have acquired certain rights and privileges, and are now viewed from quite a different standpoint. Is full justice rendered them withal, and are they appreciated any better? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice, that:

> The difference is as great between
> The optics seeing, as the objects seen.
> All manners take a tincture from our own,
> Or some discolour'd through our passion shown,
> Or fancy's beam enlarges, multiplies,
> Contracts, inverts, and gives ten thousand dyes.

Thus, in the first decades of our century, Hermetic Philosophy was regarded by both Churchmen and men of science from two quite opposite points of view. The former called it sinful and devilish, the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for one, was not even noticed; and his assertion, that all the fragments known under the titles of works by Mercury Trismegistus, Berosus, Pherecydes of Syros, etc., were rolls escaped from the fire that devoured one hundred thousand volumes of the great Alexandrian Library, was simply laughed at. Nevertheless, the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library—"the marvel of the ages"—was founded by Ptolemy Philadelphus; and that most of its MSS. were carefully copied from hieratic texts and the oldest parchments, Chaldean, Phœnician, Persian, etc., these transliterations and copies amounting in their turn to another hundred thousand, as Josephus and Strabo assert.

Moreover, there is the additional evidence of Clemens Alexandrinus, that ought to be credited to some extent,[1] and he testifies to the existence of thirty thousand additional volumes of the Books of

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[1] The forty-two Sacred Books of the Egyptians, mentioned by Clement of Alexandria, as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes twelve hundred, and Manetho thirty-six thousand, of such Books to Hermes. But the testimony of Iamblichus, as a Neo-Platonist and theurgist, is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage," with whom "none of the later native historians can be compared" (see *Egypte*, i. p. 97), suddenly became a Pseudo-Manetho, as soon as the ideas propounded by him clashed with the scientific prejudices against Magic and the Occult knowledge claimed by the ancient priests. However, none of the archæologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and truthfulness, corroborated as they are by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the Fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laërtius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they must have extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years" (*Egypte*, i. p. 15).

Thoth, placed in the library of the tomb of Osymandiasus, over the entrance of which were inscribed the words, "A Cure for the Soul."

Since then, as everyone knows, entire texts out of the "apocryphal" works of the "false" Pymander, and the no less "false" Asclepiades, were found by Champollion inscribed within the most ancient monuments of Egypt. After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion Junior, publicly declared, notwithstanding many biassed judgments, hazarded by certain hasty and unwise critics, that the *Books of Hermes:*

> Truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of the Egypt of the hoariest antiquity, and are only the faithful copies of what is found in those books.

None will question the merit of Champollion as an Egyptologist, and if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, that their antiquity runs back into the night of time, and that they are corroborated in their minutest details, then indeed criticism ought to be fully satisfied. "These inscriptions," says Champollion, "are only the faithful echo and expression of the most ancient verities."[1]

Since this was written by him some of the *apocryphal* verses by the *mythical* Orpheus have also been found copied word for word in certain inscriptions of the Fourth Dynasty in hieroglyphics, addressed to various deities.

Finally, Creuzer discovered and pointed out the numerous passages borrowed from Orphic hymns by Hesiod and Homer; and Christians appealed, in their turn, to the testimony of Æschylus, as showing "prescience in at least one of the Sibyls of old," says De Mirville.[2]

Thus gradually the ancient claims came to be vindicated, and modern criticism had to submit to evidence. Many are now the writers who confess that such kind of literature as the Hermetic works of Egypt can never be dated *too far* back into the prehistoric ages. It was also found that the texts of many of those ancient works—*Enoch* included—deemed and so loudly proclaimed apocryphal just at the beginning of this century, are now discovered and recognized in the most secret and sacred sanctuaries of Chaldea, India, Phœnicia, Egypt and Central Asia.

But even such proofs have failed to convince Materialism. The reason for it is very simple and self-evident. Those texts, studied and held in universal veneration at one time, copied and transcribed by every philosopher, and found in every temple; often mastered, whole lives of incessant mental labour having been devoted to them, by the greatest sages living, by statesmen and classic writers, kings and renowned Adepts—what were they? Treatises on *Magic* and *Occultism*,

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[1] *Egypte*, 143.

[2] *Pneumatologie*, vi. Section 2, "Prometheus."

pure and simple; the now tabooed and derided Theosophy and Occult Sciences, laughed to scorn by modern Materialism. Were the people so simple and credulous in the days of Plato and Pythagoras? Were the millions of Babylonia and Egypt, of India and Greece, during the periods of learning and civilization that preceded the year *One* of our era (giving birth but to the intellectual darkness of the fanaticism of the Middle Ages), so simple and credulous that so many, otherwise great, men should have devoted their lives to an illusion, a mere hallucination? It would seem so, had we to be content with the word and conclusions of our modern philosophers.

However, every art and science, whatever its intrinsic merit, must have had a discoverer, and subsequently proficients in it to teach it to others. What is the origin of Occultism? Who are its most renowned professors? and what is known of these, whether in history or legend? We find Clemens Alexandrinus, one of the most learned and intelligent of the early Church Fathers, putting these same questions and answering them. "If," correctly argues that ex-pupil of the Neo-Platonic school and its philosophers, "if there is a science, there must necessarily be a professor of it." And he goes on to say that Cleanthes had Zeno to teach him; Theophrastus, Aristotle; Metrodorus, Epicurus; Plato, Socrates, etc.; and that when he looked further back to Pythagoras, Pherecydes and Thales, he had still to search and enquire who were their master and masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, he says, in order to learn who it was *they* all had for their masters. And when he should have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he would reiterate once more his questioning, and ask him (Adam, no doubt) "who had been *his* professor?" Surely, argues Clemens, "his master would turn out no *man* this once," and even when we should have reached as high as the angels, the same query would have to be offered to them: "who were *their* [meaning the *divine* and the *fallen* angels] masters and doctors of Sciences?"[1]

The aim of the good Father's long argument is of course to discover *two* distinct Masters, one the preceptor of Biblical Patriarchs, the other, the teacher of the Gentiles. But the Secret Doctrine need go to no such trouble. *Her* professors are well aware who were the Masters of their predecessors in Occult Sciences and Wisdom.

The two Professors are finally traced out by Clement, and they are, as might be expected, God, and His eternal and everlasting enemy and opponent, the Devil; the subject of Clement's enquiry relating to the dual aspect of the Hermetic Philosophy as cause and effect. Admitting the moral beauty and virtues preached in every Occult work he was acquainted with, Clement wants to know the cause of the

[1] *Strom.*, i. vi.

apparent contradiction between doctrine and practice, good and bad Magic, and he comes to the conclusion that Magic has two origins—*divine* and *diabolical*. He perceives its bifurcation into two channels; hence his inference and deduction.

We perceive it too, without necessarily designating this bifurcation the "*left* Path"; we judge it as it issued from the hands of its founder. Otherwise, judging also by the effects of Clemens' own religion, and the walk in life of certain of its professors since the death of their Master, the Occultists would have a right to come to about the same conclusion, and say that while Christ, the Master of all *true* Christians, was in every way godly, those who resorted to the horrors of the Inquisition, to the extermination and torture of heretics, Jews, and Alchemists, the Protestant Calvin who burned Servetus, and the Catholic and Protestant persecuting successors, down to the whippers and burners of witches in America, must have had for *their* Master the Devil. But Occultists, not believing in the Devil, are precluded from retaliating in this way. Clemens' testimony, however, is valuable in so far as it shows (1) the enormous number of works on Occult Sciences extant in his day; and (2) the extraordinary powers acquired through those sciences by certain men.

He devotes the whole of his sixth volume of the *Stromateis* to this research of the first two "Masters" of the true and the false philosophies respectively, both preserved in the sanctuaries of Egypt. And thereupon he apostrophizes the Greeks, asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. "It is Æacus," he says, "obtaining through his powers a marvellous rain; it is Aristæus who causes the winds to blow, Empedocles quieting the gale, and forcing it to cease,"[1] etc., etc.

The books of Mercurius Trismegistus attracted his attention the most. Their extreme wisdom, he remarks, ought always to be in everyone's mouth.[2] He is loud in his praise of Hystaspes (or Gushtasp), and of the Sibylline Books and even of astrology.

There have been use and abuse of Magic in all ages, as there are use and abuse of Mesmerism or Hypnotism in our own. The ancient world had its Apolloniuses and its Pherecydes, and intellectual people could discriminate between them, as they can now. While not one classic or pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletus, Philo of Byblos and Eustathius charge him with having built his philosophy and science on demoniacal traditions. Cicero declares that Pherecydes is, *potius divinus quam medicus*, "rather a soothsayer than a physician"; and Diogenes Laërtius gives a vast

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[1] Therefore Empedocles is called Κωλυσάνεμος—"the dominator of the wind."—*Diogenes*, L. 8. 60.

[2] See *Stroma.*, 1, vi. ch. iv.

number of stories relating to his predictions. One day Pherecydes of Syros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedæmonians by the Arcadians; finally, he foresees his own wretched end.[1]

Such imputations as these prove very little, except, perhaps, the presence of clairvoyance and prevision in every age. Had it not been for the evidence brought forward by his own co-religionists, that Pherecydes abused his powers, there would have been no proof at all against him, either of sorcery or of any other malpractice. Such evidence as is given by Christian writers is of no value. Baronius, for instance, and De Mirville find an unanswerable proof of demonology in the belief of a philosopher in the coëternity of matter with spirit. Says De Mirville:

> Pherecydes, postulating in principle the primordiality of Zeus or Ether, and then admitting on the same plane another principle, coëternal and co-working with the first one, which he calls the fifth element, or *Ôgenos*—thus confesses that he gets his powers from Satan . . . . for *Ôgenos* is *Hades*, and Hades is—our Christian Hell.

The first statement is "known to every school-boy" without De Mirville going to the trouble of explaining it; as to the deduction, every Occultist will deny it point-blank, and only smile at the folly. But now we come to the conclusion.

The *résumé* of the views of the Latin Church—as given by various authors of the same type as the Marquis—is that the Hermetic Books—their wisdom notwithstanding, and this wisdom is fully admitted in Rome—are "the heirloom left by Cain, the accursed, to mankind." It is "absolutely proven," says a modern memorialist of "Satan in History," "that immediately after the flood, Ham and his descendants had propagated anew the ancient teachings of the accursed Cainites and of the submerged Race." This proves, at any rate, that Magic, or Sorcery as he calls it, is an Antediluvian Art, and thus one point is gained. For, as he says, "the evidence of Berosus is there" (*Antiq.* i. 3), and he shows Ham to be identical with the first Zoroaster(!), the famous founder of Bactria (! !), and the first author of all the Magic Arts of Babylonia. Zoroaster, on the same authority, is the *Chemesenua* or Ham (Cham),[2] the *infamous*,[3] who left the faithful and loyal Noachians, the blessed, and he is the object of the adoration of the Egyptians, who after receiving from him their country's name *Chemia* (chemis-

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[1] *Diogenes*, L. i. 1, § 146.

[2] The English-speaking people who spell the name of Noah's disrespectful son "Ham," have to be reminded that the right spelling is Kham, or Cham.

[3] Black Magic, or Sorcery, is the evil result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of Ham or Cain, when pronounced, has never killed anyone; whereas, if we are to believe that same Clemens Alexandrinus, who traces the professor of every Occultist, outside Christianity, to the Devil, the name of Jehovah (pronounced *Jevo* and in a peculiar way) had the effect of killing any man at a distance. The mysterious *Schemhamphorasch* were not always used for holy purposes by the Kabalists, especially on the Sabbath, or Saturday, sacred to Saturn or the evil *Shani*.

try?), built in his honour a town called *Chemmis*, or the "city of fire."[1] Ham adored fire, it is said, whence thename *Chammaim*, given to the pyramids; which, in their turn, having become vulgarized, passed on their name to our modern "chimney" (cheminée).[2]

This statement is entirely wrong. Egypt was the cradle of chemistry and its birthplace—this is pretty well known by this time. Kenrick and others show the root of the word to be *chemi* or *chem*, which is not *Cham* or Ham, but *Khem*, the Egyptian Phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a Satanic origin even for the now innocent Tarot.

As to the means for the propagation of this Magic—the bad, diabolical Magic—tradition points it out to us in certain Runic characters traced on metallic plates [or leaves, *des lames*], which escaped destruction in the deluge.[3] This might have been regarded as legendary had not subsequent discoveries shown it far from being so. Plates were found with other such Runic and Satanic characters traced upon them, and these being exhumed, were recognized [?]. They were covered with queer signs, utterly indecipherable and of undeniable antiquity, to which the Hamites [Sorcerers—with the author] attribute marvellous and terrible powers.[4]

We may leave the pious Marquis to his own orthodox beliefs, as he, at any rate, seems quite sincere in his views; nevertheless, his able arguments will have to be sapped at their foundation, for it must be shown on mathematical grounds *who*, or rather *what*, Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and present place in Holy Writ. The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution. As I said in *Isis:*

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly*

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[1] Chemmis, the prehistoric city, may or may not have been built by Noah's son, but it was not *his* name that was given to the town, but that of the mystery goddess *Khæmnu* or *Chæmnis* (Greek form), the deity that was created by the ardent fancy of the neophyte, who was thus tantalized during his "twelve labours" of probation before his final initiation. Her male counterpart is *Khem*; Chemmis or Khemmis (to-day Akhmim) was the chief seat of the god Khem. The Greeks, identifying Khem with Pan, called this city Panopolis.

[2] *Pneumatologie*, Vol. II, p. 210. This looks more like pious vengeance than philology. The picture, however, is incomplete, as the author ought to have added to the "chimney" a witch flying out of it on a broomstick.

[3] How could they escape from the deluge—unless God so willed it?

[4] There is a curious work in Russia, written in the Slavonian Sacerdotal language, by the famous Archbishop Peter, on Mogela (the tomb). It is a book of Exorcisms (and, at the same time, Evocations) against the dark powers that trouble the monks and nuns in preference to all. Some who had the good fortune to get it—for its sale is strictly forbidden and kept secret—tried to read it aloud for the purposes of exorcising these powers. Some became lunatics; others died at the sight of what took place. A lady got it by paying two thousand roubles for an incomplete copy. She used it once, and then threw it into the fire the same day, thereafter becoming deadly pale whenever the book was mentioned.

(which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations—which Éliphas Lévi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes.*

H. P. B.

Zodiacal Symbology.

I SUPPOSE that no subject known to the lay-student opens out a field more vast, or records more ancient than that of symbology; while I venture to affirm that no ground of research is universally more secure, or more fruitful of results to the antiquarian, than that covered by zodiacal symbology. The zodiac is, so to say, a pictorial history of the evolution of the universe, and a synthetic diagram of the progress of the human family throughout the ages. It is also a prophecy of the future of man and of the world in which he lives. Regarding its origin little or nothing is known to us; but in the *Secret Doctrine* there is a statement that the Vedic astronomer Nârada, by the name of Pesh-Hun, is credited in the old stanzas with "having calculated and recorded all the astronomical and cosmic cycles to come, and with having taught the science to the first gazers at the starry vaults." It is moreover stated that there is a work among the Secret Books of the Rishis, called the *Mirror of the Future*, wherein "all the Kalpas within the Kalpas, and cycles within the bosom of Shesha, or infinite time," are recorded. From the same source we learn that the chronology of the Brâhman Initiates is founded on the astronomy of Asuramâya, the astronomer and magician who received his instruction first of all from the records of the aforesaid Nârada, who must in this case have antedated the Atlanteans, and therefore probably belonged to the latter part of the Third Root Race. But however this may be, one cannot but admire the wisdom of the man who first conceived the idea of writing this stupendous record of the destiny of mankind in the stars. There the moth and dust of time had no advantage, nor could the busy hand of man reach there to mar the sacred record with excisions and

interpolations. A star which once belonged to the head of the Dragon would remain his vulnerable point for ever, until the time should come that the record was fulfilled and the "bruised heel should bruise the serpent's head." Hercules might change to Krishna; and each of the great Gods, who are depicted as closing with the Dragon in the struggle for life, would find his place in the mythology of the nations, but the stars would remain unchanged, and all the musings of the poet, the reasonings of the philosopher, and the calculations of the astronomer, would not avail to move a single star from the bright mosaic of the zodiac. So the record was set there, and so it has remained to this day.

The signs of the zodiac were originally known to the exoteric world as ten in number, but two secret signs known to the Initiated were afterwards added when the sign Virgo-Scorpio was divided, and the sign Libra inserted. This change is held to symbolize the fall into matter, the separation of the sexes, with the subsequent bisexual production of the species. This mystery among others is embodied in the famous glyph of "Ezekiel's Wheel." The oldest monumental records of the zodiac that are known to the West are the zodiacs of Esne and Dendara. The latter with its vernal and Oriental sign as Virgo cannot, I think, be less than seventeen thousand years old, and Volney in his *Ruins of Empires* gives the date of the origin of the zodiac as over sixteen thousand years ago. But it is evident that these figures do not cover more than a mere fraction of the antiquity ascribed to the zodiac in the *Secret Doctrine*. On this point, however, the student of chronology should consult the chapter on the "Zodiac and its Antiquity" in the *Secret Doctrine*, Vol. II, pp. 647-668.

I must pass over the mythology, deeply interesting as it is, embodied in the signs of the zodiac, and come at once to its symbolical teachings.

The symbols by which the signs of the zodiac are known to us are twelve in number. As they are now represented they are nothing more than corrupt outlines of what were once very elaborate figures, and the process of abbreviation through which they have gone reminds one very forcibly of the hieratic writing of the Egyptians, a brief sketch of which will enable me to depict the evolution of the zodiacal symbols better than anything else my mind can suggest. The more we study the ancient monuments the more we are convinced that the earliest records among men were written in a language that was purely emblematical and hieroglyphic. It appears that to them every natural object, in which we may include man himself and all his bodily parts, was regarded as the embodiment of some particular spiritual force, some abstract truth, some special "thing in itself." Under such forms or representations, the sages were used to communicate the secrets of their cult to the neophyte, and in this figurative language also the

sacred writings were made. The custom is essentially Eastern in its origin, and its development is largely restricted to the East, though undoubtedly the Western sacred writings have their basis in the doctrine of correspondences, and their figures of speech are as allegorical as they are emblematic. But the more we go Eastward the more do we find this custom of using natural objects as representatives of spiritual states to be prevalent. "Words are signs of natural facts," says Emerson. "Every word that is used to express a moral or intellectual fact, if traced to its root, is found to be borrowed from some material appearance."

Thus we have *intelligence* as expressing the "choice between" one thing and another; *righteousness* as the "condition of being straight"; *transgression* as the "crossing of a line"; *supercilious* as the "raising of the eyebrow," etc. I will quote one more illustration from the Hebrew. The verb "to know" is expressed in that language by Idao (ידע) and is compounded of the letters, *yod*, *daleth*, and *oin*, equivalent to our YDO. Yod means a hand, and is the symbol of power. Daleth means a door, and is the symbol of initiation. Oin means an eye, and denotes vision or perception. We have thus three distinct symbols representing as many facts in nature, and collectively denoting "opening the door to see," or "the power of going in to perceive," which is a very complete and graphic definition of the act of "knowing" hieroglyphically represented under three brief symbols. The Hebrew language is peculiarly susceptible to this method of interpretation, as every letter that enters into the composition of a word has its own meaning, and is nothing more or less than the name of some common object in use among the primitive "dwellers in tents." Thus we have the history of that people represented in their alphabet by such things as a bull, tent, camel, tent-door, tent-hook, oxgoad, fish, fish-hook, etc., and the nature of these objects will represent to us the sense in which they are used when in combination. Now, so far as these remarks bear upon our subject, we have only to note that the early writing seems to have consisted in a more or less artistic representation of some object, the initial letter of whose name gave the sound that was to be pronounced. In such cases the vowels were frequently omitted from the words entirely, as happens in the Egyptian hieroglyphs, as well as in the Hebrew and Chaldee texts. In the selection of such representative figures use was chiefly made of those whose known qualities or characteristics were in accord with the idea conveyed by the complete word, but this art appears to have greatly degenerated in the later monuments. Another method of hieroglyphic writing was the use of what are called "ideographs." In these a single composite figure stood for a whole word, descriptive of a state or condition qualifying the subject under discussion. Of this nature are the signs of the zodiac. It is only when we consider the gradual degeneration of form in all written symbols that we can

account for the symbols of the zodiac as we now have them represented in our books. Thus instead of the Ram we have only the horns represented; the same with the Bull; the Twins are indicated by two upright strokes, the Lion by his tail, Ceres or Virgo by the three ears of corn and the sickle, and so on; representative parts of the original figures alone remaining in use, and those very crudely depicted.

It is now necessary to see what these symbols, original or derived, may represent, and in attempting an explanation I shall confine myself to their signification in regard to the alchemy of human nature.

In Kabalism, as in the most ancient astrology that is known to us, the signs are subject to various classifications, which give us for each sign as many different significations, some of which we may examine in connection with our Theosophic concepts of Man and Nature.

The natural order of the signs is alternately male and female, active and passive, positive and negative. In this sense they represent alternately spirit and matter, which the Hindus were accustomed to regard under the symbols of fire and water, so that in their zodiacal view of the cosmos, "eternity is pointed off into grand cycles, in each of which twelve transformations of our world occur, following its partial destruction by fire and water alternately." Following this twofold division of the signs, the odd or male signs are called "sinister" or left-signs, the even or female signs being called "dexter" or right-signs. It will be observed, moreover, that each sign is opposite to, or polarized by, one belonging to the complementary element. Thus Aries which is a "fire" sign, is polarized by Libra which is an "air" sign; Taurus an "earth" sign, is polarized by Scorpio, a "water" sign, and so of the rest. From the circle of unity we have thus differentiation by duality. We now pass to the trinity.

The signs are subject to a threefold division in regard to their *constitutional* nature, which is either moveable, common or fixed. In this way Aries is moveable or volatile, Taurus fixed, Gemini common or mutable, Cancer is of the same nature as Aries, Leo the same as Taurus; and so on through the signs. We thus obtain three distinct sets of four each, comprising the volatile, mutable, and fixed constitutions of each of the four elements. In this triple constitution we have a correspondence with the three famous salts, the volatile, mutable and fixed, of the mediæval alchemists.

These sets are also called the acute, grave and circumflex, denoted by the symbols of an angle, a square, and a semicircle.

If we arrange the signs in their order in a circle, it will be seen that all the signs of the same constitution are mutually polarized on the mathematical basis of the quadrate, the cross or square, which in all pure Occultism is considered as of evil portent, though it is much in use in the magic arts of the West, and often employed in religious worship as a sacred symbol. As an instance of this quadrature we

may take the four signs of Taurus, Leo, Scorpio and Aquarius, which are called fixed signs, and are therefore in the relations of the quadrate to one another. Taurus is of the element of earth, Leo of the element of fire, Scorpio of water, and Aquarius of air. Of these the fire sign is opposed to the water sign, and the air to the earth; being in Occult symbology mutually disadvantageous to one another. Hence we find among the Mithraic monuments, constructed at a time when the sign Taurus coincided with the vernal equinox, there are four composite figures representing this mutual antagonism. First we have Leo the lion, emblem of the spirit, treading upon and rending the serpent or dragon, the sign Scorpio, which denotes the gross, passional and diabolical nature known to the Theosophic student as Kâma—that principle in us which is *more material than matter*, to use a paradox. The next figure is that of a man leading or riding upon a bull, or again, as in the monument discovered by Kircher, standing upon and slaying it. Here Aquarius, the man, is the emblem of the higher intelligence, or spiritual knowledge, while the bull denotes natural science or material knowledge. Then again we have the figure of the bull coiled around and strangled by the serpent, denoting the supremacy of the passional instincts of the natural man over the lower mind, and the constraint of natural science to feed the carnal desires of man. The fourth of these wonderful tableaux depicts a man in the act of slaying a lion, in allusion to the final conquest of the things of the spirit by the higher mind, by means of spiritual knowledge. In each case it will be observed there is evident reference made to the antagonism that naturally exists between the signs of the zodiac represented, as between the elements to which the latter are related; a fact which holds good with regard to the relations of the volatile and mutable signs also. So much then with regard to the quaternary obtained by the tripartite division of the zodiac.

The triad, which is obtained from the fourfold division of the twelve signs, gives us what is known as the *elemental* nature of the various symbols. In this arrangement the sign Aries is of the element of fire, Taurus of that of earth, Gemini of air, and Cancer of water. Leo follows as the second sign of the fire triplicity, Virgo the second of the earthy triplicity, and so on with the rest of the zodiac. It will then be seen that there are three kinds of fire, three kinds of air, three kinds of water, and three kinds of earth. Fire is a symbol of spirit, air of mind, water of the animal soul, and earth of the physical body. Each of these elements and their corresponding principles in the nature of man is female, receptive, negative, passive, and vehicular to that which is next above it; and masculine, projective, positive, active, and impelling to that which is next beneath it. In this way the element of the earth and the corresponding principle, the physical body, are finally the most inferior, external, and passive; while the

spirit, and the element of fire, are the most superior, internal, and active of all. Spirit and mind, as the elements of fire and air, are formless; the animal-soul and the body, as the elements of water and earth, are formative. Hence the kingdom of man is divided into two chief estates, the superior and subjective, and the inferior and objective; the internal and external, the spiritual and the natural. From the interaction of the active and passive elements, three others are produced, which form what are called the "critical states" of the elements. Thus from the admixture of earth and water we obtain slime, which corresponds to the fluid-body or astral, called in Hebrew *Tzelem*, whence the famous "rib" of Adam. From water and air we obtain vapour, which corresponds to the Kâma-Manas or lower mind; the shifting changeful clouds of human thought, now lifted up and now depressed, kissed by the morning sun, expanded and refined, then cooled by the passing wind and drawn to earth; a fitting emblem of the unresolved and reïncarnating Ego. By the action of fire upon air ether is obtained, which corresponds to the principle of Buddhi in the septenary constitution of man, the link between the spirit and the mind. Thus it will be seen that in the fiery, ethereal, aërial, vaporous, aqueous, viscous, and terrene states of the elements, we have a correspondence with the seven principles of man. The life that flows through all is one and indivisible. It will further be seen that we have a threefold constitution represented in each of these states, volatile, mutable and fixed; an outer, inner, and inmost degree of each. In all, twelve, corresponding to the apocalyptic city, the New Jerusalem, whose measure was "the measure of a man." From what has been said concerning the fourfold division of the signs of the zodiac, and the triple degrees of each, the description of that cosmic emblem will be at once apparent.

"The city lieth foursquare . . . twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel." Israel is here the emblem of spirit-matter, the name being derived from the Egyptian deities, Issa or Isis, represented by the moon and ruling the physical universe, and Ra, the ruler of the sun, an emblem of spirit. In the scheme that we have now before us they cover the subjective and objective worlds, which taken collectively stand to one another in the relation of spirit and matter. Reverting once more to the four ancient cardinal signs of the zodiac, Leo, Aquarius, Scorpio, and Taurus, which we have seen to correspond to the spiritual, noëtic, psychic and physical principles in man, to the four walls of the city, as to the four corners of the earth and the powers which in Eastern and Western Occultism are said to rule over them, I may add that the three states which exist in each of these correspond to the three aspects, spirit, soul and body, the active, passive and resultant, the principle, cause and effect, on each of these

four planes. These three aspects are symbolized under three figures, a circle, a crescent, and cross. They enter into various combinations to form the symbols of the planets, in which combinations they are descriptive of certain alchemical processes which have relation to the evolution of humanity. Of these symbols the only one which embodied the three parts above referred to was that of the planet Mercury, and hence in all alchemical operations the basic principle was quicksilver, a fact that will be readily appreciated by many students of Occultism.

In review of these divisions of the zodiacal signs it will be observed that the threefold constitutional and fourfold elemental distribution of them gives us two numbers, which are of great importance in all magical philosophy, the numbers seven and twelve, the latter being composed of 3×4, the former consisting of $3 + 4$. These figures, represented by the triangle and the square in the world of ideas, and by the pyramid and the cube in the world of objects, have a special signification for the Theosophist, and in all ages and countries have been held in sacred reputation as the symbols of spirit and matter, subjectively and objectively; of light and darkness, of good and evil. Hence it results that all the signs which behold one another by a trine aspect are considered as, and may be shown to be, favourable to one another; while those related by the square aspect are evil. The reason of which is, as we learn from the teachings of Pythagoras, that the world is founded upon numbers, and that all spiritual forces, with their corresponding material forms, are bound to follow this law. So that everything which makes for harmony and union is of the nature of the divine, which is one and indivisible, is of the nature of light, is good; whereas all that makes for discord and heterogeneity is of the nature of the material, which is differentiated and full of strife, is of the nature of darkness, is evil. When, therefore, we find the triangle superposed upon the cross, we know that we are dealing with the symbol of all that is of the nature of Venus, the lightbearer, the harbinger of peace, and the spiritual nature of man; but when, as in the symbol of the planet Mars, we find the cross of matter above the reversed triangle of spirit, we have to deal with the lower material nature of man, with the source of strife and discord, and with the state of liberty in its unrestrained and selfish aspect. It would be possible to go further with these signatures of the planets and to show that they are not only consonant with all that has been said with regard to the trine and quadrate constitution of the zodiac, but also that in themselves they are symbolical of some very deep and interesting arcana having reference to the nature and destiny of mankind; but to do so would take me too far from the main line of this essay.

The deities of the Aryans, as those of the Egyptians and Greeks, were in the first place merely symbolical of the divine attributes of the eternal life and mind, and of the elements and powers of nature which

expressed them. The course of time, and all that this expression intends when referred to the change and decay of such nations as those mentioned, would inevitably bring about a corruption of these divine mysteries; the steps between the personification and the deification of cosmic forces being greatly assisted, at least in the vulgar mind, by the free use of mythical drama and sacred legend by the Initiates of the successive ages. To recount the hundred myths and legends that ensphered even a single one of the zodiacal figures would be to recall to mind very much that must be already familiar to the average reader, and I shall therefore only ask you to pass with me in review of some of the signs of the zodiac from a symbolical standpoint, taking into account certain of the adjacent constellations which are inseparably linked thereto.

To begin then with Leo, the sign that some twenty thousand years ago was coincident with the vernal equinox, according to the Nârâyana system of the Hindûs, which recognizes the moving zodiac in contradistinction to our own method, in which the constellations and the signs are considered independently. The Lion is a solar figure and a symbol of pure spirit. Beneath its feet we see the constellation of Hydra, the serpent of the deluge, or the waters of space. Upon the back of the latter is Corvus, the raven, which being sent forth from the ark did not return. Beneath the serpent is the Mercabah, or ship, to which the dove is seen flying. These figures I believe to have a special reference to two separate classes of incarnating Egos sent forth from the ship of Manu. Above the Lion there is another one, couchant, and in the same meridian we find Cepheus, the hierophant and bearer of the sceptre. Hence the saying that "the sceptre should not depart from Judah till Shuleh came"; *i.e.*, until Scorpio, the symbol of the animal soul of man, should arise, for then the sign Leo drops from the meridian. Ariel, the Lion of God, Malike, the king, and other names were given to this eminent sign by the Chaldeans and Arabs; the Hindûs called it Sinha.

In close association with this is the next sign Virgo, variously represented on different zodiacs; a winged woman holding corn in one hand and a sickle in the other; or holding a palm branch in the right hand and a star, called Spica or the "wheat-ear," in the left; and again as Kanyâ-Durgâ, the immaculate Goddess of the Hindû pantheon, seated in a car drawn by the lion. In all she symbolizes Mûlaprakriti, or root substance, which, in association with spirit, became the virgin mother of the supreme Logos, and, in differentiation, of humanity also. Throughout the *Secret Doctrine* she is representative of the female potency of the material nature undefiled, which, in the state after the fall into matter, and previous to the division of the sexes, was associated with the biune sign Virgo-Scorpio.

The sign Libra marks that point in the progress of the human

monads where material evolution had reached the zenith of its potency, and was indeed at that stage where "nature unaided fails." The result was a recoil which brought about the separation of the sexes above referred to, and the subsequent production of a humanly-born race of mortals. As stated in the *Secret Doctrine*, this sign was not originally in the zodiac, and the evidence for this is that the stars, of which there are but three, belong to Scorpio, and are called the northern and southern Claws.

Scorpio has already been referred to as the sign representing the animal soul of man. It is identified also with the Atlantean or Fourth Race, among whom first began the struggle for supremacy between spirit and matter. There were among them the priests and votaries of both; those who worshipped the One Spirit, and those who worshipped matter under the form of man, and finally worshipped self. Hence we find in association with this sign two chief constellations which have reference to this struggle, Ophiuchus and Hercules, both of whom are represented as wrestling with serpents, while at the same time the former treads upon the Scorpion and the latter upon the Dragon. The sign is universally associated with evil, and even in the *Old Testament* we have reference to it in connection with the tribe of Dan, "the serpent in the path which biteth at the horse's heels."

The sign Sagittarius is typical of the Fifth Race of humanity, and corresponds to the Mânasic principle in man, which, like the Centaur, is half human and half animal; associated with Scorpio on the one side and with Capricornus on the other. It is the former which, in the prophecy above cited, is said to be "bitten in the heel." In connection with Scorpio, the symbol of the Atlantean race, this human animal points to the famous Kabiri, the Titans, and the Râkshasas and Daityas, who, under such and other names, have carried the record of the early Fifth Race through the ages.

The tenth sign of the zodiac, Capricornus, is known in the Hindû zodiac as Makara, the crocodile, and in Egypt, where this creature was sacred, it often took the place of the Goat, which was also a sacred animal. In all but the modern corrupted zodiac this figure of the Goat has a tail like a fish or sea-monster, and in this double aspect is largely treated of in the section on symbolism in the second volume of the *Secret Doctrine*, where it is considered as an emblem of the Kumâras, or spiritual Egos of humanity, and hence is representative of the Dhyân Chohans. It is likewise identified with Lakshmî, the Hindû Venus; with Varuna, and the Dolphin, upon whose back Neptune, the equivalent of Varuna with the Greeks, is represented as seated, or drawn by dolphins in a chariot made from a gigantic sea-shell. Now curiously enough we find in the same meridian with the sign Capricornus two constellations, one above called the Dolphin, and one beneath called Indus, a Hindû woman holding a spear and a

shield. "Suffice it to say, that as the sign of Makara is connected with the birth of the spiritual 'microcosm,' and the death or dissolution of the physical universe (its passage into the realm of the spiritual); so the Dhyân Chohans, called in India Kumâra, are connected with both." (*Secret Doctrine*, II, 579.)[1] With this sign therefore we must close the cycle of manifestation as represented in the zodiacal symbology, for with Aquarius we enter that arc which leads back to the sign Leo from which we started.

What has been said regarding the signs of the zodiac in connection with the several Races of humanity, applies with equal significance upon a lesser scale to the sub-races, and in the cosmos to the several planetary Rounds. What I have been able to say within the limits of this short discourse does not exhaust one tithe of the symbolism of the zodiac, and I have been able only to glance at the more conspicuous representations of this vast pantheon; but if you will bear in mind those I have referred to, and consider them in connection with your Theosophic studies, I think that you will find assistance from them; and with the necessary patience and study you will no doubt be able to complete to your own satisfaction the entire circle of these luminous symbols. In short, one may safely say, from all that has been written and taught concerning this most ancient science of astrology, that it is an indispensable study in the course of Occult attainment; though I would have no one think that I refer in this connection to the astrology that is popularly known by that name.

These sublime speculations I consider to be the legitimate field for the higher faculties of the human mind; and though for many they will long remain little if anything more than the fevered dreamings which have for their object the discovery of the philosopher's stone, the elixir of life, or the universal solvent, yet for some of us at least they will include all these desirable things in something more than dreaming, since they are originally and finally the doctrine of human life and thought; a reflex of the Divine Mind in the Soul of Man, which, instinct with the consciousness of its own divine origin and destiny, reaches out towards the infinite in the contemplation of these supreme mysteries,

> And moved by love, a flight sustains,
> That faith nor reason reaches yet;
> Until at length the soul attains
> The star on which its hopes are set.

W. R. Old, F.T.S.

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[1] Hence the Theosophic symbol of ♀ Venus mediatating between, and uniting in itself the △ of *spirit* and ▽ of *matter*.

Re-incarnation.

(Continued from p. 244.)

The Causes of Reïncarnation. *(Concluded.)*

As this general desire for sentient existence is the cause of Re-incarnation universally, so is the determining cause of each individual Reïncarnation the renewed longing for the taste of existence on the physical plane. When a long life on the earth-plane has been lived and a store of experiences has been gathered, this longing for physical existence is satiated for the time, and the desire turns towards rest. Then comes the interval of disembodiment, during which the Ego, reëntering as it were into himself, ceases to energize externally on the physical plane and bends all his energies to internal activities, reviewing his gathered store of experiences, the harvest of the earth-life just closed, separating and classifying them, assimilating what is capable of assimilation, rejecting what is effete and useless. This is the work of the Devachanic period, the necessary time for assimilation, for gaining equilibrium. As a workman may go out and gather the materials for his work, and having collected them may return home, sort and arrange them, and then proceed to make from them some artistic or serviceable object, so the Thinker, having gathered his store of materials from life's experiences, must weave them into the web of his millennial existence. He can no more be always busied in the whirl of earth-life than a workman can always be gathering store of materials and never fabricating from them goods; or than a man can always be eating food and never digesting it and assimilating it to build up the tissues of his body. This, with the rest needed between periods of activity by all forms of being, makes Devachan an absolute necessity, and rebukes the impatience with which ill-instructed Theosophists chafe against the idea of thus "wasting time." The rest itself is a thing, be it remembered, that we cannot do without. "The tired and worn-out Manu (thinking Ego)" needs it, and it is only "the now-rested Ego"[1] that is ready and fit for Reïncarnation. We have not the energy needed for taking up the burden of the flesh again until this period of refreshment has enabled the forces of life mental and spiritual to store themselves up once more in the spiritual man. It is only at the approaching close of the cycle of rebirths that the Ego, grown strong by his millenniums of experience, is able to gird himself for the awful strain of his last swiftly recurring lives, "without Devachanic break," scaling those last seven steps of the ladder of existence with the tireless muscles hardened by the long ascent that lies behind.

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[1] *Key to Theosophy*, pp. 139, 141.

One kind of progress—outside the necessary process of assimilation just spoken of, which is a condition of further progress—may be made in Devachan. H. P. Blavatsky says:

In one sense, we can acquire more knowledge; that is, we can develop further any faculty which we loved and strove after during life, provided it is concerned with abstract and ideal things, such as music, painting, poetry, etc., since Devachan is merely an idealized and subjective continuation of earth-life.[1]

This may explain the marvellous infantile genius sometimes shown, especially in music, going far beyond any point known to have been reached before in the history of that art in the Âryan race. However that may be, it is well to remember that the resolute following of abstract thought, of idealistic longings, gives a trend to the Devachanic state that will make it a state of active, as well as of passive, progress. While Devachan is essentially the world of effects, yet, to this extent, it borrows from the world of causes, though it is also true that the impulse must be given here which will let the wheel still turn along that peaceful road. In Devachan is no initiation of cause, no origination of endeavour, but it allows of continuation of efforts aimed at the highest planes of being that man can reach from earthly life. Why there should be this possibility it is easy to see, for the abstract and the ideal heights are illumined by the Mânasic radiance, and that brightens, it is not dimmed, when Manas-Taijasi soars unfettered to its own plane.

An interesting question arises at this juncture, as we may imagine the rest-period as over, the forces that carried the Ego out of earth-life as exhausted, the longing for sentient physical existence as reviving, and the Ego ready to cross "the threshold of Devachan" and pass to the plane of Reïncarnation. What now guides him to the special race, nation, family, through which he is to find his new tabernacle of flesh, and what determines the sex he is to wear? Is it affinity? Is it free choice? Is it necessity? No questions fall more readily from an enquirer's lips.

It is the law of Karma that guides him unerringly towards the race and the nation wherein are to be found the general characteristics that will produce a body, and provide a social environment, fitted for the manifestation of the general character built up by the Ego in previous earth-lives, and for the reaping of the harvest he has sown.

Karma, with its army of Skandhas, waits at the threshold of Devachan, whence the Ego reëmerges to assume a new incarnation. It is at this moment that the future destiny of the now-rested Ego trembles in the scales of just Retribution, as it now falls once again under the sway of active Karmic law. It is in this rebirth which is ready for it, a rebirth selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible LAW, that the sins of the previous life of the Ego are punished. Only it is into no imaginary Hell, with theatrical flames and ridiculous tailed and horned devils, that the Ego is cast, but

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[1] *Key to Theosophy*, p. 156.

verily on to this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so will he reap. Reïncarnation will gather around him all those other Egos who have suffered, whether directly or indirectly, at the hands, or even through the unconscious instrumentality of the past personality. They will be thrown by Nemesis in the way of the *new* man, concealing the *old*, the eternal EGO. . . . The new "personality" is no better than a fresh suit of clothes with its specific characteristics, colour, form and qualities; but the *real* man who wears it is the same culprit as of old.[1]

Thus, say, through a militant personality in one incarnation the Ego would set up causes tending to draw him for rebirth to a race and nation passing through a militant period in its history; the Ego of a Roman of the combative colonizing type would be drawn, say, to the English nation under Elizabeth, a nation and epoch at which physical heredity would provide a body, and social forces an environment, fitted for the manifestation of the character built up fifteen centuries before.

Another strand in the rope of Karma, and one of the strongest, is the dominant tendency and trend of the last-closed life. Dominant tendencies and the resolute following of any line of thought and action, reäppear as innate qualities. A man of strong will, who steadfastly sets himself to acquire wealth, who follows this resolve through his life relentlessly and unscrupulously, will in another incarnation be likely to be one of those men who are proverbially "lucky," of whom it is said, "everything he touches turns to gold." Hence the enormous importance of our choice of ideals, of our selection of our aim in life, for the ideals of one life become the circumstances of the next. If they are selfish, base, material, our next incarnation will bring us into an environment in which they will fall into our grasp. As an iron will compels fortune here, so it stretches its mailed grasp across the gulf of death and rebirth, and grips the end it is resolute to gain; it does not lose tension and force during the Devachanic interlude, but gathers up all its energies and works in subtler matter, so that the Ego finds prepared for it on its return a tabernacle builded by that strong and passionate desire and fitted for the accomplishment of the foreseen end. *As* a man sows *so* he reaps; he is the master of his destiny, and if he wills to build for temporal success, for physical luxury, none can say him nay. Only by experience he will learn that power and wealth and luxury are but Dead-Sea Fruit; that with them the body may be clothed, but the Ego will be shivering and naked; that his true self will not be satisfied with the husks that are fit food but for the swine; and at last, when he has full-fed the animal in him and starved the human, he will, though in the far country whither his wayward feet have carried him, turn yearning eyes towards his true home, and through many lives he will struggle thitherwards with all the force once used for dominance now yoked to service, and the strong man

[1] *Key to Theosophy*, pp. 141, 142.

who built his strength for mastery of others will turn it to mastery of self and to training it into obedience to the Law of Love.

The question, "What determines sex?" is a difficult one to answer even by a suggestion, and definite information on this point has not been given out. The Ego itself is sexless, and each Ego, in the course of its myriad reïncarnations, dwells in male and female bodies. As the building up of the perfect humanity is the object of Reïncarnation, and in this perfect humanity positive and negative elements must find complete equilibrium, it is easy to see that the Ego must by experience develop these characteristics to the fullest in their appropriate physical subjects, and therefore that an alternation of sexes is necessary. It is also noticeable, as a matter of observation, that at this stage of human progress advance is being made in the synthesizing process, and we meet noble types of each physical sex showing some of the characteristics historically developed in the other, so that the strength, the firmness, the courage evolved along the male line are welded to the tenderness, the purity, the endurance, evolved along the female, and we catch some glimpse of what humanity shall be when the "pairs of opposites" divorced for evolution, are once more united for fruition. Meanwhile it seems likely that sex-experience constantly redresses the balance of the evolutionary process, and supplies the qualities lacking at any given stage, and also that the Karmic consequence of the infliction of wrong by one sex on another will be the drawing back of the wrong-doers to suffer in the wronged sex the effects of the causes they initiated.

Thus Karma traces the line which forms the Ego's path to the new incarnation, this Karma being the collectivity of causes set going by the Ego himself. In studying this play of Karmic forces, however, there is one thing that ought not to be left out of account—the ready acceptance by the Ego, in his clearer-sighted vision, of conditions for his personality far other than the personality might be willing to choose for itself. The schooling of experience is not always pleasant, and to the limited knowledge of the personality there must be much of earth-experience which seems needlessly painful, unjust and useless. The Ego, ere he plunges into the "Lethe of the body," sees the causes which ultimate in the conditions of the incarnation on which he is to enter, and the opportunities which there will be therein for growth, and it is easy to realize how lightly will weigh in the balance all passing griefs and pains, how trivial, to that piercing, far-seeing gaze, the joys and woes of earth. For what is each life but a step in the

Perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the Spiritual, arriving at the end of each stage at absolute unity with the Divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and

perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego.[1]

And with such a destiny, what boots the passing suffering of a moment, or even the anguish of a darkened life?

The Proofs of Reïncarnation.

The proofs of Reïncarnation do not amount to a complete and general demonstration, but they establish as strong a presumption as can, in the nature of the case, exist. The theory they support affords the only sufficient explanation of the growth and decay of nations, of the facts of individual evolution, of the varying capacities of man, of recurrent cycles in history, of unique human characters. I am content —despite my own certain knowledge that Reïncarnation is a fact in nature—to present it here as a reasonable working hypothesis, rather than as a demonstrated theorem; for I am writing for those who are seeking evidence in the facts of human life and history, and for them it cannot rise beyond the position of a reasonable hypothesis. Those who know it to be true need no arguments from me.

i. There are some living persons, as well as some not at present in earth-life, who remember their own past incarnations, and can recall their incidents as they can recall those of their present lives. Memory—which is the link between the varying stages of experience of the conscious being, and which carries with it the sense of individuality and of personality alike—stretches for them through the gateways of past births and deaths, and the nights of death no more break the chain of memory than the nights break it which separate the days of our ordinary life. Occurrences of their past lives are as real experiences of their living selves as though they had happened a few years agone, and to tell them that they did not have these experiences is a view to them as foolish as if you persisted that the events they passed through ten years ago happened to somebody else and not to their same selves. They would not debate the question with you, but would just shrug their shoulders and drop the subject, for you cannot argue a man's own experience out of his consciousness. On the other hand, a man's testimony to facts within his own knowledge cannot demonstrate the reality of those facts to a second person, and therefore this evidence is not conclusive proof to anyone but the experiencer. It is the final certainty of the truth of Reïncarnation to the person whose memory bears this witness to his own past; its value to the hearer must depend on that hearer's opinion of the intellectual sanity and moral worth of the speaker. If the speaker be a person of not only ordinary sanity in the affairs of everyday life, but of supreme intellectual strength; a person of not only ordinary morality, but of lofty moral purity, veracity and accuracy; under such circumstances

[1] *The Key to Theosophy*, p. 155.

his deliberate statement that he remembers incidents of his own life happening, say, some centuries ago, and his relation of these incidents with their local surroundings in detail, would probably have considerable weight with those familiar with his integrity and ability; it is second-hand evidence, but good of its kind.

ii. The vegetable, the animal, the man, all show signs of the working of the "law of heredity," of the tendency of parents to transmit to their offspring peculiarities of their own organization. The oak, the dog, the man, are recognizable, under superficial divergences, all the world over. All are generated and grow along definite lines; from two cells, a male and a female, each proceeds, developing along the lines of the parental characteristics. The offspring reproduce the specific parental marks, and however widely families of the same type may differ, we yet recognize the uniting peculiarities. We unite under the name of "dog" the St. Bernard and the toy-terrier, the boarhound and the Italian greyhound, as we unite under the name of "man" the Veddah and the Englishman, the Negro and the Râjput. But when we come to deal with intellectual and moral capacities, say in varieties of dogs and of men, we are struck with a significant difference. In the dog these vary between comparatively narrow limits; he may be clever or stupid, vicious or reliable, but the difference between a clever and a stupid dog is comparatively small. But in man how huge is the distance which separates the lowest from the highest, whether intellectually or morally: one race can only count "one, two, three, many," while the sons of another can calculate distances that have to be reckoned in light-years; one race counts it as filial virtue to slay its parents, or regards treachery as righteous, while another gives to Humanity a Francis Xavier, a Howard, a Lloyd Garrison. In man, and in man only, among all the races that people earth, do we find such great physical unity and such vast intellectual and moral divergency. I admit physical heredity as explanation of the one, but I need some new factor, not present in the brute, as an explanation of the other. Reïncarnation, with its persistent intellectual and moral Ego, learning by experience, developing through millenniums, offers a sufficient cause; and a cause which also explains why man progresses while animals remain stationary, from the mental and moral standpoint, save as artificially bred and trained by man. As far back as records reach, wild animals have lived as they live now, beasts of prey, herds of buffaloes, tribes of monkeys, communities of ants; they live and die, generation after generation, repeating parental habits, slipping along ancestral grooves, evolving no higher social life. They have physical heredity as man has, and their wonderful instincts show what it can do. But physical heredity does not—for it cannot—give them the accumulated experience which enables the persistent human Egos to climb onwards ever, building great civilizations, gathering know-

ledge, rising higher and higher, so that none can trace a limit beyond which Humanity cannot grow. It is this persistent element that is lacking in the animal and that is present in the man, that explains why the animal is stationary and the man progressive. There is no storehouse for the experience gathered by the animal save as it modifies its physical organism, and so the experience thus physicalized becomes available for physical transmission; but man, storing the essence of his experience in the immortal Ego, starts life after life with this store as his possession, and so has the possibility of continued growth. For how can intellectual experience be transmitted, save by consciousness? Physical habits, which modify the organism, can be physically transmitted, as the tendency to trot in the horse, to point in the dog, and so on; in animals and in men alike, these facts are notorious. Equally notorious is the fact of the intellectual and moral stagnation of the animal as compared with the progressiveness of man. Another noteworthy fact is that no outside influence can impress on the brains of the lowest human races the elementary moral conceptions, which the brains of the more advanced assimilate almost immediately on presentation. Something more than the brain-apparatus is necessary for an intellectual or moral perception, and no training can give this something; training may render delicate the apparatus, but the impulse from the Ego is needed ere that apparatus can answer to the prompting from without. Nor does it tell against this truth that a European child, shut out of all human companionship, was found to be brutish and scarcely human on his release; for the physical organ needs the healthy play upon it of physical influences, if it is to be used on the physical plane, and if it is disorganized by unnatural treatment it cannot answer to any promptings from the Ego, any more than a piano, left to damp and rust, can give out melodious notes from its injured strings.

iii. Within the limits of a family there are certain hereditary peculiarities which continually reappear, and a certain "family likeness" unites the members of a family. These physical resemblances are patent, and are looked upon as evidences of the law of heredity. So far, good. But what law explains the startling divergences in mental capacity and moral character that are found within the narrow limits of a single family circle, among the children of the same parents? In a family of quiet home-loving people, settled on the same spot for generations, is born a lad of wild and roving spirit, that no discipline can tame, no lure can hold. How can such a type be found in such surroundings, if the mental and the moral nature be born of ancestral sources? Or a "black sheep" is born in a pure and noble family, wringing the hearts that love him, dishonouring a spotless name; whence comes he? Or a white blossom of saintliness unfolds its radiant beauty amid sordid and gross family surroundings; what

dropped seed of that exquisite plant into soil so evil? Here, in every case, Reïncarnation gives the clue, placing the mental and moral qualities in the immortal Ego, not in the physical body born of the parents. Strong physical likeness is found between brothers whose mental and moral characters are as the poles asunder. Heredity may explain the one; it cannot explain the other.[1] Reïncarnation steps in to fill the gap, and so renders complete the theory of human growth.

iv. This same problem is presented even more strongly in the case of twins, in which the children have not only identical ancestry but identical pre-natal conditions. Yet twins often unite the most complete physical likeness with strong difference of mental and moral type. And another matter of significance in connexion with twins is that during infancy they will often be indistinguishable from each other, even to the keen eye of mother and of nurse. Whereas, later in life, when Manas has been working through his physical encasement, he will have so modified it that the physical likeness lessens and the differences of character stamp themselves on the mobile features.

v. Infant precocity demands some explanation at the hands of science. Why can a Mozart, at four, show knowledge in which none has trained him? Not only taste for melody, but "instinctive" ability to produce settings for melodies given him, settings which break none of the complicated laws of harmony that the musician has to learn by patient study. "He was born of a musical family." Surely; otherwise it is hard to see how the delicate physical apparatus necessary for the manifestation of his transcendent genius could have been provided; but if his family gave him the genius as well as the physical machinery for its manifestation, one would like to know why so many shared in the possession of the physical musical apparatus, while none save he showed the power that welled up in the symphonies, the sonatas, the operas, the masses, that flowed in jewelled cascades from that exhaustless source. How could effect so mighty flow from cause so inadequate, for among all the Mozart family there was only one MOZART. And many another case might be quoted in which the child outran its teachers, doing with ease what they had accomplished with toil, and quickly doing what they could in nowise accomplish.

vi. Infant precocity is but a form of manifestation of genius, and genius itself needs explanation. Whence comes it, harder to trace than the track of birds in the air? A Plato, a Dante, a Bruno, a Shakspere, a Newton; whence are they, these radiant children of Humanity? They spring from mediocre families, the first and the last to make the name immortal, families whose very obscurity is the definite proof that they possess but average abilities; a child is born, loved, caressed,

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[1] I am not forgetting "reversion," nor the question of how these discordant types enter a family if the Egos are drawn, as said, to suitable surroundings, but these points will be dealt with unde "objections."

punished, educated, like all the others; suddenly the young eagle soars aloft to the sun from the house-sparrow's nest beneath the eaves, and the beat of his wings shakes the very air. Did such a thing happen on the physical plane we should not murmur, "Heredity and a curious case of reversion"; we should seek the parent eagle, not trace the genealogy of the sparrows. And so, when the strong Ego stoops to the mediocre family, we must seek in that Ego the cause of the genius, not look for it in the family genealogy.

Will any one venture to explain by heredity the birth into the world of a great moral genius, a Lao-Tze, a Buddha, a Zarathustra, a Jesus? Is the Divine Root whence spring these blossoms of humanity to be dug for in the soil of physical ancestry, the sources of their gracious lives in the small well of commonplace humanity? Whence brought they their untaught wisdom, their spiritual insight, their knowledge of human sorrows and human needs? Men have been so dazzled by their teaching that they have dreamed it a revelation from a supernatural Deity, while it is the ripened fruit of hundreds of human lives; those who reject the supernatural Deity must either accept Reïncarnation or accept the insolubility of the problem of their origin. If heredity can produce Buddhas and Christs, it might well give us more of them.

vii. We are led to the same conclusion by noting the extraordinary differences between people in the power of assimilating knowledges of various kinds. Take two persons of some intellectual power, clever rather than stupid. Present to each the same system of philosophy. One swiftly grasps its main principles, the other remains passive and inert before it. Present to the same two some other system, and their relative positions will be reversed. One "has a bent" towards one form of thought, the second towards some other. Two students are attracted to Theosophy and begin to study it; at a year's end one is familiar with its main conceptions and can apply them, while the other is struggling in a maze. To the one each principle seemed familiar on presentation; to the other, new, unintelligible, strange. The believer in Reïncarnation understands that the teaching is old to the one and new to the other; one learns quickly *because he remembers*, he is but recovering past knowledge; the other learns slowly because his experience has not included these truths of nature, and he is acquiring them toilfully for the first time.

viii. Closely allied to this rapid recovery of past knowledge is the intuition which perceives a truth as true on its presentation, and needs no slow process of argument for arrival at conviction. Such intuition is merely recognition of a fact familiar in a past life, though met for the first time in the present. Its mark is that no argument strengthens the internal conviction which came with the mere perception of the fact; arguments demonstrating its reality may be sought and built up

for the sake of others, but they are not needed for the satisfaction of the believer himself. *That* work has been done, so far as he is concerned, in his own previous experience, and he has no need to retravel the same road.

ix. Reïncarnation solves, as does no other theory of human existence, the problems of inequality of circumstances, of capacity, of opportunity, which otherwise remain as evidence that Justice is not a factor in life, but that men are the mere sport of the favouritism of an irresponsible Creator, or of the blind forces of a soulless Nature. A child is born with a brain fitted to be the instrument of all animal passions, a "criminal brain," the vehicle of evil desires, brutal instincts; child of a thief and a harlot, his life-blood flows from a foul and poisoned source; his surroundings educate him to vicious courses, train him in all evil ways. Another is born with a nobly moulded brain, fitted to manifest the most splendid intellect, with small physical substratum as basis and instrument for brutal passions; child of pure and thoughtful parents, his physical nature is built of good materials, and his surroundings push him along right paths of conduct, training him to good and generous action, helping him to repress all base and evil thoughts. The one by organism and environment is foredoomed to a life of crime, or, at best, if the Divine in him should make itself felt, to a terrific struggle against enormous odds, a struggle which, should it end in victory, must leave the victor exhausted, maimed, heartbroken. The other by organism and environment is foredoomed to a life of beneficent activity, and his struggle will be not against the evil that drags him down but after the higher good that allures him upwards. Whence such diverse fates, if these human beings enter for the first time on life's stage? Shall we say that some conscious and overruling Providence creates two lives, banning the one to uttermost degradation, blessing the other to loftiest possibilities? If so, then a wailing and helpless Humanity, in the grip of a fathomless Injustice, can but shudder and submit, but must cease to speak of Justice or of Love as being attributes of the Deity it worships. If a similar result come about by the blind forces of Nature, then also is man helpless in the grasp of causes he can neither fathom nor control, and round his heart, while his race endures, must coil the fanged serpent of poisonous resentment against Injustice, good and evil lots being ground out of the lottery-wheel of blinded Fortune, lots which fall into men's laps without power of theirs to accept or to reject. But if Reïncarnation be true, Justice rules the world and man's destiny lies in his own hands. The yielding to evil thoughts and acts, the infliction of wrong on others, the unscrupulous pursuance of selfish ends, these build up for the reïncarnating Man a brain which is the fitted instrument for their increased manifestation, a brain in which all evil tendencies will find grooves ready for their easy working, and in which

good forces will seek in vain physical organs for their expression. The nature with such evil physical equipment will be drawn to suitable environment, where opportunities for evil action offer themselves on every hand, to parents whose poisoned bodies can yield the physical materials most fitted to serve as substratum for such manifestation. Terrible? Aye, just as it is terrible that persistent drunkenness should lead to destruction of body and brain. But where there is Justice, inviolable Law, there is hope, for we are then no mere straws, driven by the wind, but masters of our own fate, since by knowledge we can guide these laws, which never fail us, and which become our helpers instead of our foes. For as man may build to evil, he may build to good, and the reverse of the results just sketched may be brought about. Resistance of wrong thought and act, patient service of others, scrupulous devotion to unselfish ends, these build up for the reïncarnating Man a brain which is the fitted instrument for their increased manifestation, in which all good tendencies will find grooves ready for their easy working, and in which evil forces will seek in vain physical organs for their expression. Such a nature is equally drawn to environment where opportunities for good will crowd around it, to parents worthy to build its physical tabernacle. But in each case the tabernacle is built on the plan supplied by the architect, the Ego, and he is responsible for his work.[1]

Again, Reïncarnation explains to us the extraordinary contrasts between people's aspirations and their capacities. We find an eager mind imprisoned in a most inefficient body, and we know it is hampered now by its sloth in utilizing capacities in a previous life. We find another yearning after the very loftiest attainments, struggling with pathetic eagerness to grasp the subtlest conceptions, while it lamentably fails to assimilate the most elementary and fundamental ideas of the philosophy it would master, or to fulfil the humble requirements of a fairly unselfish and useful life. We recognize that in the past opportunities have been wasted, possibilities of great attainments disregarded or wilfully rejected, so that now the Ego's upward path is hindered and his strength is crippled, and the soul yearns with pitiful and hopeless eagerness for knowledge, not denied it by any outside power, but unattainable because it cannot see it, though it lies at its very feet.

There is another suggestion that may appeal to those who believe in a personal over-ruling Providence, who creates the spirits of men. Is it seemly to imagine Deity as at the beck and call of his creatures in the exercise of his creative energy, as waiting attendant on the passions

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1 It must never be forgotten that worldly rank, wealth, etc., do not run on all fours with good and evil surroundings. In the first extreme case sketched in the text, the surroundings are distinctly evil, but in the second case the Ego might be surrounded by worldly troubles just because it had won the right to have opportunities of growth. A mediocre selfish life might draw the reïncarnating Ego into very comfortable physical circumstances, where selfishness would come easily and be much fostered.

and lusts of men to create a human spirit to inhabit the body which springs from some evil act of unbridled self-indulgence? This constant creation of new spirits to inhabit forms dependent for their existence on man's caprice has in it something which must be repugnant to those who reverence their ideal of a Divine Being. Yet there is no other alternative, if they believe man is a spirit—or has a spirit, as they mostly phrase it—and reject Reïncarnation.[1]

x. Another argument which appeals only to those who believe in the immortality of man is that all which begins in time ends in time. All that has a beginning has an ending, and the necessary correlative of immortality after death is eternal existence before birth. This is why Hume declared that metempsychosis was the only theory of the soul to which philosophy could hearken, since "what is incorruptible must be ungenerable." Thought which rises to the dignity of philosophy must accept either Reïncarnation, or the cessation of individual existence at death.

xi. Yet, again, is it not somewhat irrational, given the immortality of the Spiritual Intelligence in man, to suppose that such an Intelligence comes into the world, inhabits, say, the body of a Fiji Islander, leaves it, and never returns to learn the innumerable lessons this earthly life can teach, but has not yet taught him? We see how much more of growth, mental and moral, is possible for man on earth than that accomplished by a Fiji Islander. Why should that Intelligence finally quit earth-life until all its lessons have been mastered? To send on that inexperienced Intelligence into some higher sphere of spiritual life is like sending on a boy in the lowest class of a school to the University. Common sense bids him return for term after term, after the rest of the holidays, until he reaches the highest class, and passes from that, having learned what the school has to teach him, to the wider life and deeper learning of the college.

xii. Analogy suggests the coëxistence of the temporary and permanent elements in one life-cycle. The leaves of a tree are born, mature, and fall; during their life they take in nourishment, change it into substances useful to the tree, transmit the result of their life-energy to the tree, and—die. They do not rise again, but the tree endures, and puts out with the new spring a new crop of leaves. So does the personality live, gather in experience, transmute it into permanent values, transmit it to the enduring tree whence it springs, and then perish; after the winter passes, the Ego puts forth the new personality to do similar work, and so to build up and nourish the growth of the tree of Man. And so all through nature we see the temporary serving the permanent, working for the growth of that more enduring life of which it is itself but the passing offshoot.

xiii. The recurring cycles of history point to the Reïncarnation of

[1] See Prof. W. Knight's Essay in the *Fortnightly Review*, Sept. 1878.

large numbers of persons as it were in bulk. We find at the close of periods of fifteen centuries the reëmergence of the types of intelligence and of character that marked the beginnings of such periods. Let the student, with this idea in his mind, compare the Augustan period of Roman history with the Elizabethan period of English. Let him compare the conquering, colonizing, empire-building type of the Romans with that of the English. Let him compare the currents of religious thought in the third and fourth centuries after Christ with those of the eighteenth and nineteenth, and see if he cannot trace in the prevalence of mystic and Gnostic thought to-day any reëmergence from the close of the fourth century. When he has pursued this line of study for awhile, he will begin to see that the statement in Theosophical books that fifteen centuries is the "average period between incarnations" is not a mere fancy or guess.

xiv. The rise and decay of races is best explained on the hypothesis of Reïncarnation. It is noticed that some races are dying out, despite the efforts which have been made to check their decay; their women become afflicted with sterility and so their numbers steadily diminish, their complete extinction being only a question of time. The Reïncarnationist says: "The Egos are leaving that race; all that can be learned through that particular expression has been learned; the Egos that once informed its children have gone on into other races; there are no more baby Egos to puzzle out through it the lessons of their earliest human experience; hence there is no demand on it from the plane of causes, and it must inevitably disappear." So also do we find that when a race has reached its acme of attainment slow decline sets in, and synchronously another race begins its upgrowth and rises as the other falls. For the advanced Egos, having used a racial type to its utmost possibilities, seek then other type with higher possibilities before it, and leaving the less advanced Egos to incarnate in the first type they themselves pass on to a younger race; and so the succession goes on, less and less advanced Egos incarnating in the first type, which therefore slowly degenerates, until the stage spoken of above is reached and signs of approaching extinction are seen.

Many another proof of the reality of Reïncarnation might be brought forward, but with our limited space these must suffice. The earnest and painstaking student can add others, as his knowledge grows.

Objections to Reïncarnation.

The statement of objections here adduced is drawn from those raised by opponents and enquirers, and is merely offered as a sample of those most frequently met.

i. *The Loss of Memory.* This is fully dealt with under the heading What it is that does not Reïncarnate, and the explanation need not be repeated here.

ii. *The Increase of Population.* If the number of Egos, it is asked, be a fixed number, how do you account for the increase of population? It is a doubtful matter, to begin with, whether there is, or is not, an increase of the total population of the globe, however great may be the increase on any particular area. No census of the total population has ever been taken, no statistics are available for our guidance. But let us take it for granted that there is an increase of the total population. This is perfectly consistent with a growth in the number of the incarnated Egos, seeing the small proportion these bear to the total number of Egos out of incarnation. To reduce the answer to a very concrete form: there are three thousand Egos to be incarnated; one hundred are incarnated, leaving two thousand nine hundred out of incarnation; a period of fifteen hundred years is to elapse before the first hundred come into incarnation again, and so with each successive hundred; a very slight shortening of the period out of incarnation for some must vastly increase the incarnated population. Those who raise this objection generally take it for granted that the proportion of Egos out of incarnation to those in incarnation is about half and half, whereas the number out of incarnation is enormously greater than that of the Egos incarnated. The globe is as a small hall in a large town, drawing the audiences that enter it from the total population. It may be at one time half empty, at another crowded, without any change in the total population of the town. So our little globe may be thinly or thickly populated, and the vast number of Egos on which it draws to replenish its stock of inhabitants remains practically inexhaustible.

iii. *Reïncarnation ignores the Law of Heredity.* On the contrary, it enforces it on the physical plane. It admits that the parents in giving the physical materials stamp these with their own signet, so to speak, and that the molecules built into the child's body carry with them the habit of vibrating in definite ways and of associating themselves in particular combinations. Thus will be conveyed hereditary diseases; thus will be transmitted little tricks of manner, habits, gestures, etc. "But," the objector proceeds, "this is not all. Mental likenesses are transmitted, mental peculiarities as well as physical." This is true within limits, but not to the extent taken for granted by those who would fain explain everything by the working of a single law. Prânic atoms as well as physical are contributed by the parents, as are also Kâmic elements—especially by the mother—and these work on the molecules of the brain as well as on those of the rest of the body, and so cause the reappearance in the child of vital and passional characteristics of the parents, modifying the manifestations of the Thinker, the Manas, the Reïncarnating Ego. The theory of Reïncarnation admits all these modes of influence by the parents on the child, but while allowing to the fullest for these, it refuses to ignore all the independent

action of which exist proofs as striking as those of parental influence on the Lower Quaternary, and so Theosophy gives a full explanation of differences and of similarities, whereas heredity gives only a partial and one-sided one, laying stress on the similarities and ignoring the differences.

iv. *Reversion is sufficient to explain the differences*, is the answer to the last criticism: genius is explained by reversion, as are all types wholly different from the immediate progenitors. But if genius be a case of reversion then we ought to be able to recognize the ancestor endowed with it, since it marks out its possessor from the crowd. Genius should only appear, however long the intervals, in families in which it has already been manifested. If Shakspere be an instance of reversion, to whom did he revert? The very fact that a genius suddenly renders illustrious a family hitherto obscure negates the hypothesis of reversion, since the obscurity is itself the guarantee of the absence of genius. It may also be remarked that when the birth of a vicious child in a virtuous family is put down to reversion, the explanation is a pure guess without a shadow of proof in its support. If genius could be established as a reversion then, by analogy, the other cases might be similarly argued for, but where the presumption is against this explanation in the case in which it might easily be verified, if true, little stress can be laid on it in cases in which verification is almost necessarily impossible.

v. *The appearance of a vicious child in a virtuous family, and of a virtuous child in a vicious family, is against the theory that the Ego is drawn to those who can give it a suitable body and environment.* At the first blush, this objection seems a strong one, but it leaves out of account the very important question of Karmic ties. The Esoteric Philosophy teaches that the future destinies of Egos become intertwined by the relations set up between them in any earth-life. Love and hatred, service and injury, comradeship in good and evil, all tend to draw the Egos back to earth-life together, for the joint working out of effects jointly caused. Hence the shocking, and on this plane unnatural, hatreds found to exist sometimes between parents and children, brothers and sisters—hatreds as inexplicable as they are malignant, marked with monstrous features of revenge as for some unremembered but dominating wrong. Hence, too, the inseverable ties that bind hearts together, out-reaching distance, out-lasting time, ties whose uncaused strength in this life points to a genesis beyond the portal of birth.

A Last Word.

And here must end this imperfect treatment of a theme too vast and too deep for pen feeble as mine. This sketch can but serve as elementary introduction to a study of one of the weightiest problems of human existence, a study more vital, perchance, to our present stage

of civilization than any other in which the mind of man can engage. All life changes its aspect when Reïncarnation becomes a deeply settled conviction, beyond all argument, raised above all dispute. Each day of life but one page in the great drama of existence; each sorrow but the fleeting shadow cast by a passing cloud; each joy but a gleam of sunshine reflected from a swinging mirror; each death but the moving from a worn-out house. The strength of an eternal youth begins slowly to pass into the awakening life; the calmness of a vast serenity broods over the tossing waves of human thought; the radiant glory of the Immortal Intelligence pierces the thick dusky clouds of matter, and the imperishable Peace that nought can ruffle sheds its pure whiteness over the triumphant spirit. Pinnacle after pinnacle of spiritual heights lift themselves into the illimitable ether, steps which climb the azure immeasurable, and fade into the infinite distance which shrouds the Future, immense and unimaginable by the very spirit in man. And then, "blinded by the excess of light," wrapped in a hope too deep to be joyous, too sure to be triumphant, too vast to be syllabled, Man enters into the All-consciousness to which our consciousness is as senselessness, till Eternity again thrills with the summons, COME FORTH, FOR THE DAY OF BRAHMÂ IS DAWNING AND THE NEW WHEEL BEGINS TO TURN!

ANNIE BESANT, F.T.S.

Vasudevamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 225.)

VARUNAKA VI.

OM! Of the seven things previously stated we have expatiated upon the first four, one being the cause of another. In this sixth chapter will be described the different functions of Râga and other desires, as also Abhimâna (reference of all actions to self), Aviveka (non-discrimination of Âtmâ from Non-Âtmâ) and Ajñâna (non-spiritual wisdom).

Râga and others are sixteen in number. They are Râga, Dvesha, Kâma, Krodha, Lobha, Moha, Mada, Mâtsarya, Îrshyâ, Asûya, Dambha, Darbha, Ahankâra, Ichchha, Bhakti, and Shraddhâ.

(1) The inclination of the mind towards women is Râga (passion for women).

(2) The inclination of the mind to return evil for evil is Dvesha (hatred).

(3) The desire of the acquisition of lands, houses, etc., is Kâma (passion for objects).

(4) The anger which arises in one when he is thwarted by another in the accomplishment of such above-mentioned desires is Krodha (anger).

(5) The thought of one that he should not spend even a particle of his wealth on good purposes is Lobha (avarice).

(6) The indifference in one who through the infatuation of his wealth does not care to know what actions ought to be done and what not is Moha (ignorance or delusion).

(7) The thought of one who through the enormousness of his wealth thinks that nothing is impossible for him is Mada (arrogance).

(8) The ill-feeling shown by one towards another of equal wealth is Mâtsarya (envy).

(9) The action of the mind which feels miserable at the grief (of another) leaving him and oppressing itself is Îrshyâ.

(10) The action of the mind which feels miserable at another being happy like itself is Asûya.

(11) The thought of one who thinks that he would become famous through the performance of certain actions of his is Dambha.

(12) The thought of one that there is no one equal to himself is Darbha.

(13) The thought of one that he is able to perform everything is Ahankâra (egoism).

(14) The desire of performing such acts as eating, excretion, and such like acts which cannot be abstained from, is Ichchha.

(15) The excessive love shown by one towards his Guru, the virtuous and the Gods is Bhakti (devotion).

(16) Belief in the efficacy of Yajus (sacrifices) and other rites, Vedas and other spiritual books is Shraddhâ (faith).

Thus Râga and others are sixteen in number. Now in an enquiry on Âtmâ, of what avail is the purification of the mind? Bondage or emancipation arises to men in this world only through their mind and nothing else. The mind which is originally pure becomes liable to bondage through its contact with impurities. Reverting to the true state of its pristine purity is emancipation from the fourteen actions of the mind, viz., Râga and those following it as enumerated above of the impure class, while the last two, viz., Bhakti and Shraddhâ, belong to the pure one. Râga and the other thirteen actions arise often in men without any effort of theirs. They lead them into sinful acts. Such wallowers in impure desires are doomed persons, and will never gain a higher state. Therefore a person after having thoroughly searched his own mind and cleared it of Râga and the other desires which are the source of all impurities, should plant it firmly in (Karmas of) Bhakti and Shraddhâ which tend to produce purity. But as

regards Ichchha (the fourteenth in the above order), it is impossible (now) to control it. Through such subjugation, grief only would ensue. Such an action does not enable one to attain heaven or hell. Therefore, it is quite necessary to perform such acts as taking food or answering the calls of nature, which come under the head of Ichchha.

In the waking and the dreaming states, inasmuch as Râga and other desires exist, Karmas also exist; but in Sushupti, Swoon, Samâdhi and the state of habitual silence (of Yogîs), as Râga and other desires do not exist, Karmas also do not exist. Hence it is certain from the processes of Anvaya (coëxistence) and Vitreka (disjoined existence) that Râga and others are the cause of Karmas.

Then whence are the Râgas, etc.? They arise from Abhimâna (reference of all actions to self). (For instance) so long as a woman has the Abhimâna that she belongs to the class of women, so long is she engaged in the duties of serving her husband, keeping watch over the house, cooking and the rest. A husband so long as he has the Abhimâna of a male does the duties of a husband, agriculture, trade, etc., through Râga and other desires. Similarly all persons through Abhimâna for caste, orders of life, calling, etc., follow their respective avocations prompted thereto by Râga and other desires. Therefore the cause of all these desires is only Abhimâna. Then what is the result of this enquiry? It is this: that an aspirant for salvation should abandon all Abhimânas of caste, orders of life, stage or period of life, and such others. If freed from Abhimâna, one is also freed from bondage. Therefore with the existence of Abhimâna there is also the existence of Râga and other desires, but with the cessation of Abhimâna there is also the cessation of Râga and other desires. In the waking and the dreaming states, as there is the Abhimâna of caste and orders of life, etc., persons are prompted to action through Râga and other desires; but in Sushupti and other states as there is no Abhimâna of caste and orders of life there is no action done through Râga and other desires.

Then whence does this Abhimâna arise? It arises through Aviveka (non-discrimination of Âtmâ and Non-Âtmâ). Though all persons are different from their bodies, yet as they have no such discrimination, there is the Abhimâna in them through which they say: "I am a Brâhman, I am a Kshattriya (warrior), I am a Vaishya (merchant class), I am a Shûdra (the lowest class), I am a celibate, I am a householder, I am an ascetic, I am a male, I am a female," and so on. Thus Aviveka is the cause of Abhimâna. On the other hand, it may be argued that the body and not Aviveka is the cause of Abhimâna. Were that so, there should arise (through the changes of body) in a Kshattriya (warrior) the Abhimâna of being a Brâhman, in a female the Abhimâna of being a male, in a celibate the Abhimâna of being a householder, and so on. But such is not the case. Therefore Abhimâna is not

generated by the body. Then may not Abhimâna arise in a Brâhman by virtue of the tuft of hair and sacred thread which he wears, and (the same arise) in an ascetic by virtue of the red cloth, staff and bowl which he carries? No, since the tuft of hair and sacred thread are found also in Kshattriyas (warrior class) and Vaishyas (merchant class) and the red cloth, bowl, etc., are found also among Shûdra devotees. To these persons, too, the Abhimâna, "I am a Brâhman, I am an ascetic," should arise (by virtue of wearing them). But it is not so. It may be said that the Abhimâna of being a Brâhman may arise on account of the differentiation of organs as in a male and female. As all are found to be of the same form it is not the difference of organs that is the cause. But if it is again urged that Abhimâna arises through the special parts of the body which one inherits from his father of higher powers, then such special parts of the body, such as hair, nails, teeth, as also excretions, etc., should have the name Brâhman applied to them. But this is not the fact. Therefore Brahmâ himself cannot gainsay the fact that the cause of this Abhimâna is nothing else than Aviveka.

Let us again sift thoroughly the cause of Abhimâna. On a scrutinizing enquiry we find that just as in this world, words such as festivals, marriage, army, society, etc., have arisen on account of the collective aggregates they denote, so also the collective aggregates of the body and organs, which are composed of Mâyâ, that is beyond the power of speech, have in worldly parlance come to be denoted by such terms as Brâhman, Kshattriya, Vaishya, Shûdra, male, female, eunuch, Gujerâti, Maharashtra, Telugu, Karnata, Dravida, Pandit, Dhîkshita, Astrologer, writer of Purânas, one well versed in Vedângas, a follower of Shiva, Bhâgavata (worshipper of the Lord), peon, commander-in-chief, king, minister, guru, disciple and other names. But Âtmâ is one that has no name or form (at any time) during the three periods (past, present and future). Non-discrimination of the reality of Âtmâ as stated above is Aviveka. Thus through Aviveka there arises in men the Abhimâna of caste, orders of life, etc., in Âtmâ.

What is the cause of this Aviveka? It is the beginningless Ajñâna (non-wisdom) which envelops from the beginningless time one's own (Âtmâ) reality of spiritual self-wisdom, and which can be removed only by the spiritual intuitive wisdom of Âtmâ. It is through Ajñâna alone that persons in this world say, "I do not know myself." But here it might be stated that all persons (except the deluded or idiots) know themselves. To this the reply is that all men (in this world) are only idiots since they identify themselves with their bodies, which are illusion, through such expressions as: "I am a Brâhman, I am a Kshattriya, I am a Vaishya, I am a Shûdra, I am a celibate, I am a householder," etc. Therefore, as none (in this world) know that

Âtmâ is other than body they are only idiots. Some men in this world, well versed in the Shâstras and Purânas, have known that the body is Non-Atmâ and that Atmâ is different from the body, which is like a pot, wall, etc. How can it be said that these, too, do not know Atmâ? They cannot be said to be the knowers of the nature of the real Atmâ, since they have known as Âtmâ (only) Jîvâtmâ (the lower), which is the agent, the enjoyer and the dual one, and which is subject to the fluctuation of the worlds, is merely the reflected consciousness (of Atmâ) and is associated with mundane affairs. But they have not known that Atmâ (the higher), which is the non-doer, the non-enjoyer, the non-dual, the immobile, the pure consciousness and the one disconnected with worldly affairs.

Whence is this Ajñâna (non-wisdom)? As the Vedas say, it has no beginning, hence it is impossible to divine its cause. Then as Ajñâna has no beginning, it may be inferred that it has no end, the result would be that there would be no emancipation to men (as Ajñâna would ever be enveloping their minds).

It is not so. Ajñâna, though it has no beginning, has an end. In this world some substances, though having no beginning, have yet an end. Some, though having no end, have yet a beginning. For instance (in Sanskrit logic), Prâk-abhâva[1] has no beginning, but an end. Pratvamsa-abhâva has a beginning, but no end. Again, though we are not able to divine the real cause of a disease which is due to (a change in the equilibrium of) Vâyu (air), bile and Shleshmâ (phlegm) in the body, yet it is seen daily that we are able to cure the disease by the administering of medicines as stated in the medical books. Likewise, though we may not be able to trace Ajñâna (non-wisdom) to its source, yet it is laid down that Jñâna (spiritual wisdom) obtained through the holy sentences of Vedântas roots up Ajñâna.

Now what are the characteristics of this Ajñâna? It is impossible for us to describe it, (since) neither is it Sat nor Asat,[2] nor is it a mixture of both. It is neither with parts nor without parts, nor is it a mixture of both. It is neither different (from Atmâ) nor non-different (from it), nor is it a mixture of both. It is simply beyond Vâch (the power of speech or indescribable). Why is Ajñâna not Sat, etc.? It

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[1] In Sanskrit logic Abhâva (negative predicament) is considered as existent as Bhâva (positive predicament), just as it is contended that light and darkness are different entities, and not that darkness is merely the absence of light. All nameable things are divided into Bhâva (positive predicament) and Abhâva (negative predicament). Abhâva is of two principal kinds, Samsarga and Anyonya (or mutual). The former is divided into three, called Prâk (prior), Atyanta (incidental), and Pratvamsa (subsequent). The first and the third are referred to in the text. The former may be illustrated thus. Suppose a pot is created now. Before its creation the pot was in a state of Abhâva or non-existence. This Abhâva had no beginning, but has an end when the pot is created. This is Prâkabhâva. Similarly when a pot is destroyed, its Abhâva or non-existence has a beginning from the time of the destruction of the pot, but has no end thereafter.

[2] This definition of Ajñâna or Mûlaprakriti shows that a late attempt at the solution of the origin of Mûlaprakriti from the bosom of Parabrahman is impossible.

is not Sat since it is affected (or put an end to) by Tattva-jñâna (the spiritual wisdom of the discrimination of Tattvas), and does not last all the three periods of time. It is not Asat (unreal) like the horns of a hare, or of a person, or like a lotus in the sky (above), as there is in all persons the self-experience of "I am an Ajñânî" (not a spiritually wise person). Nor is it a mixture of both, as these cannot coëxist (like light and darkness). This gross Akâsha is itself very subtle. Still more subtle is the subtle non-quintuplicated Âkâsha (called the rudimental properties), as stated in Chapter I. Still more subtle are the Gunas (Sattva, Rajas and Tamas of Mûlaprakriti). The subtlest of all is Ajñâna. Therefore as Ajñâna is the primeval cause of all subtle things, it is without parts. At the same time it cannot be said to be without parts since it manifests itself as this universe of gross matter. Nor can it be a mixture of both, as opposites cannot coëxist. Then it may be said that Ajñâna is different from Âtmâ. It would be wrong to say so, as that would be against the Vedas, which enunciate non-duality, and as there is no other Sat than the Sat of Atmâ. Nor is it non-different from Âtmâ, as then it would be equivalent to saying that Âtmâ has no powers. Moreover, it would conflict with the Shrutis which say: "Its (Âtmâ's) supreme powers are variously described." Therefore it cannot be said to be non-different (from Âtmâ). Besides, we shall have to make (on this supposition) Atmâ inert and Mâyâ intelligent. Then Âtmâ will have the names Avidyâ, etc., applied to it, and all the attributes of Avidyâ, such as non-reality, inertness, and pains will have to be ascribed to Âtmâ, which has (only) the attributes of Sachchidânanda (Be-ness, Consciousness, and Bliss). Nor can it be a mixture of both as they are opposed to one another. Therefore it is that Ajñâna is beyond (Vâch) the power of speech. Therefore it should be clearly known that the beginningless Ajñâna is the cause of Aviveka, Aviveka of Abhimâna, Abhimâna of Râga and other desires, Râga and other desires of Karma, Karma of the body, and the body of all the manifold pains of existence; and that Âtmâ undergoes pains through Ajñâna and others in the above order.

And when will one be liberated from the pains of this mundane existence? With the annihilation of the body there is the annihilation of pains; with the annihilation of Karma there is that of the body; with the annihilation of Râga and other desires there is that of Karma; with the annihilation of Abhimâna there is that of Râga and other desires; with the annihilation of Aviveka there is that of Abhimâna; with the annihilation of Ajñâna there is that of Aviveka. And then Ajñâna also perishes in one who through the firm conviction in the spiritual wisdom derivable from the sacred passages of the Vedas, such as: "Brahma alone is I," and "I alone am Brahma," becomes clearly cognizant of himself as Atmâ, the non-dual Brahma. It should be known also that there is no other path by which Ajñâna can be removed.

It may be contended that while heinous sins like causing the death of a Brâhman, etc., can be atoned for by such good actions as penances, it is quite feasible to suppose that such an unreal and trifling thing as Ajñâna can be removed by the same Karmas (of penances). But such a contention is not well founded, inasmuch as Karma and Ajñâna are not opposed to one another. As on a new-moon day, the clouds mantling the sky serve to enhance the darkness, so Karma only serves to enhance (the mist of) Ajñâna, but does not tend to destroy it. Again, just as the sun dispels that gloom, so it is only Jñâna (spiritual wisdom) and not Karma that removes Ajñâna.

But (it has been stated already that) Karma is the action arising out of the three organs (mind, speech and body); Jñâna (spiritual wisdom) is also the action that arises out of the internal organs (one of the three or the mind). Therefore Jñâna is Karma alone. While so how can it (Jñâna) annihilate Ajñâna? True it is that the action of the mind is also Karma. Like the eye which enables one (to dispel no form in darkness) and to perceive form, it (the action of the mind) serves as the means by which Jñâna can dispel Ajñâna (and know itself); but Jñâna by itself is not able to remove Ajñâna. Jñâna is eternal. It is of two kinds—Svarûpa-Jñâna[1] (spiritual wisdom of the reality or Atmic ray being actionless), and Vritti-Jñâna (mental action wisdom). Of these that Jñâna which illuminates Ajñâna in (Sushupti) the dreamless sleeping state is the former, while the latter is that which illuminates objects in the waking and the dreaming states. Some conception can be formed of the light of Vritti-Jñâna in the waking and dreaming states, and of Svarûpa-Jñâna in the dreamless sleeping state, by comparing them respectively to the reflected light of several glasses falling on a wall, and the light of the sun itself falling on the same wall and being visible in the interspaces of the reflected light. But, then, are we to infer that there is no Svarûpa wisdom in the waking and the dreaming states? It exists always and in all states. But Vritti knowledge is not found in the dreamless sleeping state. All mental actions (or Vrittis) pertain to (or proceed from) the internal organs alone (the lower Ego), while Jñâna (wisdom) is the reality of Atmâ itself. This reality of Jñâna having entered the Vrittis (or actions of the internal organs) annihilates Ajñâna (non-wisdom). The actions of the mere intellect (in the lower mind) are not able to remove Ajñâna. Therefore Ajñâna of Atmâ perishes only through the Svarûpa wisdom of Atmâ, and not through the development of mere intelligence, or through the performance of many myriads of actions. Just as virtuous Karmas alone make vicious Karmas perish, so it is only Svarûpa wisdom that causes Ajñâna to perish. Though rubies are only stones

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[1] According to the context which follows, Svarûpa-Jñâna may be translated as the unalloyed spiritual wisdom, while Vritti-Jñâna is the alloyed one.

yet they are called red lights by virtue of their lustre. Similarly Vritti wisdom though belonging to the internal organ is called wisdom on account of its commingling with Svarûpa wisdom. Hence the application of the term wisdom (to Vritti-Jñâna) is only secondary. Therefore Jñâna is no Karma at all.

(To be continued.)

Simon Magus.

INTRODUCTION.

EVERYBODY in Christendom has heard of Simon, the magician, and how Peter, the apostle, rebuked him, as told in the narrative of the *Acts of the Apostles*. Many also have heard the legend of how at Rome this wicked sorcerer endeavoured to fly by aid of the demons, and how Peter caused him to fall headlong and thus miserably perish. And so most think that there is an end of the matter, and either cast their mite of pity or contempt at the memory of Simon, or laugh at the whole matter as the invention of superstition or the imagination of religious fanaticism, according as their respective beliefs may be in orthodoxy or materialism. This for the general. Students of theology and church history, on the other hand, have had a more difficult task set them in comparing and arranging the materials they have at their disposal, as found in the patristic writings and legendary records; and various theories have been put forward, not the least astonishing being the supposition that Simon was an alias for Paul, and that the Simon and Peter in the accounts of the fathers and in the narrative of the legends were simply concrete symbols to represent the two sides of the Pauline and Petrine controversies.

The first reason why I have ventured on this present enquiry is that Simon Magus is invariably mentioned by the heresiologists as the founder of the first heresy of the commonly-accepted Christian era, and is believed by them to have been the originator of those systems of religio-philosophy and theosophy which are now somewhat inaccurately classed together under the heading of Gnosticism. And though this assumption of the patristic heresiologists is entirely incorrect, as may be proved from their own works, it is nevertheless true that Simonianism is the first system that, as far as our present records go, came into conflict with what has been regarded as the orthodox stream of Christianity. A second reason is that I believe that Simon has been grossly misrepresented, and entirely misunderstood, by his orthodox opponents, whoever they were, in the first place, and also, in the second place, by those who have ignorantly and without enquiry copied from them.

But my chief reason is that the present revival of theosophical enquiry throws a flood of light on Simon's teachings, whenever we can get anything approaching a first-hand statement of them, and shows that it was identical in its fundamentals with the Esoteric Philosophy of all the great religions of the world.

In this enquiry, I shall have to be slightly wearisome to some of my readers, for instead of giving a selection or even a paraphraze of the notices on Simon which we have from authenticated patristic sources, I shall furnish verbatim translations, and present a digest only of the unauthenticated legends. The growth of the Simonian legend must unfold itself before the reader in its native form as it comes from the pens of those who have constructed it. Repetitions will, therefore, be unavoidable in the marshalling of authorities, but they will be shown to be not without interest in the subsequent treatment of the subject, and at any rate we shall at least be on the sure ground of having before us all that has been said on the matter by the Church fathers. Having cited these authorities, I shall attempt to submit them to a critical examination, and so eliminate all accretions, hearsay and controversial opinions, and thus sift out what reliable residue is possible. Finally, my task will be to show that Simon taught a system of Theosophy, which instead of deserving our condemnation should rather excite our admiration, and that, instead of being a common impostor and impious perverter of public morality, his method was in many respects of the same nature as the methods of the theosophical movement of to-day, and deserves the study and consideration of all students of Theosophy.

This essay will, therefore, be divided into the following parts:

I.—Sources of Information.
II.—A Review of Authorities.
III.—The Theosophy of Simon.

Part I.

SOURCES OF INFORMATION.

Our sources of information fall under three heads: I. The Simon of the *New Testament;* II. The Simon of the Fathers; III. The Simon of the Legends.

I.—*The Simon of the New Testament.*

Acts (viii. 9-24); author and date unknown; commonly supposed to be "by the author of the third gospel, traditionally known as Luke";[1] not quoted prior to A.D. 177;[2] earliest MS. not older than the sixth century, though some contend for the third.

II.—*The Simon of the Fathers.*

i. Justinus Martyr (*Apologia*, I. 26, 56; *Apologia*, II. 15; *Dialogus cum Tryphone*, 120); probable date of First Apology A.D. 141; neither

[1] Smith's *Dictionary of the Bible*, art. "Acts of the Apostles." [2] *Ibid.*

the date of the birth nor death of Justin is known; MS. fourteenth century.

ii. Irenæus (*Contra Hæreses*, I. xxiii. 1-4); chief literary activity last decennium of the second century; MSS. probably sixth, seventh, and eighth centuries; date of birth and death unknown, for the former any time from A.D. 97-147 suggested, for latter 202-3.

iii. Clemens Alexandrinus (*Stromateis*, ii. 11; vii. 17); greatest literary activity A.D. 190-203; born 150-160, date of death unknown; oldest MS. eleventh century.

iv. Tertullianus (*De Præscriptionibus adversus Hæreticos*, 46, generally attribued to a Pseudo-Tertullian); c. A.D. 199; (*De Anima*, 34, 36); c. A.D. 208-9; born 150-160, died 220-240.

v. [Hippolytus (?)] (*Philosophumena*, vi. 7-20); date unknown, probably last decade of second to third of third century; author unknown and only conjecturally Hippolytus; MS. fourteenth century.

vi. Origenes (*Contra Celsum*, i. 57; v. 62; vi. 11); born A.D. 185-6, died 254-5; MS. fourteenth century.

vii. Philastrius (*De Hæresibus*); date of birth unknown, died probably A.D. 387.

viii. Epiphanius (*Contra Hæreses*, ii. 1-6); born A.D. 310-20, died 404; MS. eleventh century.

ix. Hieronymus (*Commentarium in Evangelicum Matthæi*, IV. xxiv. 5); written A.D. 387.

x. Theodoretus (*Hereticarum Fabularum Compendium*, i. 1); born towards the end of the fourth century, died A.D. 453-58; MS. eleventh century.

III.—*The Simon of the Legends.*

A. The so-called Clementine literature.

1. *Recognitiones*, 2. *Homiliæ*, of which the Greek originals are lost, and the Latin translation of Rufinus (born c. A.D. 345, died 410) alone remains to us. The originals are placed by conjecture somewhere about the beginning of the third century; MS. eleventh century.

B. A mediæval account; (*Constitutiones Sanctorum Apostolorum*, VI. vii, viii, xvi); these were never heard of prior to 1546, when a Venetian, Carolus Capellus, printed an epitomized translation of them from an MS. found in Crete. They are hopelessly apocryphal.

I.—*The Simon of the New Testament.*

Acts (viii. 9-24). Text: *The Greek Testament* (with the readings adopted by the revisers of the authorized version); Oxford, 1881.

Now a certain fellow by name Simon had been previously in the city practising magic and driving the people of Samaria out of their wits, saying that he was some great one; to whom all from small to great gave heed, saying: "This man is the Power of God which is

called Great." And they gave heed to him, owing to his having driven them out of their wits for a long time by his magic arts. But when they believed on Philip preaching about the Kingdom of God and the Name of Jesus Christ, they began to be baptized, both men and women. And Simon himself also believed, and after being baptized remained constantly with Philip; and was driven out of *his* wits on seeing the signs and great wonders[1] that took place.

And the apostles in Jerusalem hearing that Samaria had received the Word of God, sent Peter and John to them. And they went down and prayed for them, that they might receive the Holy Spirit. For as yet it had not fallen upon any of them, but they had only been baptized unto the Name of the Lord Jesus.

Then they laid their hands on them, and they received the Holy Spirit. And when Simon saw that the Holy Spirit was given by the laying on of the hands of the apostles, he offered them money, saying: "Give unto me also this power, in order that on whomsoever I lay my hands he may receive the Holy Spirit."

But Peter said unto him: "Thy silver perish with thee, in that thou didst think that the gift of God is possessed with money. There is not for thee part or lot in this Word, for thy heart is not right before God. Therefore turn from this evil of thine, and pray the Lord, if by chance the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and the bond of iniquity."

And Simon answered and said: "Pray ye on my behalf to the Lord, that none of the things that ye have said may come upon me."

II.—*The Simon of the Fathers.*

i. Justinus Martyr (*Apologia*, I. 26). Text: *Corpus Apologetarum Christianorum Sæculi Secundi* (edidit Io. Car. Th. Eques de Otto); Jenæ, 1876 (ed. tert.).

And thirdly, that even after the ascension of the Christ into heaven the dæmons cast before themselves (as a shield) certain men who said that they were gods, who were not only not expelled by you,[2] but even thought worthy of honours; a certain Samaritan, Simon, who came from a village called Gitta; who in the reign of Claudius Cæsar[3] wrought magic wonders by the art of the dæmons who possessed him, and was considered a god in your imperial city of Rome, and as a god was honoured with a statue by you, which statue was erected in the river Tiber, between the two bridges, with the following inscription in Roman: "Simoni Deo Sancto." And nearly all the Samaritans, but few among the rest of the nations, confess him to be the first god and worship him. And they speak of a certain Helen, who went round with him at that time, and who had formerly prostituted herself,[4] but was made by him his first Thought.

ii. Irenæus (*Contra Hæreses*, I. xxiii. 1-4). Text: *Opera* (edidit Adolphus Stieren); Lipsiæ, 1848.

1. Simon was a Samaritan, the notorious magician of whom Luke the disciple and adherent of the apostles says: "But there was a fellow by name Simon, who had previously practised the art of magic in their state, and led away the people of the Samaritans, saying that he was some great one, to whom they all listened, from the small to the great,

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[1] Lit. powers.
[2] The Romans.
[3] Claudius was the fourth of the Cæsars, and reigned from A.D. 41-54.
[4] Lit., stood on a roof; an Eastern metaphor.

saying: 'He is the Power of God, which is called Great.' Now they gave heed to him because he had driven them out of their wits by his magical phenomena." This Simon, therefore, pretended to be a believer, thinking that the apostles also wrought their cures by magic and not by the power of God; and supposing that their filling with the Holy Spirit by the laying on of hands those who believed in God, through that Christ Jesus who was being preached by them—that this was effected by some superior magical knowledge, and offering money to the apostles, so that he also might obtain the power of giving the Holy Spirit to whomsoever he would, he received this answer from Peter: "Thy money perish with thee, since thou hast thought that the gift of God is obtained possession of with money; for thee there is neither part nor lot in this Word, for thy heart is not right before God. For I see thou art in the gall of bitterness and the bond of iniquity."

And since the magician still refused to believe in God, he ambitiously strove to contend against the apostles, so that he also might be thought of great renown, by extending his investigations into universal magic still farther, so that he struck many aghast; so much so that he is said to have been honoured with a statue for his magic knowledge by Claudius Cæsar.

He, therefore, was glorified by many as a god; and he taught that it was he himself who, forsooth, appeared among the Jews as the Son, while in Samaria he descended as the Father, and in the rest of the nations he came as the Holy Spirit. That he was the highest power, to wit, the Father over all, and that he allowed himself to be called by whatever name men pleased.

2. Now the sect of the Samaritan Simon, from whom all the heresies took their origin, was composed of the following materials.

He took round with him a certain Helen, a hired prostitute from the Phœnician city Tyre, after he had purchased her freedom, saying that she was the first conception (or Thought) of his Mind, the Mother of All, by whom in the beginning he conceived in his Mind the making of the Angels and Archangels. That this Thought, leaping forth from him, and knowing what was the will of her Father, descended to the lower regions and generated the Angels and Powers, by whom also he said this world was made. And after she had generated them, she was detained by them through envy, for they did not wish to be thought to be the progeny of any other. As for himself, he was entirely unknown by them; and it was his Thought that was made prisoner by the Powers and Angels that has been emanated by her. And she suffered every kind of indignity at their hands, to prevent her reäscending to her Father, even to being imprisoned in the human body and transmigrating into other female bodies, as from one vessel into another.[1] She also was in that Helen, on whose account the Trojan War arose; wherefore also Stesichorus[2] was deprived of his sight when he spake evil of her in his poems; and that afterwards when he repented and wrote what is called a recantation, in which he sang her praises, he recovered his sight. So she, transmigrating from body to body, and thereby also continually undergoing indignity, last of all even stood for hire in a brothel; and she was the "lost sheep."

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[1] The technical term for this transmigration, used by Pythagoreans and others, is μεταγγισμὸς, the pouring of water from one vessel (ἄγγος) into another.

[2] This famous lyric poet, whose name was Tisias, and honorific title Stesichorus, was born about the middle of the seventh century B.C., in Sicily. The story of his being deprived of sight by Castor and Pollux for defaming their sister Helen is mentioned by many classical writers. The most familiar quotation is the Horatian (*Ep.* xvii. 42-44):

Infamis Helenæ Castor offensus vicem
Fraterque magni Castoris victi prece
Adempta vati redidere lumina.

3. Wherefore also he himself had come, to take her away for the first time, and free her from her bonds, and also to guarantee salvation to men by his "knowledge." For as the Angels were mismanaging the world, since each of them desired the sovereignty, he had come to set matters right; and that he had descended, transforming himself and being made like to the Powers and Principalities and Angels; so that he appeared to men as a man, although he was not a man; and was thought to have suffered in Judæa, although he did not really suffer. The Prophets moreover had spoken their prophecies under the inspiration of the Angels who made the world; wherefore those who believed on him and his Helen paid no further attention to them, and followed their own pleasure as though free; for men were saved by his grace, and not by righteous works. For righteous actions are not according to nature, but from accident, in the manner that the Angels who made the world have laid it down, by such precepts enslaving men. Wherefore also he gave new promises that the world should be dissolved and that they who were his should be freed from the rule of those who made the world.

4. Wherefore their initiated priests live immorally. And everyone of them practises magic arts to the best of his ability. They use exorcisms and incantations. Love philtres also and spells and what are called "familiars" and "dream-senders," and the rest of the curious arts are assiduously cultivated by them. They have also an image of Simon made in the likeness of Jupiter, and of Helen in that of Minerva; and they worship the (statues); and they have a designation from their most impiously minded founder, being called Simonians, from whom the Gnôsis, falsely so-called, derives its origins, as one can learn from their own assertions.

iii. Clemens Alexandrinus (*Stromateis*, ii. 11; vii. 17). Text: *Opera* (edidit G. Dindorfius); Oxoniæ, 1869.

In the first passage the Simonian use of the term, "He who stood," is confirmed, in the latter we are told that a branch of the Simonians was called Entychitæ.

iv. Tertullianus, or Pseudo-Tertullianus (*De Præscriptionibus*, 46). Text: *Liber de Præs.*, etc. (edidit H. Hurter, S.J.); Œniponti, 1870. Tertullianus (*De Anima*, 34, 36). Text: *Bibliothec. Patr. Eccles. Select.* (curavit Dr. Guil. Bruno Linder), Fasc. iv.; Lipsiæ, 1859.

In the *Præscriptions* the passage is very short, the briefest notice possible, under the heading, "Anonymi Catalogus Heresum." The notice in the *De Anima* runs as follows:

For Simon the Samaritan also, the purveyor of the Holy Spirit, in the *Acts of the Apostles*, after he had been condemned by himself, together with his money, to perdition, shed vain tears and betook himself to assaulting the truth, as though for the gratification of vengeance. Supported by the powers of his art, for the purpose of his illusions through some power or other, he purchased with the same money a Tyrian woman Helen from a place of public pleasure, a fit commodity instead of the Holy Spirit. And he pretended that he was the highest Father, and that she was his first suggestion whereby he had suggested the making of the Angels and Archangels; that she sharing in this design had sprung forth from the Father, and leaped down into the lower regions; and that there, the design of the Father being pre-

vented, she had brought forth Angelic Powers ignorant of the Father, the artificer of this world; by these she was detained, not according to his intention, lest when she had gone they should be thought to be the progeny of another. And therefore being made subject to every kind of contumely, so that by her depreciation she might not choose to depart, she had sunk to as low as the human form, as though she had had to be restrained by chains of flesh, and then for many ages being turned about through a succession of female conditions, she became also that Helen who proved so fatal to Priam, and after to the eyes of Stesichorus, for she had caused his blindness on account of the insult of his poem, and afterwards had removed it because of her pleasure at his praise. And thus transmigrating from body to body, in the extrême of dishonour she had stood, ticketed for hire, a Helen viler [than her predecessor]. She was, therefore, the "lost sheep," to whom the highest Father, Simon, you know, had descended. And after she was recovered and brought back, I know not whether on his shoulders or knees, he afterwards had respect to the salvation of men, as it were by the liberation of those who had to be freed from these Angelic Powers, for the purpose of deceiving whom he transformed himself, and pretended that he was a man to men only, playing the part of the Son in Judæa, and that of the Father in Samaria.

v. [Hippolytus (?)] (*Philosophumena*, vi. 7-20). Text: *Refutatio Omnium Hæresium* (ediderunt Lud. Duncker et F. G. Schneidewin); Gottingæ, 1859.

7. I shall, therefore, set forth the system of Simon of Gittha, a village of Samaria, and shall show that it is from him that those who followed[1] him got their inspiration, and that the speculations they venture upon have been of a like nature, though their terminology is different.

This Simon was skilled in magic, and deluding many, partly by the art of Thrasymedes, in the way we have explained above,[2] and partly corrupting them by means of dæmons, he endeavoured to deify himself—a sorcerer fellow and full of insanity, whom the apostles confuted in the *Acts*. Far more prudent and modest was the aim of Apsethus, the Libyan, who tried to get himself thought a god in Libya. And as the story of Apsethus is not very dissimilar to the ambition of the foolish Simon, it will not be unseemly to repeat it, for it is quite in keeping with Simon's endeavour.

8. Apsethus, the Libyan, wanted to become a god. But in spite of the greatest exertions he failed to realize his longing, and so he desired that at any rate people should *think* that he had become one; and, indeed, for a considerable time he really did get people to think that such was the case. For the foolish Libyans sacrificed to him as to some divine power, thinking that they were placing their confidence in a voice that came down from heaven.

Well, he collected a large number of parrots and put them all into a cage. For there are a great many parrots in Libya and they mimic the human voice very distinctly. So he kept the birds for some time and taught them to say, "Apsethus is a god." And when, after a long time, the birds were trained and could speak the sentence which he considered would make him be thought to be a god, he opened the cage and let the parrots go in every direction. And the voice of the birds as they flew about went out into all Libya, and their words reached as far as the Greek settlements. And thus the Libyans, astonished at the voice of the birds, and having no idea of the trick which had been played them by Apsethus, considered him to be a god.

[1] That is to say, the heretics. [2] In a preceding part of the book against the "Magicians."

But one of the Greeks, correctly surmising the contrivance of the supposed god, not only confuted him by means of the self-same parrots, but also caused the total destruction of this boastful and vulgar fellow. For the Greek caught a number of the parrots and retaught them to say "Apsethus caged us and made us say, 'Apsethus is a god.'" And when the Libyans heard the recantation of the parrots, they all assembled together of one accord and burnt Apsethus alive.

9. And in the same way we must regard Simon, the magician, more readily comparing him with the Libyan fellow's thus becoming a god. And if the comparison is a correct one, and the fate which the magician suffered was somewhat similar to that of Apsethus, let us endeavour to *re-teach the parrots of Simon*, that he was not Christ, who has stood, stands and will stand, but a man, the child of a woman, begotten of seed, from blood and carnal desire, like other men. And that this is the case, we shall easily demonstrate as our narrative proceeds.

Now Simon in his paraphrasing of the Law of Moses speaks with artful misunderstanding. For when Moses says "God is a fire burning and destroying,"[1] taking in an incorrect sense what Moses said, he declares that Fire is the Universal Principle, not understanding what was said, viz., not that "God is fire," but "a fire burning and destroying." And thus he not only tears to pieces the Law of Moses, but also plunders from Heracleitus the obscure.[2] And Simon states that the Universal Principle is Boundless Power, as follows:

"*This is the writing of the revelation of Voice and Name from Thought, the Great Power, the Boundless. Wherefore shall it be sealed, hidden, concealed, laid in the Dwelling of which the Universal Root is the foundation.*"[3]

And he says that man here below, born of blood, is the Dwelling, and that the Boundless Power dwells in him, which he says is the Universal Root. And, according to Simon, the Boundless Power, Fire, is not a simple thing, as the majority who say that the four elements are simple have considered fire also to be simple, but that the Fire has a twofold nature; and of this twofold nature he calls the one side the concealed and the other the manifested, (stating) that the concealed (parts) of the Fire are hidden in the manifested, and the manifested produced by the concealed.

This is what Aristotle calls "in potentiality" and "in actuality," and Plato the "intelligible" and "sensible."

And the manifested side of the Fire has all things in itself which a man can perceive of things visible, or which he unconsciously fails to perceive. Whereas the concealed side is everything which one can conceive as intelligible, even though it escape sensation, or which a man fails to conceive.

And generally we may say, of all things that are, both sensible and intelligible, which he designates concealed and manifested, the Fire, which is above the heavens, is the treasure-house, as it were a great Tree, like that seen by Nabuchodonosor in vision, from which all flesh is nourished. And he considers the manifested side of the Fire to be the trunk, branches, leaves, and the bark surrounding it on the outside. All these parts of the great Tree, he says, are set on fire from the all-devouring flame of the Fire and destroyed. But the fruit of the Tree, if its imaging has been perfected and it takes the shape of itself, is placed in the storehouse, and not cast into the Fire. For the fruit, he

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[1] *Deuteronomy*, iv. 24.

[2] Heracleitus of Ephesus flourished about the end of the sixth century B.C. He was named the obscure from the difficulty of his writings.

[3] I put the few direct quotations we have from Simon in italics.

says, is produced to be placed in the storehouse, but the husk to be committed to the Fire; that is to say, the trunk, which is generated not for its own sake but for that of the fruit.

10. And this he says is what is written in the scripture: "For the vineyard of the Lord Sabaôth is the house of Israel, and a man of Judah a well-beloved shoot."[1] And if a man of Judah is a well-beloved shoot, it is shown, he says, that a tree is nothing else than a man. But concerning its sundering and dispersion, he says, the scripture has sufficiently spoken, and what has been said is sufficient for the instruction of those whose imaging has been perfected, viz.: "All flesh is grass, and every glory of the flesh as the flower of grass. The grass is dried up and the flower thereof falleth, but the speech of the Lord endureth for the eternity (æon)."[2] Now the Speech of the Lord, he says, is the Speech engendered in the mouth and the Word (Logos), for elsewhere there is no place of production.

11. To be brief, therefore, the Fire, according to Simon, being of such a nature—both all things that are visible and invisible, and in like manner, those that sound within and those that sound aloud, those which can be numbered and those which are numbered—in the *Great Revelation* he calls it the Perfect Intellectual, as (being) everything that can be thought of an infinite number of times, in an infinite number of ways, both as to speech, thought and action, just as Empedocles[3] says:

"By earth earth we perceive; by water, water; by æther [divine], æther; fire by destructive fire; by friendship, friendship; and strife by bitter strife."

(To be continued.)

The Sheaths of the Soul.

IN my last article, "Mesmerism," I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say from pictures into words, signs and acts, or *vice versâ*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and

[1] *Isaiah*, v. 7.
[2] *1 Peter*, i. 24.
[3] Empedocles of Agrigentum, in Sicily, flourished about B.C. 444.

the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution, during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the subdivisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and. . . . . .

Astral body is another, but not so easily recognized by the men of to-day. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter it includes in one of its own sub-divisions several of those in the body.

For instance, the surface sensations of blood, skin, flesh and mucous membrane will be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along skin and mucous membrane and in flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate ganglion of the body, and continually, from there, implanted in the corresponding centre of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down—without stopping for argument, which would end in nothing without physical demonstrations being added—the next step is this. The lower man who collects, so to say, for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusion will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations—or planes, if you like—of some astral sense or centre, then clairvoyance or clairaudience comes on, because he is conveying to the brain those impressions derived from similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by way of illustration.

It is this possibility of the inner lower man being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in

itself. The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1, for each normal person, when acting normally, compounds all the various sets of sensations, experiences, and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reïncarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms—physical and astral—have gone through every sort of training. When the Soul is reïncarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in its last life. And if the astral senses have received in the prior existence on earth great attention and development, then there will be born a medium or a real seer or sage. Which it will be depends upon the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born, maybe, as an irresponsible medium; another, again, of the same class, emerges as a wholly untrustworthy partial clairvoyant, and so on *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul liberates herself from the body.

Hence there is a two-fold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other.

WILLIAM Q. JUDGE, F.T.S.

The Passing Away of Francisco Montoliu.

TRULY the Great Law is no respecter of persons, and what we little men think good is not judged wisdom by the All-wise. The spirit of Francisco de Montoliu y de Togores has abandoned its earthly tabernacle, leaving behind the recollection of a life of self-sacrifice, unflagging endeavour, and unswerving devotion for the cause of Theosophy. The body of "Nemo" in his last life was born of a noble Spanish family, but the nobility of the birth of his earthly instrument was as nothing compared to the true nobility of spirit which our beloved colleague, friend and co-worker has ever shown. The body of Francisco Montoliu (as he would have himself simply called, for he cared nought for earthly titles) is dead, but the spirit of our brother lives for Theosophy, to which he has consecrated his being throughout the ages. For not only was he the foremost pioneer and sturdiest champion of true Theosophy in Spain, but also made of such stuff as Occultists are born from. What though the work would seem to have suffered an irreparable blow in Spain? we have no cause to grieve. He has done his duty well, his life remains as an example; and may such Karma be the lot of all of us. For, to adapt an expression from *Shrîmad Bhagavat*, which he translated for the first time into Spanish, "never was there a time when his spirit was not, nor shall a time be when it shall cease to be," and this being so, that spirit of his that toiled for Theosophy will come again to continue his task and to work with his fellow-labourers to help on man's salvation—no matter when, nor where, nor how.

The natural grief of his friends and brothers in Theosophy, profound as it is, is all the deeper at the thought that the sacred presence of death was disturbed by the ignorant fanaticism of those who claimed to be priests of the Society of Jesus. And yet, indeed, such "men" are rather to be pitied in that they so little know the spirit of that Master of Compassion. The Jesuits may busy themselves with construing the first "Yes" that fell from the dry lips of our brother's delirious body into a "recantation," but Theosophy claims his life, his intellect, his devotion, and his love.

May our brother ever tread the eternal Path of Peace.

We subjoin the following extract from a letter written by a brother who was one of the physicians who attended Montoliu in his last sickness. We hear loudly reiterated on all sides that the days of persecution are ended, but many an F.T.S., in his private life, knows that this is not so. Many could tell of like persecutions, which are inscribed in the unwritten records of the Theosophical Society.

On the evening of April 20th, after taking coffee with us as usual, Montoliu said that he did not feel well, and so retired to rest at an early hour. The next day fever declared itself, with all the symptoms of gastric catarrh. We at once summoned our good Brother, Dr. R——. The following day our patient was in a more serious condition; the fever increased, and on sounding him we discovered that the right lung was attacked by bronchitis. Dr. R—— and I redoubled our efforts; but, in spite of them, his breathing grew rapidly more difficult, and new and more alarming symptoms appeared. Our good Brother Vina helped us during the first three days, and cheered up Montoliu immensely. On the third day we noticed that the brain was beginning to be affected. Important affairs called Vina to Madrid, and to his great regret he had to leave us, for his presence would have been of the first importance, as you will see later.

We remained alone, R—— and I. The next day we saw the symptoms of typhus appear, but did not think them so fatal. Vina had instructed me, in case

of necessity, to look after the official papers of the Theosophical Society and Montoliu's MSS. and translations. And even he, poor Montoliu, even he begged me to lock up his cupboards and to give the keys to no one, for he feared an invasion of his family, and especially of his father, a fanatical Jesuit of the most pronounced type, and very terrible for those who aspired to ideas at all of a liberal kind.

On seeing the grave nature of our Brother's attack, I was on the point of asking him about these papers, when the family arrived by assault and installed themselves with the right which impudence and force alone could give.

What to do? To oppose force with force was not possible; and though I had received orders from Montoliu that he would see no one but R—— and myself, I could not put the father, the Jesuits, the curés and these people out of the house; which I should most certainly have done if I had had an order in writing. So I had to content myself with watching over him and carrying out my duty no matter at what cost.

The family entered. The brother without a word of introduction, at once commenced to speak to him of confession, of receiving the sacraments, etc.; and we saw our poor Brother fall into greater and greater delirium.

What could we do? We were watched in a hateful manner. However, I had promised to save the papers, and they had to be saved at all costs. After consultation with our Brothers of the Theosophical Society, we decided to demand them frankly from the father.

To tell you the humiliation and insults we have suffered at the hands of this man would be impossible. At first he refused roundly to give us the papers, which he wished to hand over to the Jesuits. But when he saw us decided, he opened the cupboards with the keys we gave him—although, indeed, he had already opened them with false keys—and we found the tin box containing the Theosophical Society's correspondence, diplomas, charter, seal, etc., of the Group. I did my best to get possession of the most important things, and nearly all were saved. The rest of the papers were burned, for he would not handle "the papers of a heretical and infernal society," as he said.

Unfortunately we could not get the books; and that excellent little Theosophical library—who knows in whose hands it is now! But as there was nothing in writing, and no will, we had no rights.

After this scene came the Superior of the Jesuits to confess him, but our poor Brother had been delirious since evening. I was in his room tending him, but was told to depart. I thus had to leave the field to this man, whom you will pardon my describing, so hateful and prideful were his looks. I went out, but remained in the adjoining room, waiting for the least noise; for I would not have left him for anything in the world. I had a double right, that of a friend and brother and that of a physician.

Poor Montoliu was raving, reciting, from time to time, passages from the *Bhagavad Gîtâ, Isis, The Voice of the Silence, The Secret Doctrine*, etc., etc., calling on H. P. B., Vina, and myself, and saying that he wished to go to London and see A. B. whom he loved.

Suddenly I heard the Jesuit address to him the following words—which I copied down in order to better remember them:

"Francisco, Francisco, do you recant all the ideas and infernal doctrines which you have spread, and all the evil you have done with these heretical dogmas of Theosophy?"

"No! . . . . . Oh, yes, H. P. B.! . . . H. P. B.! . . H. P. B.!" [Three times very loudly.]

Immediately, in a loud voice, the Jesuit cried:

"*Ego absolvo te peccatis tuis*," etc.

He then left the room, embracing the father, saying with great satisfaction: "I have gained the victory, I leave you contented. He has recanted all; the soul of our son will depart to heaven!"

It was like a *fête*. Some of the people accompanied downstairs this odious "elementary," who had just played the greatest comedy in the name of his God!

I breathed freely once more. It seemed as if someone had lifted an enormous weight off my chest, and I returned to the sick room, where I saw poor Montoliu, half raised in his bed, and seized with an attack. I had to administer concentrated oxygen, for he could not breathe, his eyes staring open, pupils dilated, in the greatest pain, and calling on H. P. B.

The father came up, after having seen the priest off, immensely satisfied, saying that now the death of his son mattered nothing, for he had recanted all his infernal ideas, and that he preferred his death rather than to see him cured and once more commence his perdition!

This will tell you to what a point fanaticism has arrived in this country, from which the detestable *aura* of the Inquisition has not yet disappeared.

Dr. R—— at this moment arrived, and the father told us to leave the house, for he did not wish the causers of the downfall of his son to remain a minute longer by his side, saying that all the Theosophists, and in particular Vina, B——, R——

and myself, were heretical *canaille*, thieves, etc., leaders of an infernal gang! . . . We respected the presence of his son, who was in his death agony, otherwise, I promise you, there would have been a serious matter to settle. Dr. R—— withdrew with protestations, and did not return to the room in which alone the curés, Jesuits, and the assistants with their funeral trappings were witnesses of his last sufferings. Heartbroken and sick, I remained in the adjoining room, the recipient of all sorts of insults, but resolved not to depart until force was used—which indeed was resorted to at the last moment.

To describe to you his last night on this earth, I am not able. . . . He was surrounded with Jesuits, who continually tormented him, by urging him to think of heaven, to recant with all his soul the heretical doctrines which would cause him to fall into hell!

At five o'clock on the morning of May 10th a terrible attack seized him, and they administered the extreme unction. His last words were that he had still much to do here, and did not wish to go to heaven!

The moment of his disincarnation was 6.23. . . .

Two hours later I reëntered the room. They had already laid his body out, and surrounded it with lighted candles. A handkerchief covered the face. I lifted it, I know not how, and gave him the last kiss.

The unnatural father would not even admit the crowns of roses which we had made for his memory, saying that he wanted nothing from lost people calling themselves Theosophists.

He took possession of all the books on Theosophy, which are assuredly now in the possession of the Jesuits, and barred the door in our faces.

At the funeral the only people who were present were the assistants of the church, curés, etc. . . .

We gathered together again in our little Headquarters silent and sad.

Such was the tragedy of Montoliu's death. We have made it public, that his Brethren in all lands may know the battle he had to fight, and that they may better appreciate his worth. Few know what many a Theosophist has to suffer in his private life—and it is well that occasionally the public and our members in general should hear of such things. It is well to face the reality at times, even in this nineteenth century of "booms" and newspaper inanity. But we do not print the above to cast a slur on the true members of the Order of Jesus. A member of the Roman Catholic Church or any other Church of Christendom is no more necessarily a Christian than is a member of the Theosophical Society a Theosophist. Montoliu *was* a Theosophist, but his inquisitors were *not* Christians, least of all were they in the true "Society of Jesus."

THOUGHTS.—So restless is the human mind that every wink of the eye is said to manufacture a useless thought. Calculating a wink as a second, and taking twelve hours a day as the period when a man's brain is at its greatest activity, 43,200 thoughts are allowed to take root in Space for future harvests. Now what a dreadful maelstrom of thoughts is raging on and about us may be seen by setting down the globe's population at 1,200,000,000 souls, when we reach the astounding figure of barren thoughts at 51,840,000,000,000! And mind you all this for a single day. I leave to your imagination the arithmetic of a year, a decade, and a century. Had $\frac{1}{100000}$th part of these thoughts been utilized for the first object of the Theosophical Society, "to form the nucleus of a Universal Brotherhood of Humanity," many amongst us would be now what future Rounds will see. Altruism in thought is the divinest of gifts! Ye human thoughts, what powerful machines ye are, how abused, how perverted! Ye only make angels and brutes of men! Truly said a Hindû hermit that if a man disengaged his thoughts from the ephemeral concern of life for that infinitesimally short space of time when a grain of rice balances itself on the head of a needle, salvation for himis not far to seek. He who conquers thought conquers Life.—JEHANGIR SORABJI, F.T.S.

Reviews.

SIMPLE THEOSOPHY.[1]

THIS little book, consisting of some sixty pages, is a collection of articles originally written for the *Boston Evening Transcript* in April, 1891. It contains chapters upon "What is Theosophy?" "Reïncarnation," "Karma," and "The Purpose of Theosophy," all simply and carefully written in a style which will prove attractive to many who are as yet unable to grasp the deeper problems connected with the subjects dealt with, or to whom the terminology of the Esoteric Science would be perplexing. This is the kind of book one could place in the hands of the open-minded but unlettered reader with the greatest likelihood of beneficial results, and as such it is a very welcome addition to the literature of the movement.

Here and there throughout the pages of *Simple Theosophy* one meets with an epigrammatic statement which covers a wide field of thought, of which the following may serve as examples:

> We shall never be on the road to true illumination until we cast aside prejudice.
>
> All humanity is one in promise and in purpose. We are all of equal importance in divine economy, and where and how we stand relatively to one another in this present incarnation, is a matter of no moment.
>
> Our work concerning the impossible is only to assume the right attitude towards it.
>
> Karma is not measured by time, it is measured by condition, and our condition depends upon our own efforts. Effort is the great watchword of Theosophy. Effort is necessary, even in the right acceptance of the inevitable. Frequently more effort is required to stand still than to make a move. But effort makes character, and character makes destiny.
>
> So considered, evil is only an effort of Nature towards good. It is Nature in the employment of the most efficacious means for the attainment of the most beneficent end.

W. R. O.

NOTICE SUR LE PAPYRUS GNOSTIQUE BRUCE.[2]

STUDENTS of the Gnostic philosophy of the early centuries of our era will be interested to learn that one more relic of the Gnôsis has been rescued from oblivion, and given to the world of students by the industry and scholarship of M. E. Amélineau, whose *Essai sur le Gnosticisme Egyptien* has made Volume XIV of "Les Annales du Musée Guimet" one of the most valuable of that interesting series. Among the large number of priceless MSS. brought back from Egypt by the famous traveller Bruce, in 1769, were the *Pistis-Sophia*, already in some part known to our readers, and another Coptic MS. of the same school in a very dilapidated condition, which is now in the custody of the Bodleian Library, Oxford. It was the good Karma of Maurice G. Schwartze to publish the text of the former and translate it into Latin in 1853; it is the good Karma of M. E. Amélineau to do the same kind office to the remaining papyrus and to translate it into French in 1891. The importance of these two MSS. is exceedingly great, for in

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[1] By M. J. Barnett, F.T.S. Boston: H. H. Carter, 3, Beacon Street. Price 15c.

[2] Texte et Traduction Publiés par M. E. Amélineau: Librarie C. Klincksieck, rue de Lille, 11. Paris, 1891. Price not given.

them we have the only relics of the Gnôsis that have not come to us through the hands of the Church Fathers—the bitterest and most unscrupulous enemies of the Gnostic philosophers.

The Bodleian MS. contains two treatises, undoubtedly of the same school as the *Pistis-Sophia*, and absolutely indispensable to the student of what may not inappropriately be termed that Gnostic Kabalah. The title of the first treatise is not given by the erudite translator, for what reason is not apparent, since in his learned *Essai sur le Gnosticisme Egyptien* he speaks of it as *The Book of the Gnôses of the Invisible;* the title of the second treatise is *The Book of the Great Logos in each Mystery.* The terribly damaged state of the MS. has rendered the work of M. Amélineau one of the greatest difficulty, and it is heart-rending to read of the perishing rags and shreds from which his painstaking and praiseworthy industry has had to construct the present text. There are consequently innumerable lacunæ, which not even the practised eye and ripe scholarship of the editor have been able to restore. Indeed the task would have been more difficult even than it has been, had not the scholar Woïde, some fifty years ago, made a copy of the MS. when it was in a more decipherable state; and though this copy is full of errors, owing to the imperfect state of Coptic studies in those days, it has nevertheless stood M. Amélineau in good stead in his present task.

Bruce unfortunately omitted to say whence he got this precious papyrus, but as it is written in the Sahidic dialect, Amélineau concludes that he probably procured it from the Delta. There is, however, no great latitude of speculation to suppose that Bruce may have obtained it in Abyssinia, where there is still many a priceless papyrus carefully guarded by the warrior monks of the Abyssinian monasteries, as Achinoff, the chief of the Free Cossacks, lately informed H. P. B. from his personal knowledge.

From a close inspection of the work, and also of the *Pistis-Sophia*, we agree with M. Amélineau that the original was most probably written in Greek, and that the Coptic is a translation retaining many of the original Greek technical terms. The doctors of the Gnôsis were mostly men imbued with Hellenic culture, and if the treatises belong to the school of the Valentinian Gnôsis, as there seems little reason to doubt, we may conclude with safety that we are dealing with a translation and not an original.

The first page of the text is faced by a most fascinating full-page diagram of the Crux Ansata—fascinating for students of symbology, of course. There can be no doubt but that it stands for the type of man—human and divine, microcosmic and macrocosmic. But this Handled Cross differs from others of its kind in many ways. The "handle" is a circle, on the surface of which is the continuation of the vertical body of the cross with a horizontal diameter band, the square of section of the two diameter bands enshrining another cross, and above all on top of the circle stands yet another cross. Mystic vowels and consonantal abbreviations invite an interpretation, which, needless to say, is unattempted.

The æonology of the MS. is in many instances almost identical with that of the *Pistis-Sophia*, only far more elaborate. Thus we read of twelve Christs, twelve Fathers, and even three hundred and sixty-five Fathers—which should not, however, make us imagine that a mere astrological interpretation or the threadbare solar-myth hypothesis of our spiritually poverty-stricken Occidental wiseacres will solve the obscure mysteries of the Gnôsis.

Here and there we stumble on terms of such metaphysical refinement that we are reminded of Basilîdes rather than of Valentinus. Such, for instance, is the term "*Christité*"—"Christship," which puts

us in mind of the Basilidean "Sonship," the Filietas, called υἱότης in the *Philosophumena*.

But above all things interesting in the MS. are the figures of the sigils and the diagrammata of the æons. "The living Jesus," as the Master or First Mystery is called, instructs the Disciples in the different "Apologies," or mystic formulæ that will open for them ingress into and passage through the various æons or spheres—telling them the mystery numbers and sigils of each. Charts of twenty-eight of the æons are also given, but it remains in doubt how many root-æons in all were counted in the system, whether thirty or thirty-two, for the MS. is incomplete. This is not only regrettable in general, but also particularly, because the missing pages would have afforded an additional confirmation of the precise school from which the treatise emanated. The Valentinian system was divided into two main schools, the Oriental and the Italic, the former adjudging thirty æons to the Plerôma, the latter thirty-two. It was of course a case of over-intellectualism and hair-splitting, of absolute Dualism or absolute Monism, which is, however, easy of reconciliation for Theosophical students familiar with ontological subtleties.

In this brief notice, it is naturally impossible to do more than touch on one or two points, in dealing with a treatise which simply bristles with technicalities on every page. Nor is it necessary, for it will never be possible, to awaken a general interest in the details of the abstruse æonology, cosmology and eschatology of the Gnostic Theosophy, any more than to arouse a popular interest in, say, the differential calculus. Nevertheless, there is matter of absorbing interest for the student of religion.

For instance, we are told that the Logos cannot be addressed in the "language of flesh," (p. 101), and of a supernal power called the "Luminous Darkness," which is darkness for us *because of the excess of its light* (p. 102).

Again, the Eastern concept of Sadasat, of the Real and Illusionary in the All, is clearly brought out in the following hymn to the Logos:

"It is because of Him that truly is that which really exists and that which does not really exist; it is because of Him that exists that which really exists by being hidden, and that which exists not really although manifest" (p. 105).

Well, indeed, again, is the universality of Deity expressed in such phrases as "Thou art the dwelling and thou art he who inhabitest the dwelling" (p. 107), which is also true of the "Man *luminous* and true," the Augoeides. This is the man who is after the type of the Heavenly City—the Incorruptible above, the "Land that gives birth to the Gods" —whom the First Monad clothes with a vesture[1] woven out of all the Æons (pp. 123, 124). It is a "vesture by and from which all things are made and in which are all bodies" (p. 134). For "it is thy *Will* alone that is a place for thee, for no thing can be a place for thee, for thou art the place for all" (p. 136), a passage which brings forcibly to the mind the Saviour's rebuke to Andrew in the *Pistis-Sophia:*

> How long shall I bear with you! How long shall I suffer you! Do ye still not know and are ye ignorant? Know ye not, and do ye not understand, that *ye* are all Angels, and all Archangels, and Gods and Lords, and all Rulers, and all the Great Invisibles, and all those of the Midst, and of the Region of the Light, and all the great Emanations of the Right and all their Glory.[2]

Such is the city or kingdom within, for he made "a city *or a man*, and figured in him all those of the Plerôma [the sum of the Æons], that is to say, all the Powers" (p. 147). For

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[1] This the mysterious "coat" of Joseph, the *colours* of which symbolize the divine attributes of every Messiah (Initiate), as St. Cyril says. Cf. *Des Couleurs Symboliques* by Frédéric Portal.

[2] Schwartze's *Pistis-Sophia, pagg.* 247-8.

The Word that comes from their mouths is life eternal, and the Light which flows from their eyes is rest for them; the movement of their hands is their course towards whence they came forth; their contemplation within is their inner Gnôsis; their march onward is their new *return within;* the extension of their hands is their stability; the hearing of their ears is *the perception which is in their hearts;* the joining together of their limbs is the reunion of the dispersion of Israël; *their comprehension of themselves is their contemplation of the Logos.* The figure which they hold in their fingers is the number which came forth according to that which is written: "he who counts the multitudes of the stars and gives them all their names." And the union brought about by the Demiurgic Logos was of those who came forth from the disturbance that arose: "They all became one and the same thing in that one and only One." Then the Demiurgic Word became a powerful God, Lord, Saviour, Christ, King, Good (Agathos), Father, Mother.

The Demiurgic Logos is man—each one of us—who may become a Christ, if the Kingdom (the Lower) be set in order.

It is difficult to cease writing on so absorbing a theme, but we have already departed widely from the function of orthodox reviewing, and have paid but little attention to the casket when once the blaze of the gems dazzled the "eyes of the heart."

Whether the text of M. Amélineau is literally correct must be for specialists to decide, and may without anxiety be handed over to those who rejoice in literary microscopy. Those, however, who know more Gnosticism than Coptic will be well satisfied with, if not enthusiastic over, the labours of this learned Orientalist, which find a dignified presentation in a clearly printed and handsomely margined quarto of some two hundred and fifty pages.

Theosophical Activities.

EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE, ADYAR,
27th April, 1892.

THE PRESIDENT'S RETIREMENT.

The legal advisers of the Society in India and elsewhere, having reported that my relinquishment of official status before the Adyar Trust Deed is finally settled, the Australian legacy affair judicially arranged, and Mr. Judge released from his General Secretaryship by the American Section and made free to take over the Presidential duties, would be highly injurious to the Society's interests; and the Chicago Convention having caused Mr. Judge to cable me to that effect, and Mr. Mead concurring, and Mr. B. Keightley and some of our most influential Indian counsellors having written me in like terms; it is evident that I must once more postpone—if only for a few months—my long-desired retirement, so far as the actual severing of my official tie with the Society is concerned. The Theosophical Society not being a legal entity, its property interests have of necessity been vested in me, and my signature, in both my personal and representative capacities, is needed to validate their transfer to a Board or Boards of Trustees; while as regards the Australian estate bequeathed to me, no settlement can be made by a third party, and possibly, none even by myself without another visit to Queensland. For me to consult only

my own wishes and break my official tie regardless of the evil effects that would befall the Society, would be an act of selfishness such as I cannot even think of for a moment.

Notice is therefore given that, without again vainly trying to fix an actual date for my vacating office, I shall do my utmost to hasten the completion of all legal business, so that I may hand over everything to Mr. Judge, my old friend, colleague and chosen successor.

Meanwhile, to protect the Society from the possibility of loss or trouble in case of my sudden death, I have executed a will bequeathing all property whatsoever, whether real or personal, standing in my name or legally mine, including Headquarters, the Permanent Fund and other funds, the *Theosophist*, its good-will, stock in hand, book accounts, cash, etc.; my Ooty cottage and plot of land, furniture, books, clothing, etc., etc., to the Society.

(Signed) H. S. Olcott, P.T.S.

INDIAN SECTION.

Indian Letter.

Adyar, Madras,
May, 1892.

Of general Theosophical news, I have not a great amount this month, as we are in rather a dead season at present. Perhaps the intense heat has something to do with this; members require all their energy for keeping on foot work already commenced without extending their energy into new channels. After all, the formation of new branches is not, in India, as elsewhere, always a sign of increasing activity. It is possible to form a branch almost anywhere in India. Sympathizers will soon rally round and enrol themselves with enthusiasm, but to keep the new-born branch alive and active is another matter—*hic labor hoc opus est.* Therefore, while the tower of Theosophy in the West rises steadily higher and higher, attracting more attention by reason of its stature, in the East we have to content ourselves with humbler work, to employ our time principally in cementing old and crumbling stones, and in repairing worn-out structures.

Every day shows us at Headquarters the necessity for organized work among non-English-knowing Theosophists in India. In the Telugu-speaking districts, where we have about twenty branches, are a very large number of Theosophists unable to speak or to read English. To such, of course, the *Prasnottara* and our books and pamphlets are useless, and many feel bitterly this loss. Thanks to the efforts of Bro. Kotayya, who hails from Telugu parts, a vernacular branch has already been formed at Guntur, and we have also been able to arrange for the translation and publication of several vernacular pamphlets. A proposal, originating from a conference of several leading Telugu Theosophists is now on the *tapis* to translate the *Prasnottara* into Telugu every month, and to arrange for the translations of some of our books into this vernacular. On the return of the General Secretary I hope we shall hereafter be able to make arrangements for the constitution of a Telugu sub-section or something of the sort.

A recent visit to Bombay gave me the long-wished-for chance of seeing the Bombay Theosophists in their own haunts.

It is very cheering to visit this really active branch, and to see the steady systematic work that is being carried on there. The room in

Church Gate Street, which the branch occupies, is an "upper-room," which reminds one considerably of the Biblical upper-room used by the Prophet of Nazareth and his disciples as portrayed in illustrated Bibles, etc. There is a capital library of books, recently enriched by a set of the *Sacred Books of the East*, the generous gift of a Parsî lady. Daily meetings for general discussion are held, and two general meetings, at least, during the week, at one of which an address or exposition is given in the vernacular. The genius of the place is Bro. M. M. Shroff, who appears to spend all his spare time there, and to be a part and parcel of the establishment. Bros. Mehta, Daji, Modi and Jussawala too may be seen at Church Gate Street almost daily; in fact, the place is more of a Headquarters than a simple reading room, and the general air of homeliness and good fellowship there is most pleasing.

The heat in Bombay during my ten days' stay was intolerable. Though the thermometer seldom rose above ninety degrees, yet owing to the peculiar climate—which has given rise to the term "Bombay heat"—the place seemed to *vampirize* one. This is the only expression I can think of to do justice to the peculiar steaming process which one has to undergo.

I hope to give some account of a visit to "The Towers of Silence" —the Parsî "burial" towers—the caves of Elephanta and a Hindû theatre, in a separate article, with the kind permission of the Editor of *Lucifer*.

Bro. Keightley has now brought his present tour to a close, and is enjoying a few days' well-earned rest at romantic Darjeeling. I wish we could transport Adyar up there during the summer; shouldn't we then be the envy of the whole Theosophical Society?

Here is a well-attested tale of an Indian wonder-worker, told me by a Bombay brother the other day. The occurrence was witnessed by him. The magical performer took three bananas from a bunch, and, after allowing them to be examined and thoroughly scrutinized, placed them on the ground. He then took three strips of paper, and made on one strip three cuts, on another two, on the third one. He then handed the bananas to my friend and brother, and told him to peel off the rind. He did so. He found one banana cut into four pieces, *i.e.*, it had had three cuts made on it *under the rind without the latter being in any way disturbed;* another was cut into three pieces, the result of two cuts; while the third was divided in two, both of the latter cases being attended with the same phenomenon as regards the integrity of the peel! Here is a problem for the *Vâhan*, to explain the psycho-scientific process by which the above phenomenon was performed.

White Lotus Day went off most successfully here, I am informed. The hall was beautifully decorated with the graceful lotus blooms and other flowers, and there was a large gathering. The President delivered a very eloquent and touching address on H. P. B. and her work. Bro. Gopalacharlu spoke on the symbology of the lotus, and other speakers followed. The *Madras Mail* gave a very full account of the proceedings.

In Bombay the day was also observed, and a large meeting held, at which addresses were given by leading members. The Bangalore and other leading branches also did honour to the occasion.

His Highness the Maharajah of Kapoorthala has given two thousand rupees towards our expenses here. We hope that other princes of India will follow the good example set. Bro. Keightley visited his Highness during his recent tour in the Punjab. A generously-minded Australian, who wishes to remain unknown, has given £100 to Colonel Olcott to be disposed of as he shall deem best. The money, I am happy to say, is to be given to the Adyar Library.

S. V. E.

Ceylon Letter.

(From our own Correspondent.)

Colombo,
1st May, 1892.

The month of April, like this month, is always looked forward to by the Sinhalese, for on the 11th of that month the Buddhists and the Hindûs of Ceylon celebrate their New Year Festival. Owing to the national feast, the day was observed as a Government holiday, and the native element celebrated the festival in the quiet and sober way peculiar to Oriental nations. The most important part of the programme of the Sinhalese New Year day is the ceremony at the Buddhist temples, when at the appointed hour the big bell tolls out the Old Year and ushers in the New. Thousands of men, women and children, after thronging the courtyards, rush into the *Sanctum Sanctorum* with flowers in their uplifted hands, to offer them in memory of their Great Master, the Lord Buddha, and thus begin the New Year with this graceful act of offering flowers. The devotees then return home and spend the day in holiday-making.

This month, with deep regret, I have to chronicle the death of the leading learned native Pundit in Ceylon, Mr. Batuwantudavi, the President of the Colombo Theosophical Society. He was ailing for a few days only with heart disease, to which he ultimately succumbed. His death is a national loss. The sad news was wired to Colonel Olcott at Adyar, and as it was impossible for him to come here for the cremation, he deputed Bro. Buultjens to represent him at the funeral service, at which the High Priest Sumangala officiated, assisted by a number of monks.

Much good work has been done by the "Harbour Mission" during the month. A large number of tracts were distributed among a shipload of passengers going to Australia.

The Sangamitta Girls' School is slowly but surely progressing, and Mrs. Marie M. Higgins deserves credit for the excellent manner in which she is working the Institution. She is very busy now making preparations for a fancy bazaar, to be held on the 7th and 8th inst. in aid of the School. She is trying her utmost to make the Institution a standing monument of the Theosophical Society in Ceylon and the East.

It is most gratifying to note that the Cambridge Local Examination results just to hand show that H. Pieris of our Boys' English School at Colombo, has secured honours in the Third Class in the Senior. In the Junior Examination two of our boys passed. This is the third year in which boys have been successfully presented for examination, and the satisfactory results are due to the Principal of our Boys' School, Mr. Buultjens, a graduate of Cambridge and a Vice-President of the Colombo Theosophical Society.

Sinhala Putra.

The Theosophical Thinker.—[We are asked to print the following, and do so with great pleasure.] It is proposed to start a weekly Theosophical journal in English under the name of *The Theosophical Thinker* as soon as a sufficient number of subscribers register their names. Our Theosophical brothers are well aware of the fact that there is no Theosophical weekly in the whole of India, except the *Sanmârga Bodhinî*, the organ of the "Sanmârga Samâj Bellary," which is not, for various reasons, entirely Theosophical. But the Theosophical movement in India, vast country as it is, feels the necessity of a weekly organ very keenly, and the noble Theosophical cause in India will surely be benefited by a cheap weekly paper in English, that will reach

even the poorest of the Theosophists. The necessity for a journal of the sort proposed is felt the more when we take into consideration the fact that there is not a single weekly Theosophical journal, not only in India, but in the whole world. Though the sacred cause of Theosophy has taken root very firmly in all the corners of the world, and the movement has even succeeded in shooting out branches, able enough to systematically issue substantial matter for Theosophical thinkers in the form of standard works and valuable monthly journals, no one has as yet launched a scheme for a weekly to plead the Theosophical cause in all its branches and its bearings on other departments of science and philosophy now engaging the attention of a large section of the people. A weekly paper will serve to force the outside world to pay more attention to the noble, scientific and philosophical teachings of Theosophy. Thus a spirit of diligent enquiry may be created, and such a sign will surely mark a memorable epoch in the Theosophical movement.

The Theosophical Thinker will be the organ of the general body of Theosophists, who will find in it a ready and willing friend, who has voluntarily imposed upon himself the duty of advocating the noble cause of Theosophy. The subscription is fixed at the very low rate of two rupees per annum; deducting the annual Indian postage, the actual subscription for the paper is left at the very humble figure of Rs. 1—3—0 per annum. We suppose the vast number of Theosophists in India, poor and rich, will not grudge paying Rs. 1—3—0 for a weekly which undertakes to plead and uphold their cause. We therefore feel confident that each and every Theosophist will subscribe for a copy, and counting upon the strength of these and the voluntary donations with which the well-to-do of them may be pleased to favour the scheme, the subscription has been fixed so low.

Our brother Theosophists (we need not, we think, remind them) know full well that we are not capitalists, and that this is no scheme in which we risk our pecuniary interests, which are at zero point; and we have therefore to look to them for support and for *prepayment* of their subscriptions and for voluntary donations, without which we cannot issue the journal at all. But we have a capital, a fund of love for humanity, which we are prepared to lay out to the best of our abilities. But even this, our capital of love for humanity, we *owe* to the Theosophical Society, its noble and self-sacrificing Founders and their Masters.

R. JAGANNATHIAH, F.T.S.
T. A. SWAMINATHA AIYAR, F.T.S.

Bellary, India.

EUROPEAN SECTION.

The following notice has been issued:

GENERAL SECRETARY'S OFFICE,
17 AND 19, AVENUE ROAD,
REGENT'S PARK, LONDON, N.W.

SECOND ANNUAL CONVENTION,

July 14th and 15th, 1892.

NOTICE.

I.—In accordance with Art. I., Sec. 4, of the Sectional Rules, it is necessary to publish the agenda of the Convention twenty-eight days in advance of its actual meeting.

All Branches and Members, therefore, desiring to bring forward motions or suggestions are hereby cordially invited to send to this office notice of their propositions, *at the earliest opportunity*, in order that as full agenda as possible may be issued. The matter should be in the hands of the General Secretary not later than June 7th.

II.—Members on the Continent and in the Provinces who intend to be present at the Convention are requested to kindly notify the General Secretary of their intention as early as possible, in order that provision may be made for their entertainment.

G. R. S. MEAD, *General Secretary.*

June 1st, 1892.

THE ORIENTAL DEPARTMENT.

Humanum est errare, and when mistakes are made the first step towards their remedy is a frank acknowledgment. It was a mistake to issue the last number of the Oriental Department, and I am exceedingly sorry that it has passed through the gates of silence under my authorization, for, we know, *nescit vox missa reverti.* I had no intention of continuing to reprint from the plates with which the American Section has so kindly furnished us, but the matrices arrived during my late absence, and as I had left no directions on the matter the number was issued as usual. And why all this, some one may ask—but I fear he will not be one of the recipients of No. 4 of the Oriental Department. You all must know that I refer to the contents of the last number. The first part of the *Yâjnavalkyasamhitâ* I passed with many qualms of conscience, fearing that few would be benefited by its contents, and knowing that of them only the very few were capable of sifting the wheat from the chaff in that bushel of Hatha-yogic practices. The second part is ten times as bad, and to issue it with only the very scanty notes appended and with no introduction or criticism has been, I consider, a grave mistake. We want to be proud of our Oriental Department, and we wish to be able to give its numbers to our friends and to enquirers and say—Here is something to learn from the East, something to make us better and wiser men and women, or, at any rate, better instructed on the customs and habits of our Oriental brethren. The *Yâjnavalkyasamhitâ* does none of these things; it is useless for distribution, useless for instruction, it moves to laughter, and gives the public a totally erroneous idea of the general religious practices of the Hindûs. There is no getting out of the matter; it is a treatise on *physical* Prânâyâma, or restraint of breath, which is falsely said to lead to peace, wisdom, and absolution. No matter how indulgent and tolerant we may be, no matter how bent on finding an esoteric and spiritual side to all things, the *Yâjnavalkyasamhitâ* is too much for our strength. It is true that a very, very few, students of Yoga and experienced in practical Occultism, may derive information from it, but such students have no need of our Oriental Department. This Department must be for the members of the Section in general, and must be educative. I shall, therefore, print no more of such matter, but will endeavour, if possible, to prepare a number for the Department which shall more fitly fulfil its objects, and lay it before the July Convention for approval.

In what I have said above I am blaming myself and no one else, least of all my friend Prof. Manilal N. Dvivedi, who has made so excellent a translation of the *Samhitâ* under notice. His task ends with the translation, and he is in no wise responsible for the original Sanskrit treatise. Our Eastern brother, familiar as he is with the

books on Yoga, learned in the Shâstras, a student and scholar, has credited us over here with like attainments. He has paid us a compliment we do not deserve. We are, as a public, ignorant of the Shâstras, more ignorant of Yoga, and entirely ignorant, so far, fortunately, of mere physical Prânâyâma. The time is short for most of us for Oriental studies, and we do not wish to lose it, but rather desire to learn the best and simplest and not the most obscure.

This does not mean to say that the idea of the Oriental Department is not excellent, and that many of the Eastern books are not worthy of our best attention. Far from it. Our Oriental Department is going to be a success and of immense good to all of us. But we should not forget that we are in the Kali Yuga, and that to give the enemy every cause to blaspheme profoundly is not wise. The sceptic has a number of the Oriental Department placed in his hands and exclaims, "Oh, that's Theosophy, is it? Are they [the Theosophists] still allowed to be at large?" And the man is right, and I have been wrong not to have recognized the danger beforehand; though indeed the mistake is not confined solely to the Oriental Department.

In conclusion, I sincerely hope that this explanation will not offend any of my brethren in the East. Our heredity, physical and psychic, is different, it is true; our methods, views, and customs are mostly divergent, but in the case of the Oriental Department both my respected colleague, William Q. Judge, the General Secretary of the American Section, and myself have erred through too great love for the East rather than from any other cause.

G. R. S. MEAD,
General Secretary, European Section T.S.

ENGLAND.

Blavatsky Lodge.—The last of the Thursday lectures announced in the syllabus, on which the Lodge has been working for the past three months, was delivered by R. Machell; it dealt with symbology, and was followed by an interesting discussion. The new syllabus runs as follows:—May 19th, "Nature's Finer Forces," I.; Modern Chemistry and Electricity in the Light of the Esoteric Philosophy. May 26th, "Nature's Finer Forces," II.; Modern Researches in Physics and super-Physics from the Standpoint of Occultism. June 2nd, "Nature's Finer Forces," III.; Nervous Ether and its Connection with Mesmerism. June 9th, "Nature's Finer Forces," IV.; Crystalline Forms and Elemental Forces. June 16th, "The Hidden Properties of Gems." June 23rd, "Sound as a Builder-up and Destroyer of Forms." June 30th, "Sorcery, Mediæval and Modern."

Under a resolution of the Lodge, proposed by Annie Besant, the President, the names of the openers have been omitted from this syllabus. It is hoped that this plan will prevent the overcrowding from which the Lodge and visitors have suffered. For the Saturday meetings also a new syllabus has been issued:—The Seven Planes of the Universe and their Relation to Man. *(Continued.) The Mânasic Plane.* Mahat. Its relation to Fohat and thereby to all planes. The seven Rays. Universal Mind. Dhyân Chohans. Descending hierarchies of intelligent entities. *Related to Manas in Man.* The Mânasaputra. Belonging to a previous cycle of evolution. Their entry on the Fourth Globe into human tabernacles. Their functions. Become dual in incarnation. Psychic and Noëtic action. (*a*) Higher Manas. Individuality in Man. The Sutrâtmâ. Knowledge of past births; effect of this experience in

action. Its relation to the personality; the Augoeides. Its final triumph; the Christos. (*b*) Lower Manas. The Ray informing the human tabernacle. The personality; Kâma-Manas. Brain-consciousness; method of working. Its conquest over Kâma; its failure. The "soul-less man." Devachan. Its nature. Its inhabitants. Its duration. Return to earth-life. The choice of the Ego. *The Buddhic Plane.* Cosmic Substance, the upâdhi of Divine Life in the universe. Alaya. *Relation to Buddhi in Man.* Exoteric and Esoteric nomenclature. Vehicle of Atmâ. Union with Manas. The Path; the Bodhisattva; the Arhat; the Nirvânee; the Nirmânakâya. Nirvâna. Its nature. Its duration. Return to manifestation. *The Atmic Plane.* The All. Differentiation and absorption. *Relation to Atmâ in Man.* The Monad, Âtmâ in its vehicle Buddhi. Relation of spiritual principle in the Universe to the vivifying principle in atoms. The Monad in evolution: mineral, vegetable, animal, human. Paranirvâna. The Days and Nights of Brahmâ. Parabrahman.

The succeeding syllabus will be issued when this is worked through. No dates are fixed, as the Lodge will give to each subject such time as is necessary for its full discussion.

A good gathering of members assembled on White Lotus Day, and extracts from the *Light of Asia*, the *Bhagavad Gîtâ* and the *Voice of the Silence* were read. H. P. B.'s rooms were beautifully decorated with white flowers.

Annie Besant will give the following lectures during the coming month: June 25th and July 2nd, Prince's Hall, Piccadilly, at 3.30 P.M. These lectures will be on Mesmerism and Hypnotism. June 26th (morning) Hackney Radical Club, 5, The Grove, Mare Street; (evening) Camberwell, at the Secular Hall, 61, New Church Road. July 10th, Manchester.

Lending Libraries.—A Lending Library has been formed at Frome in connection with the Theosophical Centre there, Mr. Samuel Watts of 9, Keyford, Frome, having undertaken the charge of the books. The Lending Library at Workington has been transferred to Mr. George Smart, bookseller, 6, Wilson Street, owing to Bro. John Barron having left the neighbourhood.

Bow Club.—A bazaar will be held in July, the stalls to be taken by members of the committee. Contributions of pretty and useful articles can be sent to the Matron at the Club, 193, Bow Road.

Liverpool Lodge.—At the Annual Meeting a satisfactory balance sheet was shown, and the following officers were elected: Bro. R. B. B. Nisbet, *President;* Bro. H. Milton Savage, *Vice-President;* Bro. Joseph Gardner, *Treasurer;* Bro. John Hill, *Secretary;* Mrs. A. L. Cleather, *Corresponding Secretary;* Bro. F. A. Duncan, *Librarian.* Ten members now constitute the Council, instead of seven as heretofore, viz.: Bros. R. B. B. Nisbet, H. M. Savage, Joseph Gardner, F. A. Duncan, J. Hill, J. M. Jones, W. Ranstead, W. T. Haydon, Mrs. C. W. Savage, and Mrs. R. B. B. Nisbet.

Harrogate.—A Lodge has just been opened here, as a result of Annie Besant's recent lecture. The officers are: Hodgson Smith, *President;* Miss Louisa Shaw, *Vice-President;* William Bell, *Secretary;* and Mrs. Elizabeth Bell, *Treasurer.* The Lodge will hold its meetings weekly.

SCOTLAND.

Scottish Lodge.—The first meeting of the summer session took place on the 14th of May. There was a large gathering. The paper was by the President on the Inter-relation of the Occult Sciences, wherein the work of the winter course was summarized. Other papers to be given

during the summer session are on the Periodic Law of Atomic Weights, on the Esoteric Meanings of Alchemy, on the Occultism of Tennyson, on an Egyptian Horoscope, etc.

The Edinburgh Branch.—The meetings have gone on steadily since our last report. The Branch is now engaged on the study of the *Seven Principles of Man*, which is being methodically treated.

Ireland.

The *North Dublin Centre* is growing in very promising fashion. Some of the brothers of the Dublin Lodge are going to hold meetings in different parts of Ireland, breaking new ground, and there is some idea of Annie Besant making a lecturing tour in Ireland in the early autumn. At the Dublin Ethical Society, on May 24th, Miss Ellen Douglas read a firstrate paper on "What is Religion?" which promoted much good feeling among her audience; the various speakers, Christian or otherwise, were more conciliatory in tone than is occasionally the case at the meetings of this very excellent society, which now possesses a well-appointed reading-room.

France.

The *Siége Francais* is becoming a most active centre of correspondence, and deep earnestness is being shown by enquirers. We have distributed over fifteen hundred pamphlets in the poorer quarters of Paris, and the seed is not lost. One brother is translating *Letters that have Helped Me;* another is printing as a pamphlet his translation of Mr. Judge's *Epitome of Philosophy*. In Le Havre, Lyons, Cherbourg, friends are at work, and the movement is making real, solid progress.

The Netherlands.

White Lotus Day was duly celebrated here, the reading of the *Bhagavad Gîtâ* being from the metrical translation into Dutch by Bro. van der Zeyde. We hope to be setted in our new Headquarters, in a nice airy part of Amsterdam, by the early autumn.

Spain.

Our circle in Spain has just sustained a most cruel shock. Our beloved brother Francisco Montoliu y Togores passed away on May 10th, at Barcelona, the victim of an affection of the chest complicated with typhoidal symptoms, which carried him off in a few days. The readers of *Lucifer* will understand the far-reaching nature of such a loss at the present moment, for Montoliu was the soul of the Spanish Group, and all our brethren outside Spain will certainly share in our grief. Endowed as he was with a remarkably superior intellect, with a devouring activity, an indefatigable worker, an ardent and heart-whole Theosophist, the work of Montoliu is colossal for all who can understand the difficulties against which we have to contend in Spain. He had consecrated his entire life to the triumph of Theosophy, for which he gave up all, thus suffering almost entire exclusion from his family. Thanks to him the Spanish Group is in possession of the following translations: *The Secret Doctrine* (Vol. I), *Isis Unveiled*, *The Bhagavad Gîtâ*, *Through the Gates of Gold*, *The Voice of the Silence*, *The Esoteric Basis of Christianity*, *Rosicrucian Letters*, *Light on the Path*, *The Coming Race*, *Mr. Isaacs*, etc., etc., and an enormous mass of articles translated and original.

The Madrid Group was founded by him and was the object of his constant solicitude, and so it is that this Group is a model of unanimity, agreement and true brotherhood. He also succeeded in raising the Barcelona Group to the same standard and in much more difficult circumstances.

Loved and respected by all our brothers, admired by our opponents, his death cast profound consternation into our ranks at the first shock, as well at Madrid as at Barcelona. It seemed impossible that at the age of only thirty-one years, filled with energy and health, he, the hope of Theosophy in Spain, should have been taken from us! The secrets of Karma are impenetrable for us; but our Brother will surely return in his next birth to continue, under better conditions, the work he has begun in Spain.

After the first moment of stupor, all our Brethren rallied, closed up their ranks, and are more united and determined than ever to make themselves worthy of the grand example which the first President of the Spanish Group has given us. To-day our Group is stronger than it has ever been, for the grief that has stricken them has expanded the feeling of responsibility among our Brothers, and all will certainly fulfil their duty with redoubled enthusiasm, both at Madrid and at Barcelona. *Theosophy will not die in Spain*, for it has loyal and resolute defenders.

Montoliu died a true Theosophist, with the beloved names of the Masters and H. P. B. on his lips. His hyper-fanatical family have invented a death-bed conversion to Roman Catholicism, a nauseating comedy which has filled with indignation those of our Brothers who watched over him to the last moment. Montoliu, I repeat, died as he has lived—a *Theosophist*.

VINA.

Madrid.

We hear from Sweden of a projected translation into Swedish of the *Secret Doctrine*. A subscription for its printing and publishing is set on foot, and our Brother Fridorf Kellberg undertakes the translation as a labour of love.

An active Swiss Theosophist, to whom the Society already owes much useful service, has hit on the capital idea of publishing an advertisement of *Le Lotus Bleu* and *Lucifer* in the *Guide de Lausanne*, an illustrated publication of which ten thousand copies will soon be distributed among visitors to Switzerland, and sent through the post to England, France, and Germany.

AMERICAN SECTION.

THE NEW HEADQUARTERS.

The readers of *Lucifer* are so familiar with fresh enterprises and new departures in the external activity of our great organization, that perhaps they have not quite realized the importance of the step which has lately been taken by our American Brethren, in acquiring for our movement a new habitation and a home in the heart of one of the great life-centres of the vast American continent. Situated in a pleasant and central position, of easy access and substantial surroundings, the house at 144, Madison Avenue furnishes our workers with a fitting material vehicle in which to grow and expand, and from which many a new ray of light can be sent forth on its message of hope and comfort to the waiting millions of the New World.

Externally the new Headquarters is one of a block of substantial brown stone buildings, five stories high, and twenty-five by seventy-five feet in area. The basement is almost on a level with the street, and the main entrance is approached by a lofty flight of steps, topped by oaken swing doors, with glass upper panels. The front part of the

basement is occupied by the Âryan Press, where those indefatigable workers, Bros. John M. Pryse and T. R. Prater, compel the printing elementals to the service of Theosophy. The remainder of the lowest floor is the domestic domain of the housekeeper and her husband, excellent people and indispensable in their special provinces.

The first floor is shared between the main staircase and vestibule—handsomely decorated and extending a mute but pleasant welcome to all comers—and the main hall, which is as yet used for the meetings of the Âryan Theosophical Society only, but is also intended for meetings of other societies as a means of income, for our New York colleagues designed the new Headquarters for use, and have no idea of allowing a large hall to remain tenantless for the major part of the week. This hall consists of three lofty rooms knocked into one, and capable of seating some two hundred and twenty people. It is artistically decorated, and electric lights adorn the walls with their fuchsia-like pendants. At the end is a large platform carrying a solid oak table, reading desk, and chairs for President and Secretary, over which preside the well-known and life-size features of "H. P. B." in a handsome frame. The space for the audience is seated with chairs and settees of pine, and there is that brand-new look about everything which is so characteristic of modern America. On the same floor also a small ante-room contains the library volumes of the Âryan Theosophical Society.

Ascending to the second floor, we find the two large rooms at the rear devoted to the mysteries of the "*Path* Office," the walls being hidden with shelves groaning under the weight of Theosophical publications, and presided over by a bookkeeper and clerk. In front we have the General Secretary's office, with a stenographer and clerk in constant attendance. Here is the especial sanctum of our friend and colleague Bro. Alexander Fullerton, without whom 144, Madison Avenue would be no Headquarters for most of our American members and the majority of the rest of us. A smaller room contains two desks, one of Bro. Elliot B. Page, formerly of St. Louis, and President of the old Board of Control, who, our readers will be glad to hear, has lately joined the Headquarters' staff, and the other of William Q. Judge, our Vice-President, the "man at the wheel" in America.

The third floor is a duplicate of the second. The two rooms above the "*Path* Office" are apportioned to the convenience of members and visitors, and a host of pictures and photographs adorn the walls. H. P. B., Colonel Olcott, T. Subba Row, the Countess Wachtmeister, and many another well-known face meet the eyes of the visitor. Convention and Headquarters' groups, views of Adyar and the London Headquarters, pictures of Vishnu and Krishna, and other oriental mementoes, remind us that the Theosophical Society is international and cosmopolitan or nothing. The front rooms of this floor are for private work and correspondence, and it is here that Mrs. Keightley and Claude F. Wright spend most of their time, and where also Dr. Archibald Keightley seeks a respite in Theosophical work from the exacting duties of his new practice.

On the top floor are six rooms, five of which are already occupied by Messrs. Page, Pryse, Prater, Wright and Harding, a bachelor community of workers for Theosophy, for according to the rules passed by the Board of Trustees it has been decided that for the present none but bachelor Theosophists should inhabit the land. In this respect, therefore, the resident staff differs from the household that H. P. B. gathered together round her in London.

On the whole the new building gives the idea of greater size than our London home, as everything is concentrated into one house; but in reality if the Duke Street Publishing Offices and Reading Room, the

H. P. B. Printing Works, the two smaller tenements and the two large houses at Headquarters were piled together, the illusion of the eye would be made apparent. Be that as it may, there is no room for anything but the sincerest congratulations in the new move that has been made. But congratulations, though pleasant, are unsubstantial things, and practical Theosophists are not content to give words only. When the European Section first sought for a habitation and a home, America sent some more definite signs of approbation than words. Our American brethren were practical, and so they sent dollars. The expenses incurred by the new move are very considerable. There is a present deficiency on account of alterations amounting to nearly sixteen hundred dollars, to which should be added the mortgage debt on the property of thirty-three thousand dollars. "He gives twice, who gives quickly."

G. R. S. MEAD.

AMERICAN NOTES.

NEW YORK,
May 17th, 1892.

The Aryan Theosophical Society held its first meeting in its new lecture hall on Tuesday, May 3rd. The room is a large one, with accommodation for about two hundred persons. It is charmingly decorated, is lighted with electric lamps, has abundant ventilation, and good acoustic properties. It was well filled with members and visitors on the evening of the inaugural meeting to hear Brother Judge lecture on "Theosophy, what it is and what it is not." His address, of over an hour's duration, was listened to with the greatest appreciation, being prefaced with a few remarks on the opening of the Headquarters.

On Sunday evening, May 8th, the anniversary of the departure of H. P. B., members of the Theosophical Society throughout New York, Brooklyn, and Harlem, assembled at the new lecture hall on the invitation of the Âryan Theosophical Society to hear readings from the *Light of Asia* and the *Bhagavad Gîtâ*, in memory of the Founder of the Society, this being her expressed wish in her last will.

The room was crowded. Miss Daniels treated the audience to an exquisite recital from the *Light of Asia*. Then Dr. Keightley gave some of his personal recollections of H. P. Blavatsky, his address being followed by readings from the *Bhagavad Gîtâ* by Bro. D. Nicholson, and afterwards Alex. Fullerton addressed the meeting. But by far the most interesting subject on the programme was the last, consisting of the reading by Mrs. Keightley of extracts from letters of H. P. B. This lasted for twenty-five minutes, all too short a time, and from first to last was listened to with eager interest by the audience.

As no opportunity had been given Bro. Judge to speak, it was proposed at the next ordinary meeting of the Âryan Theosophical Society, that he should be asked to address the Society on the following Sunday, giving some of his recollections of H. P. B. His consent seems to have set on foot a project for holding regular Sunday evening meetings. The title of his lecture was "A Modern Adept; H. P. Blavatsky." It was delivered before a crowded hall, and was full of interest, not only for the information he gave concerning adeptship generally, but for that regarding H.P.B. in particular, being crowded with anecdotes concerning her, and personal recollections. It was prefaced by an address by G. R. S. Mead, General Secretary of the European Section.

The 8th of May anniversary was observed at most of the Branches in the States, particularly along the Pacific Coast.

We hear that a new branch has been chartered at Hot Springs, Arkansas. This should prove a most important centre, for the city is one whither persons from every State around, and from the most distant towns, go to be treated for their various ailments.

The Brooklyn Branch has engaged permanent rooms wherein to hold its meetings. The house in which these are situated has become a sort of Theosophical Headquarters, being the residence of many prominent members in the Branch.

Work on the Pacific Coast is active as ever. Dr. Allen Griffiths lectured at San Bernardino, Santa Ana, Colton, Redlands, and other places, to crowded houses.

Los Angeles Theosophical Society is about to reëstablish its Headquarters. This will be of importance as it will centralize work in the district. Anything done in California and along the Pacific Coast to the end of forcing on the movement there must be of interest to those who know how great a Theosophical stronghold it must some day become.

The H. P. B. Branch, Harlem, listened to an address by Brother Mead on "Reïncarnation," on Sunday, May 12th. The room was crowded, not even standing space being available, and the lecturer was listened to with all possible attention. This branch seems to be at present on the top of the wave, and is bringing many members into the Society, and interesting outsiders far and wide in Theosophical truths. On Sunday last it was presented with a large photograph of H. P. B., whose name it bears, by Bro. T. R. Prater, one of our energetic printing staff.

Brother Mead sails for England to-morrow. The good work he has done here in lecturing and visiting the branches will be remembered for a long while, and if we are allowed to write down what we have heard, he has made many permanent friends among his American cousins. Brother Parker leaves for Europe with him.

CLAUDE F. WRIGHT.

The American Convention.—The pressure of Activities this month is so great that we must refer our readers for details of the Convention to the *Path*, or to the Report issued by Bro. Judge. But we give here, in addition to the notes in "On the Watch-Tower" of last month, the text of some of the resolutions. The important series on the Presidency runs as follows:

Whereas, Colonel Henry S. Olcott, President-Founder of the Theosophical Society has tendered his resignation of the office of President to take effect May 1st proximo, and has requested that a successor be elected to the office of President of the Theosophical Society, and,

Whereas, the General Secretary and Vice-President has taken the votes of all the Branches of this Section on the question of who shall be successor to the said office of President of the Theosophical Society, the said vote being unanimously in favour of William Q. Judge, and they being now duly reported to and before this Convention.

Resolved: That the American Section in Convention assembled hereby tenders to Colonel H. S. Olcott the expression of its profound gratitude and sincere appreciation for his unselfish devotion and long and faithful services for the Society which he helped to found and which is so largely indebted to him for its beneficent work and the recognition it has won in every quarter of the globe.

Resolved: That in our estimation the position of Colonel Olcott as "President-Founder" of the society is, and must for ever remain, unique. Another may succeed him in the office of President and assume the duties of the office, but can never be "President-Founder."

Resolved: That this Convention confirm and ratify the votes of said Branches, and as such Convention declares its choice for President to succeed Colonel Olcott to be said William Q. Judge. But it is further

Resolved: That the American Section in Convention hereby requests Colonel Olcott to revoke his said resignation and remain President of the Society, this Section deeming that it is not yet time for him to retire from said office, and it being possible for him to remain in said official position although his health may demand that the amount of his work be reduced to a minimum so far as travelling and speaking are concerned; and the General Secretary and Vice-President is hereby directed to at once notify Colonel Olcott by telegraph and letter of this request, forwarding copies hereof, to the end that all further proceedings relative to said retirement be suspended until such time as the sense of the European and Indian Sections on this point, be obtained; that in the meantime it is the opinion and desire of this Section that the said resignation be not yet accepted, but laid over for further consideration; and that, when the sense of the said European and Indian Sections hereupon shall have been obtained, the General Secretary and Executive Committee of this Section shall call a special meeting of the Council of the Section to consider the question upon the report to be made thereupon by the General Secretary and Vice-President, and

Resolved: That this Section now declares its vote to be that when said office of President shall become vacant, the successor to said Colonel Olcott shall be said William Q. Judge, who shall hold said office for life, unless removed for cause, and that he have power to nominate his successor as now provided in the General Constitution in respect to Colonel Olcott; and that the General Constitution be amended so as to provide in accordance with the foregoing; and that when the office of Vice-President shall become vacant, the choice of this Section for said office of Vice-President is Brother Bertram Keightley.

Resolved: That this Section requests that Colonel Olcott when he shall have retired, if ever, be offered a life residence at Adyar Headquarters.

Resolved: That the European and Indian Sections of the Society be and they are hereby requested to coöperate with this Section in endeavouring to carry out the letter and the spirit of these resolutions, and that the General Secretary of this Section immediately forward to said Sections an official copy of the same.

Resolved: therefore, that this Section hereby reëlects to the office of General Secretary of this Section, its present Secretary William Q. Judge.

The following resolution was proposed by Dr. Buck, and seconded by G. R. S. Mead:

Whereas, It is frequently asserted by those ignorant of the facts of the case and of the literature of the Society, that the Theosophical Society or its leaders seek to enforce certain beliefs or interpretations upon its members, or to establish a creedal interpretation of any of its philosophical propositions; therefore

Resolved: That the Theosophical Society, as such, has no creed, no formulated beliefs that could or should be enforced on anyone inside or outside its ranks; that no doctrine can be declared as orthodox, and that no Theosophical popery can exist without annulling the very basis of ethics and the foundations of truth upon which the whole Theosophical teachings rest; and in support of this resolution appeal is made to the entire literature of the Society, and the oft-repeated statements published widespread by H. P. B., Colonel Olcott, Mr. Judge, and every other prominent writer and speaker upon the subject, since the foundation of the Theosophical Society.

[Perhaps in view of the statements circulated it might be well for the European Convention to pass a resolution similar to the above.—Ed.]

San Francisco, California,
10th May, 1892.

Beloved Fellows and Co-workers,

We in San Francisco observed the anniversary of H. P. B.'s departure by reading passages from the *Bhagavad Gîtâ* and *The Light of Asia*, as she had requested. Mr. Edward B. Rambo, who presided, made an appropriate speech, and his words evidently met deep response in the hearts of all present.

At the close of Mr. Rambo's remarks the following resolutions were unanimously adopted:

Resolved: That we do now upon this the anniversary of our beloved teacher's departure renew our pledges of unswerving loyalty to the Society of which she was founder, and to the cause which she served—the elevation and purification of humanity.

Resolved: That we view with reverential satisfaction the evident fact that although she herself is no longer with us in the body, the spirit of self-sacrifice and altruistic love she bequeathed us as our heritage has kept the Society true to the purpose for which it was organized.

Resolved: That we will earnestly strive to erect the only memorial fitting to express our love, reverence and gratitude, in a harmonious, unified and altruistic Society, which shall be in truth that for which she laboured, a "nucleus of a Universal Brotherhood."

On the proposal of Mrs. Annie T. Bush, a permanent fund was established for the purpose of keeping in the field a worker whose energies should be devoted to the spread of Theosophy, and that as a lecturer was already on the "Coast," all could subscribe to the lecture fund as a nucleus, and that it should be known as "The Blavatsky Fund."

The motion was unanimously carried, and other Branches and members on the Coast will be given an opportunity to add to the fund, if so disposed.

Sec. P. C. Com.

Our Budget.

BOW CLUB.

	£	s.	d.
H. Pratt, M.D.	10	0	0
G. Grant	1	0	0
Mrs. Louisa Lowe	2	0	0
Mrs. Williams	1	0	0
Anon	1	0	0
T. H. Martyn	5	0	0
Bournemouth Centre	1	0	0
	£21	0	0

PUBLICATION OF H. P. B.'S MSS.

	£	s.	d.
T. H. Martyn	5	0	0
Bournemouth Centre	1	0	0
	£6	0	0

OLCOTT TESTIMONIAL.

	£	s.	d.
Already acknowledged	37	2	0
Malcolm, Hon. Mrs.	3	0	0
Kilburn, Mrs.	0	5	0
Tisdale, Miss	1	0	0
M. G.	1	0	0
A. V. H.	20	0	0
Bournemouth Centre	1	0	0
	£63	7	0

SANGAMITTA GIRLS' SCHOOL FUND.

	£	s.	d.
Robert Cross	10	0	0
H. A. V.	2	2	0
Mrs. Marshall	1	0	0
B.	0	11	0
Lord Pollington	1	1	0
Anon	0	1	0
	£14	15	0

Theosophical
AND
Mystic Publications.

THE THEOSOPHIST for May gives us the welcome second contribution of the President-Founder's "Old Diary Leaves." Quotation would only spoil the narrative, and condensation of such interesting matter would rob us of much that goes to make up the charm of the Colonel's staunch testimony to the worth of his great colleague, friend and instructor in Theosophy. The yapping of the poodles disappears in the distance as the old mastiff fills the valley with his baying. A. Nîlakantha Shâstri continues his analysis of the first canto of the *Râmâyana*, and shows that he has not studied in vain. Our brother is both a Brâhman and a student of Esoteric Philosophy, and so is contented with nothing short of the psychological key of the Râja-Yogins with which to unlock the mysteries of the allegorical epic narrative. Thus he speaks of "the 'stretching serpent coils' known as the human body," and of much else that students of the wisdom of the true Tattva-jñânîs will recognize. The "omnivorous bipeds wearing breeches" in the West, however, will doubtless think our Shâstri is speaking of the "shoulders of a snake." T. C. C.'s paper, entitled "The Qualifications needed for Practical Occultism," is decidedly good. He says wisely:

The aspirant must:

1. Love truth and be ever ready to sacrifice himself in order to uphold it.
2. Preserve purity of mind, speech and body.
3. Be ever active and industrious in helping others.
4. Sacrifice himself constantly and unhesitatingly for the good of others.
5. Strictly follow and practise justice.

"A Trip to the Seven Pagodas" is the title of an entertaining paper by Miss Anna Ballard describing the antiquities of Mavalivaram, a town of religious ruins, forty miles south of Madras. To lovers of Indian mythology it is fraught with much interest. Perhaps the most scholarly paper is the erudite article of our Brother S. E. Gopâla Charlu, who continues his treatment of "The Indian Doctrine of Reïncarnation," with a long list of quotations from the Shâstras. Though it is difficult to find unquestionable confirmatory passages in the *Rig Veda* itself, there are unavoidable references in both the Black and White *Yajur Veda*, and a host in the Brâhmanas and Upanishads, all of which passages, as the author justly remarks, "speak for themselves." Sydney V. Edge writes in an interesting and historical fashion of the Tarot under the heading, "The Mystery Cards." They have been "taking a hand" at Adyar it appears, and the results of the game are to be given in the next number. The translation of the "Sânkhya-Tattva Kaumudi" still runs on, and B. P. Narasimmiah, B.A., gives us a version of Shrî Shankarâchârya's "Mahâvâkyadarpanum," or, as he translates it, "The Mirror of Mystic Expressions." It is a good specimen of the drastic style of the great sage, witness the concluding words of the ten opening shlokas, "how wonderful is the ignorance of the ignorant." That, however, there is food therein for the student of Esoteric Philosophy is plain from the following quotation from the many that could be cited:

Just as by his imperial power an emperor is superior to his servant, so by his envelope Ishvara is superior to Jîva.

The articles are concluded by a

blood-curdling narrative by S. E. Gopâla Charlu, who shows that there are sorcerers to-day in India who know as much—if not more—of the mysteries of magic, as the over-estimated Eliphas Lévi of paradoxical fame.

THE PATH for May begins with "Some Pertinent Reflections." Auriga P. Starr reflects on various accusations. H. P. B. is accused of violence against Christianity. Against what?—Christianity! And yet H. P. B. wrote "The Esotericism of the Gospels." You mean she was emphatic in her protests against dogmatism and cant. Thus the writer reflects. He also reflects on the impossibility of the Theosophical Society ever having a creed, not even a belief in Karma and Reïncarnation; that the size of the Society is no measure of power; and that there is no idolatry of H. P. B. Respect for her words is one thing, but this is not idolatry, and certainly better than indifference to her writings and giving a too ready audience to her detractors. "The Witness," commences a series of short papers on the "Habitations of H. P. B.," with photographs of the front and back of 17, Lansdowne Road, Notting Hill, the interior of her working-room and of H. P. B. at her desk. But how insufficient is the shadow to express what the reality was! Miss L. A. Long writes a simple and pleasing story of "Probation." Speaking of the "Brothers of the Silence," she says:

> Who they are no one knows unless he is one of them. They keep their secret bond. It is said that men about the king, in the very heart of the court, belong to the Brotherhood, but no one knows who they may be. And it is certain that humble artizans are of the Brotherhood also, and scholars and travellers and artists, and men who toil with their hands. They work together for a common end, but they work in secret, and each in his own way. Only this marks them all, that they work not for themselves. They have vast wealth, but it is used for the furtherance of their common aim; and great learning, but no display is made of it; and power greater than a monarch's, yet it is never shown save when there is need.

"The Synthesis of Occult Science" is concluded, but seems to have been labelled with a too pretentious title. William Brehon with reason objects to the use made of the term "Higher Self" in Mr. Sinnett's recent book on mesmerism. It is a question, however, mostly of words. Mr. Sinnett, we believe, used the term in his earlier works for the Ego generally, and that, too, in a very vague manner, there being no question of the Higher or Lower, and of course an author is perfectly in his right in retaining his nomenclature, just as our scientists retain the baptismal names of "elements," micro-organisms, etc., etc., although subsequent discoveries demonstrate the erroneous nature of such pioneer designations. Thos. E. Karr writes on "The Basis of Practical Theosophy"; he seems to think that the Salvation Army, etc., with their shelters, farms, and the rest, have a more practical idea of brotherhood than most of the members of the Theosophical Society. This involves a host of misapprehensions: (1) man is his body; (2) the physical alone is the practical; (3) unremitting labour from morning to night to feed those who starve mentally and spiritually is not practical; (4) the building up of an international organization, without distinction of race, sex, creed, etc., is not the basis of practical Theosophy.

Will the writer tell us who are the poor, who the starving, who the ignorant, and what is charity? Who they are, and what it is, in reality, not in seeming. The owners of palaces are mostly poor and starving, the intellectual giants are ofttimes more truly ignorant than the uneducated. "Man shall not live by bread alone," and there is food that men know not of to distribute; though indeed the distributors will never gain the vain plaudits of the orthodox charity-admirationists, for what they give cannot be seen of men. "Better to do one's own duty imperfectly than to do the duty of

another well," says the *Gîtâ*. So let us all do our own duty and not criticize the work of our neighbours.

We are glad to see that *The Path* prints in large type a disavowal of any responsibility for the crudities of the paper, "A Brâhman Catechism." No doubt our Hindû brother means well, but if he imagines he will get Westerns to believe that a man really becomes a sage by literally standing on tiptoe for several years, he is merely losing his time and bringing the true religion of India into contempt. Now it is true that there have been and are contortionists in the East who have gained certain psycho-physiological "powers" by bodily mortifications, but this, so far from constituting them sages, merely entitles them to a more or less protracted rest in an asylum for the devotees of the goddess Luna. We do not mean to say that the allegorical expression "standing on tiptoe" does not veil an occult truth, only our Hindû Brother had better learn at once that the Occidental Mlechchhas do not care to make the acquaintance of allegorical expressions without a proper introduction. If any Eastern contends that such things are not allegory but fact, the profane Westerner will most probably express himself profanely, and the student of Esoteric Philosophy request him to learn about religion before writing on it.

THE BUDDHIST, which we always like to keep before the notice of our readers, contains much interesting matter. The translation of the *Umagga Jâtaka* runs on steadily, and there is a long description of the founding and opening of Mahinda College, Galle, by Dr. Bowles Daly. This is an establishment for giving a *technical* education to the Singhalese on an entirely unsectarian basis, and every praise is due to our energetic Brother for pioneering such an undertaking in the East. The only use of a Western education in the British Orient is apparently for the obtaining of a pitiful stipend from Government. Dr. Daly urges upon the people with all his energy that they should develop their own industries, and win for themselves that manly independence which will wean them from their present listless and apathetic drifting through life. The doctor will not admit that such a state of affairs is the outcome of Buddhism; he refuses the name of Buddhism to such degeneracy. Buddhists, Parsîs, Mohammedans and Christians made speeches that show the undertaking to be *practically* unsectarian, and not theoretically so only.

The following gem is too fair to pass unnoticed:

> When Abou-Hanifat, the chief of the Hanifites (Moslems), was struck in the face by a ruffian, he exclaimed: "Were I vindictive, I would return outrage for outrage; were I an accuser, I would bring thee before the Calif; but I prefer to ask Allah, on the judgment day, to admit you in my company into Heaven."

LE LOTUS BLEU maintains its standard of excellence. The redaction has commenced a translation of that most admirable collection, "Letters that have Helped Me," and their words of peace and love will be passed on to our Brothers in France. Un Disciple continues his fine "Introduction to the Study of the *Secret Doctrine*," and it is not too much to say that no study that has yet appeared is second to it. This is followed by the translation of a grand article from the pen of our beloved brother Montoliu (Nemo). In the March number of *Le Lotus*, Philadelphe had written "Love to our Brothers in Spain" and Nemo's article, "Love," is a warm response from Spain "To our Brothers in France." Guymiot writes on "L'Esprit Théosophique." Next we get "The Methods of Occult Science" from the strong pen of E. J. Coulomb, and a "Dietetic Study" by Dr. Bonnejoy. The continuation of the translation of the *Kev*, the "Tribune Théosophique" and "Echoes from the Theosophical World" make up a valuable number that we have

great pleasure in bringing to the notice of all who can read French.

THEOSOPHICAL SIFTINGS have given us three good numbers in their last issues, all papers read before the Blavatsky Lodge T. S. "Theosophy and Art," by R. Machell, is interesting, bright and artistic. Miss E. Kislingbury's paper on "Spiritualism in its Relation to Theosophy" is remarkable for its fairness, and should be widely read by members of the Theosophical Society, for the lecturer was for long secretary of the Spiritualistic Society in the days when phenomena were most plentiful, and when intelligent and educated interest in them was deeper than it is to-day. The writer's short elementary study on Karma in the same number will also prove useful. Mrs. A. L. Cleather's paper on "Heaven and Hell" is most painstaking, and she has collected together many views of the Ancients on the subject and endeavoured to explain them from a Theosophical standpoint; this is followed by a short sketch of Omar Khayyám and one or two quotations from his Quatrains.

THE VÂHAN, No. 11, is not a large publication, but it is useful, and no one can accuse it of orthodoxy. Each question is generally followed by half a dozen answers from different pens: needless to say the answers do not always agree. A questioner has some doubt as to the "Brâhmanical faith" being consistent with Universal Brotherhood, seeing that "no one who is not born a Brâhman can be received into the religion of the Brâhmans." K. P. M., who is evidently a Brâhman, says the questioner, and Westerns in general, know nothing about the subject. There is no "Brâhmanical faith," though there is a "Brâhmanical caste." Any one can be received into the Sanâtana Dharma or Everlasting Law of the Hindûs. No doubt the question is inaccurately put. But the real objection is not answered. The querist evidently meant to question the ability of the Brâhmans of to-day—*not the Brâhmans of antiquity*—to reconcile their orthodox caste exclusiveness with the idea of Universal Brotherhood. We should like to see an answer to this question, as we are interested to know why the first object of the Theosophical Society contains the words "without distinction of caste."

ESTUDIOS TEOSÓFICOS, Series 2, No. 10, contains the two brotherly articles on "Love" we have already referred to under *Le Lotus Bleu*. Nemo (Montoliu) writes a fine article on "Dogmatism in Theosophy," showing that true Theosophy can have no dogmas. Col. H. S. Olcott's "Union of the Buddhist World" is translated, and so are two of the "Rosicrucian Letters" from the early numbers of *The Theosophist*. Activities, reviews, etc., complete the number. The *Estudios*, our readers will be glad to learn, will continue. Montoliu, himself, we hear, has left enough copy for ten more numbers. May the goddess of Fortune smile on the brave effort of our Spanish Brothers.

PAUSES, No. 9, contains seven useful selections and commences H. P. B.'s "Nightmare Tale"—"A Bewitched Life," from *Lucifer*. The work that our little contemporary is doing is admirable, and we hear that it has a wide distribution. Cheapness is an essential in India, and when it is combined with excellence, we can ask for little more.

THE NEW CALIFORNIAN, No. 11, contains much of interest. Our friend and colleague, Dr. Jerome A. Anderson, writes on "The World's Crucified Saviours," giving the list from Kersey Graves' *The World's Sixteen Crucified Saviours*. What a bone of contention to cast before the hounds of scholarship! In showing the similarity of the ideas and teachings of the ancient wise, the doctor gives the following "plagiarisms by anticipation" of the Golden Rule.

Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. Thou needest this law alone. It is the foundation for all the rest.—CONFUCIUS, 500 B.C.

We should conduct ourselves to others as we would have them act towards us. —ARISTOTLE, 385 B.C.

Do not to your neighbour what you would take ill from him.—PITTACUS, 650 B.C.

Avoid doing what you would blame others for doing.—THALES, 464 B.C.

Act towards others as you would desire them to act towards you.—ISOCRATES 338 B.C.

What you wish your neighbours to be to you such be you to them.—SEXTUS, 406 B.C.

Do not to others what you would not like others to do to you.—HILLEL, 50 B.C.

There is much else to notice, but our space is limited.

THEOSOPHIA is the name of our new Dutch magazine, which we welcome with outstretched hands. It is exactly the same size as *The Vâhan*, but in addition is enveloped in a brick coloured cover for the accommodation of contents, announcements of the objects of the T. S., notices, lists of magazines, etc. Of course our new contemporary will use most of its space for translations and selections, but there will be no lack of original matter. The administration is at 248, Jan-van-der-Heijdenstraat, Amsterdam, and the editor and contributors hide their good deeds under pseudonyms.

JOURNAL OF THE MAHA-BODHI SOCIETY, No. 1, another new "Theosophical Activity." It is edited by our friend and brother, H. Dharmapâla, the Secretary of the Society for restoring the temple at Buddha-Gayâ to the care of the Buddhist Bikshus. The legend beneath its title runs as follows:

Go ye, O Bikkhus, and wander forth for the gain of many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bikkhus, the doctrine glorious! Preach ye a life of holiness, perfect and pure.—*Mahavagga, Vinaya Pitakam.*

Would that the Bikshus of today would remember these words and follow the example of Dharmapâla and his Buddhist comrades! May all *nominal* Buddhists arise and clear away the overgrowth that hides the true teaching of Gautama, the Buddha, and thus become *real* Buddhists. We are heartily glad to see the Journal, and send towards its courageous progenitors our most sincere and fraternal greetings.

BRANCH WORK. Paper XIV. of the Indian Section is an able and scholarly summary on "Modern Sanskrit Research," by S. E. Gopâlacharlu.

THE SANMÂRGA BODHINÎ is not the only activity of the Sanmârga Samâj of our industrious Bellary members. We have received an interesting little pamphlet on "Kapila, Buddha and Shankarâchârya; or, the Trinity of the Hindû Philosophy," by R. Jagannathiah, which has been printed for distribution by the Bellary Theosophical Society.

EDITORIAL NOTICES.

LUCIFER *must really emit a growl, if a Star can growl, against his correspondents, especially against those who live in the U. S. A. It never seems to strike them to weigh their letters before posting them, and he has constantly to pay rather heavily for the pleasure of reading their communications. To pay various tenpences as fines for what is, after all, mere carelessness, seems an unnecessary waste of money that might be better spent.*

I have to announce that the articles entitled, "The Philosophy of Perfect Expression" that appeared in the April and May numbers of LUCIFER *will have no successors. The Duchesse de Pomar has been deceived as to their origin; she forwarded them as original compositions transmitted through her, but they had been published in America a year and a half ago, and are from the pen of Mrs. Helen Wilmans, West End, Atlanta, Ga. This lady very properly claims her own essays, and the Duchesse de Pomar, thus made aware of the fraud practised on her, at once withdrew the papers. It is right that, as they appeared in this magazine, the real authorship should also be stated here, and regret expressed that, however unconsciously,* LUCIFER *should have been party to an injustice.*

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On the Watch-Tower.

STEADILY, as the century nears its closing hours, and as the first five thousand years of the Kali Yuga draw to their end, comes sign after sign that a corner of the veil of ISIS is being raised, and that the day of justification approaches for some of the minor tenets of the Esoteric Philosophy. One of these many straws that show that the wind is blowing from the East is an article in the *English Mechanic* for June 17th, entitled "Shall we ever have a Thought-Machine?" Prof. Edwin J. Houston, "the well-known exponent of electrical science in America," has been promulgating certain speculations of his, and "as they are based upon proper scientific analogies," they "must be taken seriously." Theosophical students will find them familiar and even elementary, but, as they have often been derided for saying the same thing, they may be amused to see their own teachings welcomed with respect when they fall from lips scientific. Thought, says the Professor, is accompanied by molecular vibrations in the gray matter of the brain, and these brain molecules, like everything else, are immersed in and interpenetrated by ether; this being so, their vibrations must set up wave-motions in the ether and these must spread out from the brain in all directions. Further, these brain-waves, or thought-waves being thus sent out into space, will produce some phenomena, and reasoning by analogy we may expect that—as in the case of sound-waves—sympathetic vibrations will be set up in bodies similar to that which generates the waves, if those bodies are attuned to respond. Again reasoning by analogy we may expect—as in electric resonance—that such oscillations would be set up as are found when electric waves are sent out and, meeting a circuit

in consonance with them, set up in that circuit oscillations like their own.

In view of these facts, which are well ascertained, Prof. Houston considers that it does not seem improbable that a brain engaged in intense thought should act as a centre for thought-radiation, nor that this radiation, proceeding outwards in all directions, should affect other brains on which they fall, provided that these other brains are tuned to vibrate in unison with them, and thus produce in them sympathetic vibrations resulting in various or similar thought phenomena.

Dr. Richardson, if his eye falls on Prof. Houston's speculations, will certainly come to the conclusion that the Professor's brain is tuned to vibrate in unison with his thoughts on nervous ether.

* * *

But this is not all. Light waves are etheric vibrations, and it would seem that these brain-waves should "partake of the nature of light." If so, why should it not be possible to obtain, say, by means of a lens, a photographic impression of them?

Such a thought-record suitably employed might be able to awaken at any subsequent time in the brain of a person submitting himself to its influence thoughts identical to those recorded.

A person who should, two years ago, have suggested such a "thought-phonograph" would have been dubbed a madman, and here we have it suggested as among future possibilities.

* * *

All these discussions about etheric waves would start from a firmer basis if it were generally remembered that such names as light, sound, electrical disturbance, etc., are all descriptive, not of the phenomena, but of their effect upon us. In Nature they are all etheric vibrations; translated through our sense-organs they appear as many differing sensations. Imagine etheric vibrations passing outwards from a centre of disturbance; some of these are translated by us into electrical sensations; others, which strike on the eye, we call light; others, which dash the air particles against the tympanum, we call sound; and so on. Our differentiated sense-organs modify the effects of the etheric waves, and so mask from us the identity of external action. Everywhere motion, the coming and going of the Life-Breath of the Universe, and we give this motion different names as we sense it through the various openings of our "nine-doored house." And so everywhere we are surrounded by Mâyâ, illusion, because we do not know the things around us, but only the impressions they make on us. And these very things themselves, what are they but illusive appearances veiling the One Life? Alter our sense-organs and what is now light might become

sound, fragrance might become visible. And with different ears we might listen to the morning stars singing together, and see in many-coloured radiance the harmonious concert of the birds.

* * *

There is a very terrible fact brought to light by the criminal statistics of late years, and attention was drawn to it in a very useful article in *Science Siftings* some time since. This fact is the appearance of a large class of violent and homicidal criminals of comparatively tender years. During the last ten years a type has appeared in Europe which is new—youths who murder in the most cold-blooded fashion; the growth of this class of juvenile criminals has been marked in Paris, and the unprovoked and brutal violence of gangs of youths in such towns as Liverpool is a phenomenon with which our Judges seem unable to cope effectually. It is stated that alcoholism in the parents tends to reappear as homicidal mania in the children, and that the use of the more maddening drinks, absinthe, brandies, etc., is "creating a very large and fearfully growing class of emotional maniacs—sound in will and intellect, but as cruel in nature as a drunkard when intoxicated." Dr. Paul Garnier, the Chief Medical Examiner of the Prefecture of Police in Paris, states that "alcoholic insanity is now twice as prevalent as it was fifteen years ago," and a stage on the road to what is recognized as insanity is the absence of the moral sense. The following case is given:

A few months ago I was present in Dr. Garnier's consulting room, watching the prisoners from the depôt filing past. We were informed that a child had been brought in by its parents to be examined. These people belonged to the respectable working class, and were both quiet and well-mannered. The man was driver of a dray, belonging to one of the railway stations, and had all the appearance of a stalwart working man. The boy was barely six years old; he had an intelligent, rather pretty face, and was neatly dressed. "See here, Monsieur le Docteur," said the father, "we have brought you our boy. He alarms us. He is no fool; he begins to read. They are satisfied with him at school; but we cannot help thinking he is insane, for he wants to murder his little brother, a child of two years old. The other day he nearly succeeded in doing so. I arrived just in time to snatch my razor from his hand." The boy stood listening, with indifference and without hanging his head. The doctor drew the child kindly toward him and inquired: "Is it true that you wish to hurt your little brother?" With perfect composure the little one replied: "I will kill him—yes, yes, I will kill him." The doctor glanced at the father and asked in a low voice: "Do you drink?" The wife indignantly exclaimed: "He, sir! Why he never enters a public-house; and has never come home drunk." Nevertheless, the doctor said, "Stretch out your arm." The man obeyed; his hand trembled. The story goes on to show that these people really intended to tell the truth; but the man was a deliverer of packages, and all day, at private houses, he was offered a drink for his trouble. He had

become a drunkard without knowing it, and the poison that had entered his blood was at that moment filling the head of his little child with the dreams of an assassin.

There is no doubt that parents poisoned with alcohol build into the physical bodies of their children materials soaked with this poison, and so provide a "physical basis of mind" of a most evil type. The student of the Esoteric Philosophy, however, sees in these youthful criminals more than the outcome of a physically poisoned body. Believing in Reïncarnation, he sees that we must look for the influx of a numerous and depraved class, from those who lived amid the rotting ruins of Roman civilization, the brutal, cruel, dissolute youth of Rome, of Constantinople, of Alexandria, and of many another city. The thought-bodies then formed are the moulds into which will be and are being built the sad prison-houses of those Egos, and the alcohol-soaked and poisoned materials provided by our drunken classes form the fittest bricks for such gloomy edifices. Dark are the years that stretch before us as our population is recruited from the ranks of those who lived in the fourth and fifth and sixth centuries after Christ. Our race-courses, our gambling hells, our gin-palaces, seem fitting environment, alas! for such a population. Well is it that nobler, purer types are also coming hitherwards, to fight against the evil and strengthen the force for good.

* * *

Mr. Sala thinks that

It is high time that the Home Secretary looked after the mesmerists. At Rhyl the other day a youth of sixteen was charged with burglary, and sent to prison for fourteen days. It was stated by the defence that the unhappy youth had been suffering from mental affliction, as the result of being mesmerized at an entertainment last year. From this time forward he had manifested a vacant and strange manner; and on this ground the magistrates were urged to take a lenient view of the case. . . . . If by the exercise of the mystic art candidates are to be produced for the ranks of the criminal classes, the sooner this dangerous form of public amusement is prohibited the better.

The sooner the better, indeed. Mesmeric entertainments, at which volunteers who "go for a lark" are mesmerized and made to perform absurd and offensive antics, are a very real source of public danger. Ill-balanced minds are peculiarly susceptible to the influence of a strong and steady will, and may easily be thrown off such balance as they have when they pass under mesmeric control in the excitement of a crowded meeting. Apparently restored to themselves as they may be, the harm has been done, and the mesmerizer, going off "to fresh fields and pastures new," leaves behind him the seeds of nervous disorder and obscure brain disturbance.

Those who know most of the force now known by the name of the ill-used Mesmer will be likely to echo most heartily the wish that public mesmeric entertainments should be forbidden by law.

* * *

Since Balaam amid the army of Balak, hired to curse remained to bless, surely no organization can have been more surprised than must have been the Society for the Propagation of the Gospel in Foreign Parts on the 16th of June, when assembled to listen to the Archbishop of Canterbury on the importance of its missionary work. The Archbishop boldly told his Christian hearers that

> the religious tone in any nation was the upgrowth of many generations, had been gradually formed, and was the offspring of old traditions conveyed by teaching and by early habits,

and that in approaching communities educated in their own various forms of belief, missionaries should be very careful how they destroyed the religious tone prevalent therein.

> They ought to do their utmost to understand the religions with which they had to deal. These religions embodied the best thoughts and feelings and aspirations of man through many ages, and it was not true that they were wicked, except by contrast.

The last three words were rather a concession to the prejudices of his hearers than to truth, for certainly Zoroastrianism, Hindûism, and Buddhism do not suffer, either in theory or in practice, by contrast with Christianity. And this the Archbishop appeared to recognize, for he went on:

> There were, as they knew, great wickednesses in connection with all religions, and there had been such things in Christianity. In the Christian Church itself had been vice and wickedness which had gone far to make Christianity intolerable to students and observers. He deprecated very much Christian people setting to work—and he did not believe they would ever succeed if they did set to work—in the belief that all the religions which God had allowed to grow up apart from the Christian Church until Christianity was ready to approach them, ministered to pride and lust and cruelty.

These were brave words, spoken to such an audience as listened to them, and they hold out the hope of more brotherly sympathy than has hitherto been characteristic of Christian Missions. If the Christians can learn to respect the philosophical conceptions of religions that were in some cases hoary with age ere their own was born, a great step forward will have been made in that brotherly sympathy and mutual understanding that are far more religious than the shibboleths of the creeds.

* * *

Meanwhile, all decent persons should discountenance outrages such as that recorded in *The Bearings*, an American cycling journal,

as perpetrated by a representative of the Kenwood Company, a firm manufacturing cycles. This man was at Kamakura, in Japan, and managed to paste on the breast of a sacred image—which, standing fifty feet high, offered a striking situation for a placard—an advertisement of his wares. He then photographed the image, with the vulgar placard on its breast, and pasted some more of his bills on the gateway of the Shinto temple. He was caught, and imprisoned for ten days, and—I rejoice to add—completely failed in doing any business, for nobody would have anything to say to him. An English cycling paper, the *Northern Wheeler*, rightly characterizes the action of the American as "a most outrageous piece of barbarism." How far was it from the sympathetic utterance of the generous Pagan: "Nothing human is foreign to me." Some day we shall all learn tenderness for every thought and symbol which has been precious to a human heart or has lightened a human sorrow. Cross and Crescent, Buddha and Christ, Isis and Mary, Mithra and Fohi: what matters the name, if they ministered to humanity in its upward strivings towards the Truth, if they lightened its burden, if they were verily the Helpers and Beloved of men?

* * *

More skeletons! not hidden in a closet, but wrangled over in a Court of Law as though they were family ones. The Court is concerned with their ownership; LUCIFER with their antiquity and their size. They were found under les Rochers Rouges, near Mentone, limestone grottoes that have already contributed other skeletons from the past, skeletons buried under stalagmite, twenty-nine feet in thickness. The three, over which the lawyers are wagging their learned heads—or at least their wigs—are large beyond the measure of ordinary men. One, unfortunately headless, yet stands seven feet nine inches high without his cranium; another, a woman, stands six feet three inches; the third is that of a lad, who promised, had he lived, to have rivalled his elders in stature. The skeletons represent well-formed and nobly-proportioned folk, and the crania found are of a good type, and they must have belonged to a race of high intelligence. It is alleged that they cannot be less than eighty thousand years old, and may be a million, so that they may belong to the later Atlanteans. Thus from time to time does Mother Earth give up her dead, to confirm the teachings of the Esoteric Philosophy.

* * *

The "Clapham Conference" is an annual gathering of earnest but narrow-minded Christians, intent on the "signs of the times" as concerned with the "return of our blessed Lord." Among these signs of the times are "Theosophy, spiritualism, political anarchy and ecclesiastical apostasy." We append the summary of the address on Theosophy, as given in the *Christian World*, adding a few notes thereto:

WHAT IS THEOSOPHY? WHO PROMULGATED IT? AND TO WHAT DOES IT LEAD?

In reply to the first question, he showed, from the writings of Theosophists themselves, that it is "Wisdom Religion," handed down from a succession of initiates and adepts all over the world, now for the first time promulgated so as to become a subject of common inquiry and discussion. It presents a belief in a supreme, inscrutable, all-pervading, and absolute Deity, from which all nature, visible and invisible, proceeds, and unto which it will return; and a belief in man as an imperishable entity of Divine origin, and of infinite potentiality as a progressive manifestation of the Divine nature (1). In fact, everything is God. Theosophy includes also a belief in certain psychical powers in men, connected with celibacy and vegetarianism, and in initiations into certain mysteries. In every age these mysteries have existed, with a priestly class at their head, from Babel downwards. Satan is the real head (2). Under this system Christianity is abominable; the truth is to be found with Zoroaster, Buddha, and in the worship of Egypt (3). The system was practically promulgated in England by Madame Blavatsky—said to have received the teaching from initiates in Thibet—a woman of eccentric habits, and connected with impostures detected by the Psychical Investigation Society. The English Theosophists avow unquestioning submission to her teaching as authoritative and decisive, and declare that her personal character is a matter of indifference to them (4). Theosophy comes into direct collision with the teaching of the Bible. God ordains marriage, animal food, and atonement; Theosophy, celibacy, vegetarianism, and human merit. The Scriptures teach that there are none righteous, that Christ is the one true light; Theosophy, that all are good, that Mahomet and others are sources of light. God teaches that Satan is the prince of darkness; Theosophy deifies Lucifer, or Satan, as the great source of light (5).

(1) This is a well-worded and correct presentment of the teaching of the Esoteric Philosophy on this head, and it is well that such a theory as to man should have found place in a gathering to which the idea of man's essential divinity would probably be new and strange. (2) This is very funny. "Psychical powers connected with celibacy and vegetarianism" is a little crude, but perhaps some may have pierced to the true idea that if psychical powers requiring for manifestation high rates of vibration are to work through a physical body, the physical body will probably need some special training to enable it to respond. But why should Satan be the real head of celibates and vegetarians? Licentiousness and drunkenness would seem more consonant with the traditional

Satan. (3) Here our critic, who began so well, but got a little confused in his excursion into the Occult, has quite lost himself. Theosophy finds truth in all religious systems, in all overlaid with error; Christianity has truth at its core, as have the religions of Zoroaster and Buddha, but all have added much error and superstition to the pure teachings of the Initiates who founded them. (4) Poor Psychical Research Society! it will only live by its connection with Mme. Blavatsky, and as the clouds clear away and it is seen that she deceived none, its supposed discoveries of imposture will become matter for laughter. It is a pity; for it has done some useful work, and might have played an admirable part in opening the eyes of materialistic Science to new realms of life and mind. Nothing could be more untrue in fact than the second sentence of this paragraph; Mme. Blavatsky's teachings are not accepted by "English Theosophists" with unquestioning submission, for many members of the Society do not accept them at all; and most certainly few would be found to declare that her personal character is a matter of indifference. Those who do accept her teachings affirm the purity and honesty of her life, and reverence her character as well as her wisdom. (5) "God" and "Theosophy" are here put in an antithesis that sounds strange from the mouth of a believer in "God"; Theosophy, however, does not ordain celibacy and vegetarianism; in some Occult researches these are necessary, but the general Theosophical teaching urges self-control and temperance, not asceticism. "Lucifer" is the star of the morning, a title given in *Revelation* to Jesus, so that our critic is acting rather rashly in identifying it with Satan; further, in the *Old Testament*, Satan is God's great Angel of Judgment, and he is even identified with Jahveh on one famous occasion. So one might point out as to the "teaching of the Bible," that both Jesus and Paul put celibacy above marriage, and that animal food was not "ordained" until the time of Noah, who also seems to have introduced drunkenness, so that animal food and alcohol came in together. If men are going to found themselves exclusively on the literal meaning of the Hebrew and Christian Bible, they should not ignore all the passages from which they dissent.

Old Philosophers and Modern Critics.

[The following article was written by H. P. Blavatsky at the beginning of 1891. She incorporated in it, as students will see, much matter from *Isis Unveiled*, but the large additions and corrections give it an independent value.—ED.]

IN one of the oldest philosophies and religious systems of prehistoric times, we read that at the end of a Mahâ-Pralaya (general dissolution) the Great Soul, Param-Âtmâ, the Self-Existent, that which can be "apprehended only by the suprasensual," becomes "*manifest of itself*."[1]

The Hindûs give this "Existence" various names, one of which is Svayambhû, or Self-Existent. This Svayambhû emanates from itself the creative faculty, or Svâyambhuva—the "Son of the Self-Existent"—and the One becomes Two; this in its turn evolves a third principle with the potentiality of becoming Matter which the orthodox call Virâj, or the Universe.[2] This incomprehensible Trinity became later anthropomorphized into the Trimûrti, known as Brahmâ, Vishnu, and Shiva, the symbols of the creative, the preservative, and the destructive powers in Nature—and at the same time of the transforming or regenerating forces, or rather of the three aspects of the one Universal Force. It is the Tridanda, the triply manifested Unity, which gave rise to the orthodox AUM, which with them is but the abbreviated Trimûrti. It is only under this triple aspect that the profane masses can comprehend the great mystery. When the triple God becomes Shârîra, or puts on a visible form, he typifies all the principles of Matter, all the germs of life, he is the God of the three visages, or triple power, the essence of the Vedic Triad. "Let the Brâhmans know the Sacred Syllable [Aum], the three words of the Sâvitrî, and read the Vedas daily."[3]

After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul. . . . Having retired into the primitive darkness, the Great Soul remains within the unknown, and is void of all form. . . .

When having again reünited the subtile elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form.

It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert.[4]

He who has studied the speculations of Pythagoras on the Monad, which, after emanating the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato. The

[1] See *Mánava Dharma Shâstra* (*Laws of Manu*), i. 5, 6, 7, 8, *et seq.*

[2] Every student of Theosophy will recognize in these three consecutive emanations the three Logoi of the *Secret Doctrine* and the Theosophical Scheme.

[3] Compare *Manu*, iv. 125.

[4] Compare *Manu*, i. 50, and other shlokas.

mystic Decad (1+2+3+4=10) is a way of expressing this idea. The One is God; the Two, Matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal World; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

Let us see how the Brâhmanical ideas tally with pre-Christian Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we had better begin.

Although twenty-two and a half centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest Philosopher of the pre-Christian era faithfully mirrored in his works the spiritualism of the Vedic Philosophers, who lived thousands of years before himself, with its metaphysical expression. Vyâsa, Jaimini, Kapila, Patanjali, and many others, will be found to have transmitted their indelible imprint through the intervening centuries, by means of Pythagoras, upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindû Sages the same wisdom was alike revealed. And so surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught of justice as subsisting in the soul and as being the greatest good of its possessor. "Men, in proportion to their intellect, have admitted his transcendent claims"; yet his commentators, almost with one consent, shrink from every passage which implies that his Metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a Philosophy destitute of spiritual aspirations; with him the two were at one. For the old Grecian Sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.

Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or MIND [Νοῦς, *Nous*, the Spirit], the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervade the universe—who is called, by way of preëminence and excellence, the Supreme Good, the God (ὁ θεὸς), "the God over all" (ὁ ἐπὶ πᾶσι θεὸς).[1]

It is not difficult for a Theosophist to recognize in this "God" (*a*) the UNIVERSAL MIND in its cosmic aspect; and (*b*) the Higher

[1] Cocker, *Christianity and Greek Philosophy*, xi. 377.

Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, "but the Father of it"; *i.e.*, the "Father" of the Lower Manas, our personal "brain-mind," which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse.[1] We find Plato stating distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven—he says—was produced according to the eternal pattern of the "Ideal World," contained, like everything else, in the dodecahedron, the geometrical model used by the Deity.[2] With Plato, the Primal Being is an emanation of the Demiurgic Mind (Nous), which contains within itself from eternity the "Idea" of the "to-be-created world," and this Idea it produces out of itself.[3] The laws of Nature are the established relations of this Idea to the forms of its manifestations. Two thousand years later, we find the great German philosopher Schopenhauer borrowing this conception when stating that:

> These forms are time, space and causality. Through time and space the idea varies in its numberless manifestations.

Thus, if Theology has often disfigured ancient Theosophy, Modern Psychology and Modern Science have disfigured Ancient Philosophy. Both borrowed without any acknowledgment from the Ancient Wisdom and reviled and belittled it whenever they could. But, for lack of comprehension of the great philosophical and theosophical principles, the methods of Modern Science, however exact, must end in nullity. In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of Nature, by a thread of Matter. As soon as this breaks, the clue is lost, and it recoils in affright from the Incomprehensible, and confesses itself powerless. Not so did Plato and his disciples. With them, as with us, *the lower types were but the concrete images of the higher abstract types.* The Spirit, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Archæus, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

Is it the sad perception of this truth, the recognition and the adoption of which by any man of Science would now prove suicidal, that makes so many Scientists and famous scholars confess how powerless is Physical Science, even over the world of Matter?

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[1] This "God" is the Universal Mind, Alaya, the source from which the "God" in each one of us has emanated.

[2] Compare *Timæus Locrius*, p. 97.

[3] See Movers' *Explanations*, p. 268.

Almost a century separated Plato from Pythagoras,[1] so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul. Pythagoras taught his disciples that God is the Universal Mind diffused through all things, and that this Mind by the sole virtue of its universal sameness could be communicated from one object to another, and be made to create all things by the sole will-power of man. With the ancient Greeks, too, Kurios was the God-Mind (Nous). "Now Koros (Kurios) signifies the pure and unmixed nature of intellect—wisdom," says Plato in the *Cratylus*. Thus we find all the great philosophers, from Pythagoras through Timæus of Locris and Plato down to the Neo-Platonists, deriving the Mind-Soul of man from the Universal Mind-Soul.

Of myths and symbols, the despair of modern Orientalism, Plato declares, in the *Gorgias* and *Phædo*, that they were the vehicles of great truths well worth the seeking. But commentators are so little *en rapport* with the great Philosopher as to be compelled to acknowledge that they are ignorant where "the doctrinal ends, and the mythical begins." Plato put to flight the popular superstitions concerning magic and dæmons, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand the inductive method of reasoning established by Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of the higher faculty of insight or intuition, as affording a criterion for ascertaining truth. For there are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pococke ably expresses it,

> Are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.[2]

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the Nous, Spirit, or Rational Soul of man, being "generated by the Divine Father," possessed a nature kindred to, or even homogeneous with, the Divinity, and capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by Philosophy—the love of wisdom. The love of truth is inherently the love of good; and predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. Says Plato in the *Theætetus:*

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[1] Pythagoras was born in 580 and Plato in 430 B.C.

[2] *India in Greece*, Preface, p. ix.

This flight consists in becoming like God, and this assimilation is the becoming just and holy with wisdom.

The basis of this assimilation is always asserted to be the pre-existence of the Spirit or Nous. In the allegory of the chariot and winged steeds, given in the *Phædrus*, he represents the psychical nature as composite or two-fold; the *thumos*, or epithumetic part, formed from the substances of the world of phenomena; and the *thumoeides* (θυμοειδές), the essence of which is linked to the eternal world. The present earth-life is a fall and a punishment. The Soul dwells in "the grave which we call the body," and in its incorporate state, and previous to the discipline of education, the noëtic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in the *Republic*, our backs being turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of Mâyâ, or the illusion of the senses in physical life, which is so marked a feature in Hindû Philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited.

The interior spirit has some dim and shadowy recollection of its ante-natal state of bliss, and some instinctive and proleptic yearnings for its return.

It is the province of the discipline of Philosophy to disenthral the Soul from the bondage of sense, and to raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty, thus uniting it to Spirit.

The soul cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say are, and looking up to that which really is. Wherefore the nous, or spirit, of the Philosopher [or student of the higher truth] alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect—an initiate into the diviner wisdom.

The Philosophy of Plato, we are assured by Porphyry of the Neo-platonic School, was taught and illustrated in the MYSTERIES.[1] Many

[1] "The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or 'jargon' of the alchemists was employed for a like purpose. The dungeon, the rack, and the faggot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offence of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He was also charged by Aristophanes with introducing the new god Dinos into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus the Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods." But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

have questioned and even denied this; and Lobeck, in his *Aglaophomus*, has gone to the extreme of representing the sacred festivals as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the Bishop of Hippo, has exploded such assertions. He declares that the doctrines of the Alexandrian Platonists were the original Esoteric doctrines of the first followers of Plato, and describes Plotinus as a Plato reïncarnated. He also explains the motives of the great Philosopher for veiling the interior sense of what he taught.

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior Spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshipped rather than Helios, orb of day. In the Mysteries were symbolized the preëxistent condition of the Spirit and Soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the Soul, and its restoration to divine bliss, or reünion with Spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites, and his views may be summarized from Taylor as follows:

> Philosophy may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I. the previous purification; II. the admission to participation in the arcane rites; III. the epoptic revelation; IV. the investiture or enthroning; V.—the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . . Plato denominates the *epopteia*, or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which anyone receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according to Plato, an assimilation to divinity as far as is possible to human beings.[1]

Such is Platonism. "Out of Plato," says Ralph Waldo Emerson, "come all things that are still written and debated among men of thought." He absorbed the learning of his time—that of Greece from Philolaus to Socrates; then that of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all Philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the great Philosopher, was the author of the *Numerical Analysis*, a treatise on the Pythagorean Numbers. Some of his speculations are not found

[1] Thomas Taylor, *Eleusinian and Bacchic Mysteries*, p. 47.

in the written *Dialogues;* but as he was a listener to the unwritten lectures of Plato, the judgment of Enfield is doubtless correct, that he did not differ from his Master. Though not named, he was evidently the antagonist whom Aristotle criticized, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavoured to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitudes to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examination of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that "numbers are the first principles of all entities." Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically, which is entirely correct. Aristotle goes on to associate these *numbers* with the "forms" and "ideas" of Plato. He even declares that Plato said: "forms are numbers," and that "ideas are substantial existences—real beings." Yet Plato did not so teach. He declared that the final cause was the Supreme Goodness—*τὸ ἀγαθὸν.* "Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason."[1] Nor did he ever say that "forms are numbers." What he did say may be found in the *Timæus:* "God [the Universal Nous or Mind] formed things as they first arose according to forms and numbers."

It is recognized by Modern Science that all the higher laws of Nature assume the form of quantitative statement. What is this but a fuller elaboration or more explicit affirmation of the Pythagorean doctrine? Numbers were regarded as the best representations of the laws of harmony which pervade the Kosmos. In Chemistry the doctrine of atoms and the laws of combination are actually, and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it:

> The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose.

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[1] *History of Philosophy*, by Cousin, I. p. ix.

The key to the Pythagorean dogmas is the *general formula of unity in multiplicity, the One evolving the many and pervading the many. This is the ancient doctrine of emanation in few words.* Even the apostle Paul accepted it as true. "Ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τά πάντα"—*Out of him and through him and for him all things are*—though the pronoun "him" could hardly have been used with regard to the Universal Mind by an Initiate—a "Master Builder."

The greatest ancient Philosophers are accused of shallowness and of superficiality of knowledge as to those details in exact Science of which the moderns boast so much; and Plato cannot escape the common fate. Yet, once more his modern critics ought to bear in mind, that the Sodalian Oath of the Initiate into the Mysteries prevented his imparting his knowledge to the world, in so many plain words. As Champollion writes:

> It was the dream of his [Plato's] life to write a work and record in it, in full, the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the solemn oath.

Plato is declared by his various commentators to have been utterly ignorant of the anatomy and functions of the human body; to have known nothing of the uses of the nerves for conveying sensations; and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say, and given nothing reminding us of anatomical facts. As to his own views on the human frame, the Microcosmos being, in his mind, the image in miniature of the Macrocosmos, they are much too transcendental to obtain the least attention from our exact and materialistic sceptics. The idea of this frame being formed out of triangles, like the universe, seems preposterously ridiculous to several of his translators. Alone of the latter, Professor Jowett, in his introduction to the *Timæus*, honestly remarks that the modern Physical Philosopher

> hardly allows to his notions the merit of being "the dead men's bones" out of which he has himself risen to a higher knowledge;[1]

forgetting how much the Metaphysics of olden times have helped the "physical" Sciences of the present day. If, instead of quarrelling with the insufficiency and at times the absence of strictly scientific terms and definitions in Plato's works, we analyze them carefully, the *Timæus* alone will be found to contain within its limited space the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned, though the former fact, it may be, is not so clearly defined as to withstand the reiterated attacks of Modern Science; for, according to Prof. Jowett, the specific discovery that the blood flows out from one side of the heart through the arteries,

[1] Jowett, *The Dialogues of Plato*, ii. 508.

and returns to the other through the veins, was unknown to him, though Plato was perfectly aware "that blood is a fluid in constant motion."

Plato's method, like that of Geometry, was to descend from universals to particulars. Modern Science vainly seeks a First Cause among the permutations of molecules; but Plato sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the Universe through their changes to their ultimates. The petty details, the observation and classification of which have so taxed and demonstrated the patience of modern Scientists, occupied but little of the attention of the old Philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of Physical Science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and their mutual relations, and could demonstrate a greater familiarity with and control over the Occult Forces which lie behind them, than the most learned professor in the most distinguished Academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that Philosopher and his compeers. Their alleged mistakes in Anatomy and Physiology are magnified to an inordinate extent in order to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendour which adorns the ages of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

The wholesale accusation that the ancient Philosophers merely generalized, and that they practically systematized nothing, does not prove their "ignorance," and further it is untrue. Every Science having been revealed in the beginning of time by a *divine* Instructor, became thereby sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore—such as Plato—had the right to reveal it. Once postulate this fact, and the alleged "ignorance" of the ancient Sages and of some initiated classic authors, is explained. At any rate, even a correct generalization is more useful than any system of exact Science, which only becomes rounded and completed by virtue of a number of "working hypotheses" and conjectures. The relative practical unprofitableness of most modern scientific research is evinced in the fact that while our Scientists have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of them are unable to tell us anything definite about the Vital Force which produces the changes in these several kingdoms. It is unnecessary to seek further than

the works of our highest scientific authorities themselves for corroboration of this statement.

It requires no little moral courage in a man of eminent professional position to do justice to the acquirements of the Ancients, in the face of a public sentiment which is content with nothing less than their abasement. When we meet with a case of the kind we gladly give the bold and honest scholar his due. Such a scholar is Professor Jowett, Master of Baliol College, and Regius Professor of Greek in the University of Oxford, who, in his translation of Plato's works, speaking of "the physical philosophy of the ancients as a whole," gives them the following credit: 1. "That the nebular theory was the received belief of the early physicists." Therefore it could not have rested, as Draper asserts,[1] upon the telescopic discovery made by Herschel I. 2. "That the development of animals out of frogs who came to land, and of man out of the animals, was held by Anaximenes in the sixth century before Christ." Professor Jowett might have added that this theory antedated Anaximenes by many thousands of years, as it was an accepted doctrine among the Chaldeans, who taught it *exoterically*, as on their cylinders and tablets, and *esoterically* in the temples of Ea and Nebo—the God, and prophet or revealer of the Secret Doctrine.[2] But in both cases the statements are *blinds*. That which Anaximenes—the pupil of Anaximander, who was himself the friend and disciple of Thales of Miletus, the chief of the "Seven Sages," and therefore an Initiate as were these two Masters—that which Anaximenes meant by "animals" was something different from the animals of the modern Darwinian theory. Indeed the eagle-headed men, and the animals of various kinds with human heads, may point two ways; to the descent of man from animals, and to the descent of animals from man, as in the Esoteric Doctrine. At all events, even the most important of the present day theories is thus shown to be not entirely original with Darwin. Professor Jowett goes on to show "that, even by Philolaus and the early Pythagoreans, the earth was held to be a body like the other stars resolving in space." Thus Galileo—studying some Pythagorean fragments, which are shown by Reuchlin to have still existed in the days of the Florentine mathematician;[3] being, moreover, familiar with the doctrines of the old Philosophers—but reässerted an astronomical doctrine which prevailed in India in the remotest antiquity.

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1 *Conflict between Religion and Science*, p. 240.

2 "The Wisdom of Nebo, of the God my instructor, all-delightful," says verse 7 on the first tablet, which gives the description of the generation of the Gods and creation.

3 Some Kabalistic scholars assert that the original Greek Pythagoric sentences of Sextus, which are now said to be lost, existed at that time in a convent at Florence, and that Galileo was acquainted with these writings. They add, moreover, that a treatise on Astronomy, a manuscript by Archytas, a direct disciple of Pythagoras, in which were noted all the most important doctrines of their school, was in the possession of Galileo. Had some Rufinus got hold of it, he would no doubt have perverted it, as Presbyter Rufinus has perverted the above-mentioned sentences of Sextus, replacing them with a fraudulent version, the authorship of which he sought to ascribe to a certain Bishop Sextus. See Taylor's Introduction to Iamblichus' *Life of Pythagoras*, p. xvii.

4. The Ancients "thought that there was a sex in plants as well as in animals." Thus our modern Naturalists had but to follow in the steps of their predecessors. 5. "That musical notes depended on the relative length or tension of the strings from which they were emitted, and were measured by ratios of number." 6. "That mathematical laws pervaded the world and even qualitative differences were supposed to have their origin in number." 7. "That the annihilation of matter was denied by them, and held to be a transformation only." "Although one of these discoveries might have been supposed to be a happy guess," adds Prof. Jowett, "we can hardly attribute them all to mere coïncidences." We should think not; for, from what he says elsewhere, Prof. Jowett gives us a full right to believe that Plato indicates (as he really does) in *Timæus*, his knowledge of the indestructibility of Matter, of the conservation of energy, and the correlation of forces. Says Dr. Jowett:

> The latest word of modern philosophy is continuity and development, but to Plato *this is the beginning of and foundation of Science.*[1]

In short, the Platonic Philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of Matter and of Spirit. The position of the Platonists in the latter respect was far in advance of Modern Science, and bound the arch of their philosophical system with a keystone at once perfect and immovable.

Finally few will deny the enormous influence that Plato's views have exercised on the formation and acceptance of the dogmas of Christianity. But Plato's views were those of the Mysteries. The philosophical doctrines taught therein are the prolific source from which sprang all the old exoteric religions, the *Old* and partially the *New Testament* included, belonging to the most advanced notions of morality, and religious "revelations." While the literal meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher classes, the majority of which consisted of Initiates, pursued their studies in the solemn silence of the temples, and also their worship of the One God of Heaven.

The speculations of Plato, in the *Banquet*, on the creation of the primordial men, and the essay on Cosmogony in the *Timæus*, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timæus*, *Cratylus* and *Parmenides*, and other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that *God is the Universal Mind diffused through all things*, and the dogma of the soul's immortality, are the leading features

[1] Introduction to *Timæus*, *Dialogues of Plato*, i. 590.

in these apparently incongruous teachings. Plato's piety and the great veneration he felt for the Mysteries, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every Adept. "Constantly perfecting himself in perfect Mysteries, a man in them alone becomes truly perfect," says he in the *Phædrus*.[1]

He took no pains to conceal his displeasure that the Mysteries had become less secret than they were in earlier times. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.[2] While mentioning the Gods on every page, his "Pantheistic Monism" is unquestionable, for the whole thread of his discourse indicates that by the term "Gods" he means a class of beings far lower in the scale than the One Deity, and but one grade higher than external man. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:

> Those, however, among the Greeks who philosophized in accordance with truth, were not ignorant of anything . . . nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit anyone of the other poets into the "Commonwealth," and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by his myths, the orthodox belief respecting the *One* [Deity].[3]

Those, therefore, who can discern the true spirit of Plato's Philosophy, will hardly be satisfied with the estimate which Prof. Jowett, in another part of his work, lays before his readers. He tells us that the influence exercised upon posterity by the *Timæus* is partly due to a misunderstanding of the doctrine of its author by the Neo-Platonists. He would have us believe that the hidden meanings which they found in this Dialogue, are "quite at variance with the spirit of Plato." This is equivalent to the assumption that Prof. Jowett understands what this spirit really was; whereas his criticism upon this particular topic rather indicates that he does not penetrate it at all. If, as he tells us, the Christians seem to find in his work their Trinity, the Word, the Church, and the creation of the World, in a Jewish sense, it is because all this *is* there, and therefore it is but natural that they should have found it. The outward building is the same; but the spirit which animated the dead letter of the Philosopher's teaching has fled, and we

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[1] Cory, *Phædrus*, i. 328.

[2] This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First*. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents" (Plato, *Ep.* ii. p. 312; Cory, *Ancient Fragments*, p. 304).

[3] Josephus, *Against Apion*, ii. p. 1079.

would seek for it in vain through the arid dogmas of Christian theology. The Sphinx is the same now, as it was four centuries before the Christian era; but the Œdipus is no more. He is slain because he has given to the world that which the world was not ripe enough to receive. He was the embodiment of truth, and he had to die, as every grand truth must, before, like the Phœnix of old, it revives from its own ashes. Every translator of Plato's works has remarked the strange similarity between the Philosophy of the Esoteric and the Christian doctrines, and each of them has tried to interpret it in accordance with his own religious feelings. So Cory, in his *Ancient Fragments*, tries to prove that it is but an outward resemblance; and does his best to lower the Pythagorean Monad in the public estimation and exalt upon its ruins the later anthropomorphic deity. Taylor, advocating the former, acts as unceremoniously with the Mosaic God. Zeller boldly laughs at the pretensions of the Fathers of the Church, who, notwithstanding history and chronology, and whether people will have it or not, insist that Plato and his school have robbed Christianity of its leading features. It is as fortunate for us as it is unfortunate for the Roman Church that such clever sleight-of-hand as that resorted to by Eusebius is rather difficult in our century. It was easier to pervert chronology, "for the sake of making synchronisms," in the days of the Bishop of Cæsarea, than it is now, and while history exists, no one can help people knowing that Plato lived six hundred years before Irenæus took it into his head to establish a *new* doctrine from the ruins of Plato's older Academy.

H. P. B.

(To be concluded.)

Self-Evident Truths and Logical Deductions.

No man can be self-conscious of any other state of existence than the one in which he for the time being exists.

By means of perceiving with our external or internal senses we may become conscious of the presence of beings differing in their qualities from our own, but we cannot be self-conscious of the true nature of their existence unless we ourselves enter the state in which they exist. The animal elements in man can realize nothing above the animal plane of existence until they cease to be animal and become human or divine; only the human elements in the constitution of man can form a true conception of humanity; only the divine principle in man can become self-conscious of that which is divine, because it exists itself in that state.

Any one may form an opinion about that which is above his knowledge; but to obtain self-consciousness and self-knowledge of a higher state of existence there is no other way but to enter that state; and no one enters a higher state as long as he remains in a lower one, nor can any one enter a higher state unless he has the power to do so. To merely imagine that one knows a thing is not actual knowledge; to fancy that one is united with Brahm is not actual conscious unification with Him. A merely imaginary state may appear to be a reality, but it is nevertheless imaginary after all.

NOTE.—By the sense of sight we may perceive the forms and external qualities of beings that approach us or come within our sphere, but only by the sense of interior feeling can we become self-conscious of their true nature. We may become conscious of heat, light, sound, electricity, magnetism, life, thought, will, etc., because these activities existing beyond our sphere may induce corresponding vibrations within our own organism. There are sensitive persons who can feel the presence of a mineral or metal, because the same mineral- or metal-principles exist in their own constitution; there are others in whom the animal elements may feel the presence of a corresponding animal even in the dark; in a sensitive person the unseen presence of another person may induce sympathetic or antipathetic vibrations that may come to his consciousness; the evil elements in man will co-vibrate in the presence of evil, and that which is divine in man can recognize that which is divine in all things. Love or hate may induce vibrations of love or hate in another person; the thoughts of one person may induce similar thoughts in the mind of another who is in harmonious relation with him, the life of a healthy person may induce healthy life-action in another, and the will of one may give a similar direction to the will of another. Each particle of the microcosm of man has its own state of being, either unconscious, semi-conscious, conscious, or self-conscious, and the sum and substance of these various states of consciousness produce the ever-changing and illusive self-consciousness of individual man; but the real universal self-consciousness, that can be realized only by those who have become regenerated in the spirit, is beyond the comprehension of those elements in man which have not yet attained that state. He who has not yet attained conscious immortality asks for logical proofs why he should believe that the spirit of man is immortal. He in whom the spirit has become self-conscious of its own immortality requires no other proof; he knows that he is immortal because he is in possession of such a knowledge, he knows that truth which is self-existent in him. But man does not obtain conscious immortality by merely imagining that he is in possession of it, nor does he acquire any spiritual powers by fancying that he has them already acquired. Imaginary knowledge, love, will, etc., are not real things, they exist merely in the imagination. Real spiritual powers are self-existent and independent of the imagination of man. Such powers are love, faith, hope, patience, free will, etc., all culminating in divine wisdom; they are not created, but may be obtained by man by spiritual exercise, and spiritual exercise means the exercise of these spiritual powers. The exercise of an imaginary power can have only an imaginary result. True spiritual powers produce true results, but they cannot be effectually used by man before he has attained possession of them.

No one is in possession of any other power but that which he possesses. Not in the shadowy realm of external or internal illusions, only

at the innermost centre of our own being can we find the divine power from which all our powers originate. Not in temples and sacred books must we look for the knowledge of God. He in whom the divine spirit has attained self-knowledge will recognize God in everything; he who cannot find God within his own self will find Him nowhere in the universe.

To know the powers that exist in ourselves we must look for them within ourselves; no one can find his own perfection anywhere but within himself; only when he has attained a certain degree of perfection can he recognize in others the same degree. It is far more important to attain self-knowledge than to attempt to borrow the knowledge of others. Why should we trouble ourselves so much to learn whether a man is perfect or imperfect, as long as we have no perfection ourselves? Why should we be so anxious to know what this or that man knows or is imagined to know, as long as we do not know ourselves? Only that which we realize ourselves constitutes our real self-knowledge.

NOTE.—All natural forms grow from a centre, all powers have one common origin. That which exists beyond us does not belong to us as long as it has not come into our possession. From the spark of divine fire existing in the centre of man's constitution originate all his powers, intellectual, emotional and physical motion. Money, fame, social position and other external things do not constitute the real power of man; it is they who exercise their powers through him who enters into their possession. By their connection with him they endow him temporarily with certain powers, which he imagines to be his own; but if that connection is broken, that imaginary power departs. He who depends for power on external conditions is dependent on these conditions; he who can unconditionally control the powers that exist in himself is in possession of real power; he is his own master and free. Real knowledge is independent of the opinions of others; free will is one with the law; real love is always free and not bound by any selfish desire; real patience does not need to be kept alive with false hopes, and real hope and faith are coëxistent with knowledge.

There are very few people who are in possession of knowledge, the vast majority imagine they know, but live only in the realm of opinion. Our age claims to treat mere belief with contempt, and nevertheless nearly all its so-called knowledge is nothing else but belief, resting upon certain theories which are accepted as being self-evident.

Science says: There are certain things which you cannot see, and which we ask you to believe. We give you certain reasons why you should believe what we say; we give you logical deductions in the place of direct perception. We give you reasons why you should believe in the existence of truths which you cannot know by the power of direct perception, because you do not possess that power.

One of the fundamental doctrines upon which our science is based, is that things actually are what they appear to be. We know of no other world but the world of phenomena, and imagining these phenomena to be realities we believe ourselves to be in the possession of real knowledge.

Religion says: We ask you to believe what we say, and we decline to give you any satisfactory reasons for it, because the things in which we ask you to believe are beyond your understanding. As God has not revealed Himself to you, you must believe in Him because it is said

that He has revealed Himself to others. To believe in God it is necessary that you should believe in the veracity of our statement. Your faith in God depends on the amount of faith you put in the trustworthiness of your minister.

Wisdom says: I teach you nothing except my own being. Take me in your possession and you will know all that is worth knowing. If you are now blind and in darkness, try to open your eyes and to see for yourself; the light is around you and in you and everywhere; all that you have to do is to make yourself receptive for it. Let the truth identify itself with your being; you will then know it and be able to dispense with your logic; learn to see by the light of reason, and your speculation and theories will become useless to you; if the eternal truths are now beyond your understanding, learn to know that which is divine and eternal in yourself, and through it you will come to its understanding.

Words and letters are shadows; wisdom is light. He who speaks much wastes much force; he who absorbs wisdom gains power. The intellect is the shadow of the light of intelligence, it deals only with shadows as long as it is not illuminated by wisdom. Reason requires no arguments, it knows because it is, and it is because it knows itself.

To be perfect, that which is already perfect requires no change, but that which is imperfect requires to be changed.

God, i.e., *the absolute* in its aspect as absolute perfection is what it is and does not need to become. Being self-existent, eternal and universal, it is independent of any external conditions, if such conditions were imaginable where God includes the all and where there can therefore be nothing external. The one is the all in which everything exists and there can be no outside to it, for if there were anything outside the all, the all would not be what it is. Everything exists in the one and is a manifestation of the one beyond which nothing exists; but not in everything is a manifestation of the absolute perfection of the one, because perfection cannot manifest itself fully in imperfect forms. The absolute is independent of conditions, but its manifestations depend on conditions. The one manifests itself in a stone as a stone, in a plant as a plant, in an animal as an animal, in a man as a man, in a God as a God, in a devil as a devil. The one in its own essence is unchangeable, but the forms of his activities and manifestations are subject to change, and a higher activity requires for its manifestation a more perfect form. Forms and activities change, but the centre in which is rest remains for ever unchanged.

NOTE.—If all that exists is one, then everything that exists in the one and seems to differ from other things therein can be nothing else but modifications of the original activity in the one within itself. These modifications are exceedingly numerous, and may take place unconsciously, consciously, or with self-consciousness, according to the conditions in which they are manifesting themselves; they may proceed in straight or curved lines, in circles or spirals, and in an endless variety of vibrations such as constitute the various unconscious, semi-conscious, conscious, and self-conscious forces in nature: motion, heat, light, sound, electricity, magnetism, life, thought, will, love and wisdom, with all their inter-relations and correspondences. If a progressive vibration meets with an obstacle, its direction will be changed,

and if it is surrounded by obstacles from all sides, it will then necessarily move around its own centre and constitute a stationary vibration of the same eternal and universal substance, that is to say, an *atom* of matter.

A great many misconceptions arise continually from the old habit of looking upon matter and motion as if they were two essentially different things, instead of merely two aspects of the eternal one. Absolute rest is as unthinkable as absolute motion. Matter without motion is to the philosophically thinking mind as inconceivable as motion without substance. Matter, motion, and space cannot be conceived one without the other; they are eternally one; even the smallest atom of matter must have motion and extension and is subject to laws; or to express it in other words, even the smallest atom, as well as the greatest solar system, is an organized whole in which the eternal one manifests itself, and there can be nothing dead or immovable in the universe. There can be no absolute death or annihilation, for motion can never cease; it is self-existent with matter and space.

All forces in nature are modifications of that manifestation of the one which is called "motion"; all substances are modifications of that manifestation of the one which is called "matter." All forms are instruments in and through which the one is manifesting itself. In an unconscious form the one manifests itself in an unconscious state, in a form capable to live as a living power, in a sensitive form as emotion, in the intellect as intelligence, in the wise as the light of wisdom. By improving the form we do not create a new force, we merely establish conditions under which the eternal one may manifest itself in a higher mode of action. The eternal one which may manifest itself as heat in a stone, as light in the fire, as magnetism in iron, may manifest itself as emotion in the soul, as thought in the mind, as self-knowledge in the spirit. All is essentially one, from mechanical motion up to intelligence and divine wisdom, only the modes of its manifestation differ from each other according to the prepared conditions. God is one and cannot be changed or improved by man, but man may prepare within himself the conditions so that God may manifest His divine power in him. For a higher manifestation of power a more perfect form is required, and therefore imperfect forms die, but that which is eternal and self-existent remains, because it is not its existence but merely its manifestation that depends on condition; it is itself unconditional, universal, and permanent.

F. HARTMANN, M.D., F.T.S.

THIS Path passes along under a sky and in a clime where every weed grows a yard in the night. It has no discrimination. Thus even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily conquered in other years of inattentive life, but which seems now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters.—*Letters that have Helped Me.*

"The Word."

"I am the way, the truth and the life: no man cometh unto the Father, but by me."—*St. John*, xiv.6.

SYMBOLS and parables have ever been a much favoured mode of imparting a deeper knowledge of religious truths. By addressing itself directly to the reflective powers and thus often leading the inquiring mind to an intuitive perception of the subject, this method attains its aim by a shorter and more certain way than by the alternative of many lengthy dissertations. The student's sympathy with his work is quickly awakened and rapidly stimulated by the consummate judgment shown in the choice of representative signs, whose appropriate fitness never ceases to be a source of growing amazement to him. On closer examination it will be found that the wisdom displayed in the selection of these allegorical glyphs is greatly assisted by the fact, that a perfect correspondence exists between the effects produced by cosmic forces at work on different, but parallel lines of the universe, and that in consequence, ideas arising on the various evolutionary planes can be expressed with an astonishing amount of analogy, which finds itself only checked by the limits a denser medium imposes on more ethereal projections, and acts as a reminder that reasoning ought not to transgress its legitimate bounds.

The gradual evolution of the "Word" has often been selected by ancient writers for expressing highly metaphysical operations. Thus Indian philosophy teaches that the "Word" or "Vâch," in its Parâ, Pashyantî, Madhyamâ and Vaikharî forms can be likened to the most abstract stages of divine emanation and differentiation the human mind dare approach, and hence, through this channel an unlimited field for abstruse speculation is thrown open. But likewise, and more urgently for our present purpose, does the complex constitution of the ordinary or human "word" demand our consideration before we may attempt to trace the parallel meanings of its symbolical value on any higher lines. Starting with the above Indian classification we may roughly adapt it to the "word" in its various phases of origin, birth and growth, as "*latent*," "*showing symptoms of life*," "*existing in thought*" and "*manifesting in actual speech*." Our attention will now only be directed to the two latter stages, when the "word," issuing from thought and impinging on our senses, gains access to our consciousness.

Before the invention of any kind of writing, the only way of conveying a "word," to any fellow-creature was necessarily by sound, and to this day speech remains the simplest, as well as the most effective, mode of expression. None the less can a "word" equally appeal to

our sight by letters and images, which, when rendered with a raised surface, can be brought to the cognition of the blind. Further, it will require but a slight effort of imagination, to suppose the existence of a code of particles and essences, by which a "word" could be made accessible to our senses of taste and smell; and however circuitous this process might appear to us, in comparison with the known and therefore simpler methods, the fact would be established that so soon as our senses are "opened," or qualified, the "word" in one way or another becomes the vehicle for the transmission of a mental vibration to our physical organism. Hence the "word" appears to us as a stepping-stone for the transfer of a higher life-impulse to one of lower grade; but if so, it can likewise be used for an ascent from below; indeed the perceiving mind may ascertain more than the superficial sense of the message, by trying to follow it towards its inner source. When familiar to us, a "word" will be instantly conveyed to our brain by our senses; if the reverse, it will strike us as mere empty sound and fail to deliver its intellectual gift. This occurs, when a "word" is spoken in a, to us, foreign tongue, and we have to seek outside help to assist our efforts at comprehension until, should we wish to master the new "word" in all its hidden potentialities, we succeed in overcoming the obstacles in our way by familiarizing ourselves with its pronunciation, till our utterance of it becomes perfect in ease and purity, when by analyzing its etymological values, and by grasping it like the guiding thread in an intricate maze, we may be enabled to wrest from it its esoteric secrets of sound and meaning.

The importance of the symbol consists therefore, besides the link it forms between subjective Thought and objective Matter, in being more than an intellectual flash proceeding from a higher plane, being indeed a call addressed to our inner energies to arouse themselves to their utmost extent.

The "Vâch" of the Indians, the "Logos" of the Gnostics, and the "Word" of the Christians, are analogous, if not identical, in their meaning, as they all embody the idea of the mystic Christos; and although this doctrine possesses a universal character, it will be unnecessary to examine it here from other than a purely Western or Christian standpoint.

The Christian Church identifies the "Word" with Jesus, but having lost the key to the dogma of Christhood, fails to furnish a satisfying explanation for the same mystery in another form, and if elucidation of the enigma be desired, we must apply for light to Esoteric Wisdom.

The "Word" or the "Christ" are designations for the divine Spirit under its aspect of manifestation within the highest regions of the human or rational soul, which under the symbol of "Jesus" represents the required conditions of purity and power for receiving the spiritual light from above or within. In Jesus we have to see not only

the purified type which our race may hope to emulate in ages to come, but also the rare instance when individual man proves, by his own life, that the union of the human with the divine is within the reach of those very few who even now may be fully prepared for the stupendous task.

The difficulty for the Western mind to comprehend the true nature of Jesus is created less by the sceptics in their denial of any gifts and powers of a transcendental kind which pass the limits of their circumscribed mental horizon, than by the injudicious zeal of his followers, who, at a loss to find for him a location sublime enough to accord with their emotional faith, identify him with the Almighty himself. It may be acknowledged that Jesus, proclaimed by a "voice from heaven" as "my beloved son," raising the dead, healing the sick, and performing other miraculous acts, crucified for our sakes, suffering ignominious death, and being raised again to life, calls forth such deep sensations of admiration and devotion, that fervour is not to be restrained by reason. It may also be granted that the language of most writers on mysticism, always misunderstood by the uninitiated reader, is apt to mislead unless carefully checked and interpreted by a true knowledge of the diverse potentialities in man. It is not only by a close and discriminating examination, but by the opening of our inner understanding, that we gain a clearer view of the nature of Jesus, and are forced to the conclusion that even *he* was subject to the universal law of evolution, and that only by conquering the last faint traces of his lower self under the ordeal of suffering, was he rendered fit to reach the perfection of his spiritual altitude. Though Jesus was bathed in the heavenly light, he was not yet self-luminous; though he spoke with divine voice, he was not yet the "Word"; and though his standard was immeasurably above that of any of his fellow-men, he had yet to ascend to the more elevated grade, whither his disciples could not follow him. Only when "Judas" departed into the darkness of "the night" was Jesus enabled to become glorified,[1] while the temporary nature of this condition is attested by his prayer later on for glorification.[2]

The scene of anguish in the Garden of Gethsemane likewise bears witness that some small remnants of his human self still adhered to him, and could only be radically removed by the destruction of his "body."

If it be conceded that Jesus started on his life-journey from the highest human level, richly equipped with all the required qualifications for his mighty task, and upheld by an unequalled determination to reach the desired goal, we shall secure a coign of vantage whence a clearer comprehension will be gained of the culminating phases of his career in their connection with the subject under consideration.

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[1] *St. John*, xiii. 30, 31. [2] *St. John*, xvii. 1, 5.

By his crucifixion, death and resurrection, Jesus reaches the final stages of his upward course, and receiving the crown of Christhood as the reward or result of his arduous struggle, his human nature undergoes a "God-like" conversion. The work of regeneration is accomplished, the "new birth" on the spiritual plane has taken place, and his ardent aspirations for the divine are realized in the act of possession; for merging his spirit completely into the condition of the Christ, he *becomes* the *Christ, is* the "Word," and within a short interval will ascend to the "Father in heaven."

To speak of stages and degrees of development may be somewhat misleading, but we have to do so in order to humour our intellect, which can only discern evolution and growth by marked results, as milestones assist the wayfarer in ascertaining the extent of his progress on his journey. The divine light that abode in Jesus, ever since it gained access to his responsive soul, permeated him with increasing intensity as he advanced towards the central source of all life; it gave him occasional glimpses of his future glory, and endowed him temporarily and by anticipation, so to speak, with those high attributes that fell within his grasp in all their fulness when he became the "Christ." Thus a radiance spreading over the whole life of Jesus and corresponding in effulgence with the growth of his spirituality, marks him already on earth with the divine impress, and it is under this aspect that he appears to us as the "Christ" manifest in man, or *the* "Word made flesh."

Moreover, though we can distinguish the principle from the individual, before they are joined in union, we can no longer separate the individual from the principle after they have coalesced. We can trace Jesus through his progress upwards from purely human beginnings, but so soon as he has gained the supreme spiritual condition by right of conquest, we are unable in our mind to remove him from that plane of consciousness which henceforth must form the permanent abode of his spirit.

The value accruing from this point of view, namely, of following the natural growth of Jesus towards his spiritual height, consists in the ideal it places before us, which though far beyond our present reach, is yet not altogether excluded from the possibilities the inner eye of faith may be able to discern in the faint distance of the future. Between our present lowly starting point, and every advanced station on the road leading towards the heavenly goal, Jesus forms the *link* without whose aid our vision would have remained closed, and our aspirations lifeless. He not only built the bridge that spans the vast gulf dividing the human from the spiritual sphere, but becomes the indispensable guide whose trusty hand we require to lead us across in safety.

The one pass-word he requires is the true imitation of the example he himself has set.

Unless our whole nature, in all its physical and mental sluggishness, be lifted up to a gradually rising standard of purity and spirituality, unless our unflagging efforts be directed towards leading an altruistic, self-sacrificing life, and unless in truth we become "Jesus-like" as much as it lies within our feeble power to approach so ideal a prototype, the key must ever be withheld that opens the gate to the Beyond. All teachings of Jesus on this point are characterized by excessive clearness and directness.

Once the divine germ awakened in the human soul by his call, the road of regeneration can only be trodden by the purified and reformed man, who only by complete assimilation to the mediator, or by identification with the "Word," can hope to scale the clear heights, whence the "promised land" appears in view. Thus Jesus, or "the Word," is the way, the door, the only channel for access to the "Father," the vine whose vivifying sap alone produces fruit, the heavenly food on which we have to build up our spiritual frame.

This is the celestial message ever proceeding from its living source, perpetually trying to penetrate into the human heart, and to fan into a bright flame the latent spark of the divine essence. This is the spiritual thrill whose growth we have to foster by "practising" "the Word" and whose guiding ray we have to follow into the higher regions whence it descended.

With the advancing perfection of our spiritual nature, we may then hope to draw closer within the radiance of that divine light, which forms the centre of energy and attraction called "the Word."

H. A. V.

Simon Magus.

(Continued from page 323.)

Part I.

SOURCES OF INFORMATION.

II.—*The Simon of the Fathers.*

v. [Hippolytus (?)] (*Philosophumena* vi. 7-20). *(Continued.)*

12. For, he says, he considered that all the parts of the Fire, both visible and invisible, possessed perception[1] and a portion of intelligence. The generable cosmos, therefore, was generated from the ingenerable Fire. And it commenced to be generated, he says, in the following way. The first six Roots of the Principle of generation which the generated (*sc.*, cosmos) took, were from that Fire. And the Roots, he says, were generated from the Fire in pairs,[2] and he calls these Roots Mind and Thought, Voice and Name, Reason and Reflection, and in these six Roots there was the whole of the Boundless Power together, in potentiality, but not in actuality. And this Bound-

[1] φρόνησις, consciousness? [2] Syzygies.

less Power, he says, is He who has stood, stands and will stand; who, if his imaging is perfected while in the six Powers, will be, in essence, power, greatness and completeness, one and the same with the ingenerable and Boundless Power, and not one single whit inferior to that ingenerable, unchangeable and Boundless Power. But if it remain in potentiality only, and its imaging is not perfected, then it disappears and perishes, he says, just as the potentiality of grammar or geometry in a man's mind. For potentiality when it has obtained art becomes the light of generated things, but if it does not do so an absence of art and darkness ensues, exactly as if it had not existed at all; and on the death of the man it perishes with him.

13. Of these six Powers and the seventh which is beyond the six, he calls the first pair Mind and Thought, heaven and earth; and the male (heaven) looks down from above and takes thought for its copartner, while the earth from below receives from the heaven the intellectual fruits that come down to it and are cognate with the earth. Wherefore, he says, the Word ofttimes steadfastly contemplating the things which have been generated from Mind and Thought, that is from heaven and earth, says: "Hear, O heaven, and give ear, O earth, for the Lord hath said: I have generated sons and raised them up, but they have set me aside."[1]

And he who says this, he says, is the seventh Power, He who has stood, stands and will stand, for He is the cause of those good things which Moses praised and said they were very good. And (the second pair is) Voice and Name, sun and moon. And (the third) Reason and Reflection, air and water. And in all of these was blended and mingled the Great Power, the Boundless, He who has stood, as I have said.

14. And when Moses says: "(It is) in six days that God made the heaven and the earth, and on the seventh he rested from all his works," Simon arranges it differently and thus makes himself into a god. When, therefore, they (the Simonians) say, that there are three days before the generation of the sun and moon, they mean esoterically Mind and Thought—that is to say heaven and earth—and the seventh Power, the Boundless. For these three Powers were generated before all the others. And when they say, "he hath generated me before all the Æons," the words, he says, are used concerning the seventh Power. Now this seventh Power which was the first Power subsisting in the Boundless Power, which was generated before all the Æons, this, he says, was the seventh Power, about which Moses says: "And the spirit of God moved over the water," that is to say, he says, the spirit which hath all things in itself, the Image of the Boundless Power, concerning which Simon says: "*The Image from the incorruptible Form, alone ordering all things.*" For the Power which moves above the water, he says, is generated from an imperishable Form, and alone orders all things.

Now the constitution of the world being with them after this or a similar fashion, God, he says, fashioned man by taking soil from the earth. And he made him not single but double, according to the image and likeness. And the Image is the spirit moving above the water, which, if its imaging is not perfected, perishes together with the world, seeing that it remains only in potentiality and does not become in actuality. And this is the meaning of the Scripture, he says: "Lest we be condemned together with the world."[2] But if its imaging should be perfected and it should be generated from an indivisible point, as it is written in his *Revelation*, the small shall become great. And this great shall continue for the boundless and changeless eternity (æon), inasmuch as it is no longer in the process of becoming.[3]

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[1] *Isaiah*, i. 2. [2] 1 *Corinth.*, xi. 32. [3] τὸ μηκέτι γινόμενον.

How and in what manner, then, he asks, does God fashion man? In the Garden (Paradise), he thinks. We must consider the womb a Garden, he says, and that this is the case, the Scripture tells us when it says: "I am he who fashioned thee in thy mother's womb,"[1] for he would have it written in this way. In speaking of the Garden, he says, Moses allegorically referred to the womb, if we are to believe the Word.

And, if God fashions man in his mother's womb, that is to say in the Garden, as I have already said, the womb must be taken for the Garden, and Eden for the region (surrounding the womb), and the "river going forth from Eden to water the Garden,"[2] for the navel. This navel, he says, is divided into four channels, for on either side of the navel two air-ducts are stretched to convey the breath, and two veins[3] to convey blood. But when, he says, the navel going forth from the region of Eden is attached to the fœtus in the epigastric region, that which is commonly called by everyone the navel[4] . . . . . and the two veins by which the blood flows and is carried from the Edenic region through what are called the gates of the liver, which nourish the fœtus. And the air-ducts, which we said were channels for breath, embracing the bladder on either side in the region of the pelvis, are united at the great duct which is called the dorsal aorta. And thus the breath passing through the side doors towards the heart produces the movement of the embryo. For as long as the babe is being fashioned in the Garden, it neither takes nourishment through the mouth, nor breathes through the nostrils. For seeing that it is surrounded by the waters (of the womb), death would instantly supervene, if it took a breath; for it would draw after it the waters and so perish. But the whole (of the fœtus) is wrapped up in an envelope, called the amnion, and is nourished through the navel and receives the essence of the breath through the dorsal duct, as I have said.

15. The river, therefore, he says, which goes out of Eden, is divided into four channels, four ducts, that is to say; into four senses of the fœtus: sight, (hearing),[5] smelling, taste and touch. For these are the only senses the child has while it is being formed in the Garden.

This, he says, is the law which Moses laid down, and in accordance with this very law each of his books was written, as the titles show. The first book is *Genesis*, and the title of the book, he says, is sufficient for a knowledge of the whole matter. For this *Genesis*, he says, is sight, which is one division of the river. For the world is perceived by sight.

The title of the second book is *Exodus*. For it was necessary for that which is born to travel through the Red Sea, and pass towards the Desert—by Red the blood is meant, he says—and taste the bitter water. For the "bitter," he says, is the water beyond the Red Sea, inasmuch as it is the path of knowledge of painful and bitter things which we travel along in life. But when it is changed by Moses, that is to say by the Word, that bitter (water) becomes sweet. And that this is so, all may hear publicly by repeating after the poets:

"In root it was black, but like milk was the flower. Moly the Gods call it. For mortals to dig it up is difficult; but Gods can do all things."[6]

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1 See *Jeremiah*, i. 5.

2 *Genesis*, ii. 10.

3 Veins and arteries are said not to have been distinguished by ancient physiologists.

4 A lacuna unfortunately occurs here in the text. The missing words probably identified "that which is commonly called by everyone the navel" with the umbilical cord.

5 This is omitted by Miller in the first Oxford edition.

6 *Odyssey*, x. 304, *seqq.*

16. Sufficient, he says, is what is said by the Gentiles for a knowledge of the whole matter, for those who have ears for hearing. For he who tasted this fruit, he says, was not only not changed into a beast by Circe, but using the virtue of the fruit, reshaped those who had been already changed into beasts, into their former proper shape, and restruck and recalled their type. For the true man and one beloved by that sorceress is discovered by this milk-white divine fruit, he says.

In like manner *Leviticus*, the third book, is smelling or respiration. For the whole of that book treats of sacrifices and offerings. And wherever there is a sacrifice, there arises the smell of the scent from the sacrifice owing to the incense, concerning which sweet smell the sense of smell is the test.

Numbers, the fourth book, signifies taste, wherein speech (or the Word) energizes. And it is so called through uttering all things in numerical order.

Deuteronomy, again, he says, is so entitled in reference to the sense of touch of the child which is formed. For just as the touch by contact synthesizes and confirms the sensations of the other senses, proving objects to be either hard, warm, or adhesive, so also the fifth book of the Law is the synthesis of the four books which precede it.

All ingenerables, therefore, he says, are in us in potentiality but not in actuality, like the science of grammar or geometry. And if they meet with befitting utterance[1] and instruction, and the "bitter" is turned into the "sweet"—that is to say, spears into reaping hooks and swords into ploughshares[2]—the Fire will not have born to it husks and stocks, but perfect fruit, perfected in its imaging, as I said above, equal and similar to the ingenerable and Boundless Power. "For now," says he, "the axe is nigh to the roots of the tree: every tree," he says, "that bringeth not forth good fruit, is cut down and cast into the fire."[3]

17. And so, according to Simon, that blessed and imperishable (principle) concealed in everything, is in potentiality, but not in actuality, which indeed is He who has stood, stands and will stand; who has stood above in the ingenerable Power, who stands below in the stream of the waters, generated in an image, who shall stand above, by the side of the blessed and Boundless Power, if the imaging be perfected. For three, he says, are they that stand, and without there being three standing Æons, there would be no setting in order[4] of the generable which, according to them, moves on the water, and which is fashioned according to the similitude into a perfect celestial, becoming in no whit inferior to the ingenerable Power, and this is the meaning of their saying: "*Thou and I, the one thing; before me, thou; that after thee, I.*"

This, he says, is the one Power, separated into the above and below, generating itself, increasing itself, seeking itself, finding itself, its own mother, its own father, its sister, its spouse; the daughter, son, mother, and father of itself; One, the Universal Root.

And that, as he says, the beginning of the generation of things which are generated is from Fire, he understands somewhat in this fashion. Of all things of which there is generation, the beginning of the desire for their generation is from Fire. For, indeed, the desire of mutable generation is called "being on fire." And though Fire is one, yet has it two modes of mutation. For in the man, he says, the blood, being hot and yellow—like fire when it takes form—is turned into seed, whereas in the woman the same blood (is changed) into milk. And this change in the male becomes the faculty of generating, while that in the female (becomes) nourishment for the child. This, he says, is "the flaming sword that is turned about to keep the way of the tree

[1] λόγος. [2] Cf. *Isaiah*, ii. 4. [3] Cf. *Luke*, iii. 9. [4] Or adorning.

of life."[1] For the blood is turned into seed and milk; and this Power becomes mother and father, father of those that are born, and mother of those that are nourished, standing in want of nothing, sufficient unto itself. And the tree of life, he says, is guarded by the fiery sword which is turned about, (which tree), as we have said (is) the seventh Power which proceeds from itself, contains all (in itself), and is stored in the six Powers. For were the flaming sword not turned about, that fair tree would be destroyed and perish; but if it is turned into seed and milk, that which is stored in them in potentiality, having obtained a fitting utterance,[2] and an appointed place in which the utterance may be developed, starting as it were from the smallest spark, it will increase to all perfection, and expand, and be an infinite power, unchangeable, equal and similar to the unchangeable Æon, which is no more generated for the boundless eternity.

18. Conformably, therefore, to this reasoning, for the foolish, Simon was a god, like that Libyan Apsethus; (a god) subject to generation and suffering, so long as he remained in potentiality, but freed from the bonds of suffering and birth, as soon as his imaging forth was accomplished, and attaining perfection he passed forth from the first two Powers, to wit heaven and earth. For Simon speaks distinctly concerning this in his *Revelation* as follows:

"*To you, therefore, I say what I say, and write what I write. And the writing is this.*

"*Of the universal Æons there are two shoots, without beginning or end, springing from one Root, which is the Power invisible, inapprehensible Silence. Of these shoots one is manifested from above, which is the Great Power, the Universal Mind ordering all things, male, and the other, (is manifested) from below, the Great Thought, female, producing all things.*

"*Hence pairing with each other,*[3] *they unite and manifest the Middle Distance, incomprehensible Air, without beginning or end. In this is the Father who sustains all things, and nourishes those things which have a beginning and end.*

"*This is He who has stood, stands and will stand, a male-female power like the preëxisting Boundless Power, which has neither beginning nor end, existing in oneness. For it is from this that the Thought in the oneness proceeded and became two.*

"*So He*[4] *was one; for having her*[5] *in himself, he was alone, not however first, although preëxisting, but being manifested from himself to himself, he became second. Nor was he called Father before (Thought) called him Father.*

"*As, therefore, producing himself by himself, he manifested to himself his own Thought, so also the Thought that was manifested did not make the Father, but contemplating him hid him—that is to say the Power—in herself, and is male-female, Power and Thought.*

"*Hence they pair with each other being one, for there is no difference between Power and Thought. From the things above is discovered Power, and from those below Thought.*

"*In the same manner also that which was manifested from them,*[6] *although being one is yet found as two, the male-female having the female in itself. Thus Mind is in Thought—things inseparable from one another—which although being one are yet found as two.*"

19. So then Simon by such inventions got what interpretation he

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[1] *Genesis*, iii. 24.

[2] λόγος; also reason.

[3] ἀντιστοιχοῦντες; used in Xenophon (*Ana.* v. 4, 12) of two bands of dancers facing each other in rows or pairs.

[4] He who has stood, stands and will stand.

[5] Thought.

[6] The Middle Distance.

pleased, not only out of the writings of Moses, but also out of those of the (pagan) poets, by falsifying them. For he gives an allegorical interpretation of the wooden horse, and Helen with the torch, and a number of other things, which he metamorphoses and weaves into fictions concerning himself and his Thought.

And he said that the latter was the "lost sheep," who again and again abiding in women throws the Powers in the world into confusion, on account of her unsurpassable beauty; on account of which the Trojan War came to pass through her. For this Thought took up its abode in the Helen that was born just at that time, and thus when all the Powers laid claim to her, there arose faction and war among those nations to whom she was manifested.

It was thus, forsooth, that Stesichorus was deprived of sight when he abused her in his verses; and afterwards when he repented and wrote the recantation in which he sung her praises he recovered his sight.

And subsequently, when her body was changed by the Angels and lower Powers—which also, he says, made the world—she lived in a brothel in Tyre, a city of Phœnicia, where he found her on his arrival. For he professes that he had come there for the purpose of finding her for the first time, that he might deliver her from bondage. And after he had purchased her freedom he took her about with him, pretending that she was the "lost sheep," and that he himself was the Power which is over all. Whereas the impostor having fallen in love with this strumpet, called Helen, purchased and kept her, and being ashamed to have it known by his disciples, invented this story.

And those who copy the vagabond magician Simon do like acts, and pretend that intercourse should be promiscuous, saying: "All soil is soil, and it matters not where a man sows, so long as he does sow." Nay, they pride themselves on promiscuous intercourse, saying that this is the "perfect love," citing the text "the holy shall be sanctified by the . . . of the holy."[1] And they profess that they are not in the power of that which is usually considered evil, for they are redeemed. For by purchasing the freedom of Helen, he (Simon) thus offered salvation to men by knowledge peculiar to himself.[2]

For he said that, as the Angels were misgoverning the world owing to their love of power, he had come to set things right, being metamorphosed and made like unto the Dominions, Principalities and Angels, so that he was manifested as a man although he was not really a man, and that he seemed to suffer[3] in Judæa, although he did not really undergo it, but that he was manifested to the Jews as the Son, in Samaria as the Father, and among the other nations as the Holy Ghost, and that he permitted himself to be called by whatever name men pleased to call him. And that it was by the Angels, who made the world, that the Prophets were inspired to utter their prophecies. Wherefore they who believe on Simon and Helen pay no attention to the latter even to this day, but do everything they like, as being free, for they contend that they are saved through his (Simon's) grace.

For (they assert that) there is no cause for punishment if a man does ill, for evil is not in nature but in institution. For, he says, the Angels who made the world, instituted what they wished, thinking by such words to enslave all who listened to them. Whereas the dissolution of the world, they (the Simonians) say, is for the ransoming of their own people.

20. And (Simon's) disciples perform magical ceremonies and (use) incantations, and philtres and spells, and they also send what are called "dream-sending" dæmons for disturbing whom they will.

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[1] There is a lacuna in the text here.

[2] διὰ τῆς ἰδίας ἐπιγνώσεως.

[3] Undergo the passion.

They also train what are called "familiars,"[1] and have a statue of Simon in the form of Zeus, and one of Helen in the form of Athena, which they worship, calling the former Lord and the latter Lady. And if any among them on seeing the images, calls them by the name of Simon or Helen, he is cast out as one ignorant of the mysteries.

While this Simon was leading many astray by his magic rites in Samaria, he was confuted by the apostles. And being cursed, as it is written in the *Acts*, in dissatisfaction took to these schemes. And at last he travelled to Rome and again fell in with the apostles, and Peter had many encounters with him for he continued leading numbers astray by his magic. And towards the end of his career going . . . he settled under a plane tree and continued his teachings. And finally running the risk of exposure through the length of his stay, he said, that if he were buried alive, he would rise again on the third day. And he did actually order a grave to be dug by his disciples and told them to bury him. So they carried out his orders, but he has stopped away[2] until the present day, for he was not the Christ.

vi. Origenes (*Contra Celsum*, i. 57; v. 62; vi. 11). Text (edidit Carol. Henric. Eduard); Lommatzsch; Berolini, 1846.

i. 57. And Simon also, the Samaritan magician, endeavoured to steal away certain by his magic. And at that time he succeeded in deceiving them, but in our own day I do not think it possible to find thirty Simonians altogether in the inhabited world. And probably I have said more than they really are. There are a very few of them round Palestine; but in the rest of the world his name is nowhere to be found in the sense of the doctrine he wished to spread broadcast concerning himself. And alongside of the reports about him, we have the account from the *Acts*. And they who say these things about him are Christians and their clear witness is that Simon was nothing divine.

v. 62. Then pouring out a quantity of our names, he (Celsus) says he knows certain Simonians who are called Heleniani, because they worship Helen or a teacher Helenus. But Celsus is ignorant that the Simonians in no way confess that Jesus is the Son of God, but they say that Simon is the Power of God, telling some marvellous stories about the fellow, who thought that if he laid claim to like powers as those which he thought Jesus laid claim to, he also would be as powerful among men as Jesus is with many.

vi. 11. For the former (Simon) pretended he was the Power of God, which is called Great, and the latter (Dositheus) that he too was the Son of God. For nowhere in the world do the Simonians any longer exist. Moreover by getting many under his influence Simon took away from his disciples the danger of death, which Christians were taught was taken away, teaching them that there was no difference between it and idolatry. And yet in the beginning the Simonians were not plotted against. For the evil dæmon who plots against the teaching of Jesus, knew that no counsel of his own would be undone by the disciples of Simon.

vii. Philastrius (*De Hæresibus*, i). Text: *Patres Quarti Ecclesiæ Sæculi* (edidit D. A. B. Caillau); Paris, 1842.

Now after the passion of Christ, our Lord, and his ascension into heaven, there arose a certain Simon, the magician, a Samaritan by birth, from a village called Gittha, who having the leisure necessary for

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[1] παρέδρους; C. W. King calls these "Assessors." (*The Gnostics and their Remains*, p. 70.)

[2] This is presumably meant for a grim patristic joke.

the arts of magic deceived many, saying that he was some Power of God, above all powers. Whom the Samaritans worship as the Father, and wickedly extol as the founder of their heresy, and strive to exalt him with many praises. Who having been baptized by the blessed apostles, went back from their faith, and disseminated a wicked and pernicious heresy, saying that he was transformed supposedly, that is to say like a shadow, and thus he had suffered, although, he says, he did not suffer.

And he also dared to say that the world had been made by Angels, and the Angels again had been made by certain endowed with perception from heaven, and that they (the Angels) had deceived the human race.

He asserted, moreover, that there was a certain other Thought, who descended into the world for the salvation of men; he says she was that Helen whose story is celebrated in the Trojan War by the vain-glorious poets. And the Powers, he says, led on by desire of this Helen, stirred up sedition. "For she," he says, "arousing desire in those Powers, and appearing in the form of a woman, could not reäscend into heaven, because the Powers which were in heaven did not permit her to reascend." Moreover, she looked for another Power, that is to say, the presence of Simon himself, which would come and free her.

The wooden horse also, which the vain-glorious poets say was in the Trojan War, he asserted was allegorical, namely, that that mechanical invention typified the ignorance of all the impious nations, although it is well known that that Helen, who was with the magician, was a prostitute from Tyre, and that this same Simon, the magician, had followed her, and together with her had practised various magic arts and committed divers crimes.

But after he had fled from the blessed Peter from the city of Jerusalem, and came to Rome, and contended there with the blessed apostle before the Emperor Nero, he was routed on every point by the speech of the blessed apostle, and being smitten by an angel came by a righteous end in order that the glaring falsity of his magic might be made known unto all men.

viii. Epiphanius (*Contra Hæreses*, ii. 1-6). Text: *Opera* (edidit G. Dindorfius); Lipsiæ, 1859.

1. From the time of Christ to our own day the first heresy was that of Simon the magician, and though it was not correctly and distinctly one of the Christian name, yet it worked great havoc by the corruption it produced among Christians. This Simon was a sorcerer, and the base of his operations was at Gittha, a city in Samaria, which still exists as a village. And he deluded the Samaritan people with magical phenomena, deluding and enticing them with a bait by saying that he was the Great Power of God and had come down from above. And he told the Samaritans that he was the Father, and the Jews that he was the Son, and that in undergoing the passion he had not really done so, but that it was only in appearance. And he ingratiated himself with the apostles, was baptized by Philip with many others, and received the same rite as the rest. And all except himself awaited the arrival of the great apostles and by the laying on of their hands received the Holy Spirit, for Philip, being a deacon, had not the power of laying on of hands to grant thereby the gift of the Holy Spirit. But Simon, with wicked heart and erroneous calculations, persisted in his base and mercenary covetousness, without abandoning in any way his miserable pursuits, and offered money to Peter, the apostle, for the power of bestowing the Holy Spirit by the laying on of hands, calculating that he would give little, and that for the little (he gave), by bestowing the

Spirit on many, he would amass a large sum of money and make a profit.

2. So with his mind in a vile state through the devilish illusions produced by his magic, and weaving all kinds of images, and being ever ready of his own villany to show his barbaric and demoniacal tricks by means of his charms, he came forward publicly and under the cloak of the name of Christ; and pretending that he was mixing hellebore[1] with honey, he added a poison for those whom he hunted into his mischievous illusion, under the cloak of the name of Christ, and compassed the death of those who believed. And being lewd in nature and goaded on through shame of his promises, the vagabond fabricated a corrupt allegory for those whom he had deceived. For picking up a roving woman, called Helen, who originated from the city of the Tyrians, he took her about with him, without letting people know that he was on terms of undue intimacy with her; and when he was involved in bursting disgrace because of his mistress, he started a fabulous kind of psychopompy[2] for his disciples, and saying, forsooth, that he was the Great Power of God, he ventured to call his prostitute companion the Holy Spirit, and he says that it was on her account he descended. "And in each heaven I changed my form," he says, "in order that I might not be perceived by my Angelic Powers, and descend to my Thought, which is she who is called Prunîcus[3] and Holy Spirit, through whom I brought into being the Angels, and the Angels brought into being the world and men." (He claimed) that this was the Helen of old, on whose account the Trojans and Greeks went to war. And he related a myth with regard to these matters, that this Power descending from above changed its form, and that it was about this that the poets spake allegorically. And through this Power from above—which they call Prunîcus, and which is called by other sects Barbero or Barbelo—displaying her beauty, she drove them to frenzy, and on this account was she sent for the despoiling of the Rulers who brought the world into being; and the Angels themselves went to war on her account; and while she experienced nothing, they set to work to mutually slaughter each other on account of the desire which she infused into them for herself. And constraining her so that she could not reäscend, each had intercourse with her in every body of womanly and female constitution—she reïncarnating from female bodies into different bodies, both of the human kingdom, and of beasts and other things—in order that by means of their slaying and being slain, they might bring about a diminution of themselves through the shedding of blood, and that then she by collecting again the Power would be enabled to reäscend into heaven.

3. And she it was at that time who was possessed by the Greeks and Trojans; and that both in the night of time before the world existed, and after its existence, by the invisible Powers she had wrought things of a like nature. "And she it is who is now with me, and on her account have I descended. And she was looking for my coming. For she is the Thought,[4] called Helen in Homer." And it was on this account that Homer was compelled to portray her as standing on a tower, and by means of a torch revealing to the Greeks the plot of the Phrygians. And by the torch, he delineated, as I said, the manifestation of the light from above. On which account also the wooden horse in Homer was devised, which the Greeks think was made for a distinct purpose, whereas the sorcerer maintained that this is the ignorance of the Gentiles, and that like as the Phrygians when they

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1 A medicinal drug used by the ancients, especially as a specific against madness.

2 The conducting of souls to or from the invisible world.

3 προύνικος: προῦνεικος is one who bears burdens, a carrier; in a bad sense it means lewd.

4 Or the conception (of the mind).

dragged it along in ignorance drew on their own destruction, so also the Gentiles, that is to say people who are "without my wisdom," through ignorance, drawn ruin on themselves. Moreover the impostor said that Athena again was identical with what they called Thought, making use forsooth of the words of the holy apostle Paul—changing the truth into his own lie—to wit: "Put on the breastplate of faith and the helmet of salvation, and the greaves and sword and buckler";[1] and that all this was in the mimes of Philistion,[2] the rogue!—words uttered by the apostle with firm reasoning and faith of holy conversation, and the power of the divine and heavenly word—turning them further into a joke and nothing more. For what does he say? That he (Philistion) arranged all these things in a mysterious manner into types of Athena. Wherefore again, in making known the woman with him whom he had taken from Tyre and who had the same name as Helen of old, he spoke as I have told you above, calling her by all those names, Thought, and Athena, and Helen and the rest. "And on her account," he says, "I descended. And this is the 'lost sheep' written of in the Gospel." Moreover, he left to his followers an image, his own presumably, and they worship it under the form of Zeus; and he left another in like manner of Helen in the guise of Athena, and his dupes worship them.

4. And he enjoined mysteries of obscenity and—to set it forth more seriously—of the sheddings of bodies, *emissionum virorum, feminarum menstruorum*, and that they should be gathered up for mysteries in a most filthy collection; that these were the mysteries of life, and of the most perfect Gnôsis—a practice which anyone who has understanding from God would most naturally consider to be most filthy conduct and death rather than life. And he supposes names for the Dominions and Principalities, and says there are different heavens, and sets forth Powers for each firmament and heaven, and tricks them out with barbarous names, and says that no man can be saved in any other fashion than by learning this mystagogy, and how to offer such sacrifices to the Universal Father through these Dominions and Principalities. And he says that this world (æon) was constructed defectively by Dominions and Principalities of evil. And he considers that corruption and destruction are of the flesh alone, but that there is a purification of souls and that, only if they are established in initiation by means of his misleading Gnôsis. This is the beginning of the so-called Gnostics. And he pretended that the Law was not of God, but of the left-hand Power, and that the Prophets were not from the Good God but from this or the other Power. And he lays it down for each of them as he pleases: the Law was of one, David of another, Isaiah of another, Ezekiel again of another, and ascribes each of the Prophets to some one Dominion. And all of them were from the left-hand Power and outside the Perfection,[3] and every one that believed in the *Old Testament* was subject to death.

5. But this doctrine is overturned by the truth itself. For if he were the Great Power of God, and the harlot with him the Holy Spirit, as he himself says, let him say what is the name of the Power or in what word[4] he discovered the epithet for the woman and nothing for himself at all. And how and at what time is he found at Rome successively paying back his debt, when in the midst of the city of the Romans the miserable fellow fell down and died? And in what scripture did Peter prove to him that he had neither lot nor share in the heritage of the fear of God? And could the world not have its

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[1] Cf. 1 *Thess.*, v. 8.

[2] A famous actor and mime writer who flourished in the time of Augustus (circa A.D. 7); there are extant some doubtful fragments of Philistion containing moral sentiments from the comic poets.

[3] πλήρωμα.

[4] Scripture.

existence in the Good God, when all the good were chosen by him? And how could it be a left-hand Power which spake in the Law and Prophets, when it has preached the coming of the Christ, the Good God, and forbids mean things? And how could there not be one divine nature and the same spirit of the *New* and *Old Testament*, when the Lord said: "I am not come to destroy the Law, but to fulfil it"?[1] And that He might show that the Law was declared through Him and was given through Moses, and that the grace of the Gospel has been preached through himself and his carnal presence, He said to the Jews: "If ye believe Moses, ye should also believe me; for he wrote about me."[2] There are many other arguments also to oppose to the contention of the sorcerer. For how will obscene things give life, if it were not a conception of dæmons? When the Lord himself answers in the Gospel to those who say unto him: "If such is the case of the man and the woman, it is not good to marry." But He said unto them: "All do not hold this: for there are eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens."[3] And He showed that natural abstinence from union is the gift of the kingdom of the heavens; and again in another place He says with respect to righteous marriage—which Simon of his own accord basely corrupting treats according to his own desires—"Whom God has joined together let no man put asunder."[4]

6. And how unaware is again the vagabond that he confutes himself by his own babbling, not knowing what he gives out? For after saying that the Angels were produced by him through his Thought, he goes on to say that he changed his form in every heaven, to escape their notice in his descent. Consequently he avoided them through fear. And how did the babbler fear the Angels whom he had himself made? And how will not the dissemination of his error be found by the intelligent to be instantly refuted by everyone, when the scripture says: "In the beginning[5] God made the heaven and the earth"?[6] And in unison with this word, the Lord in the Gospel says, as though to his own Father: "O Father, Lord of heaven and earth."[7] If, therefore, the maker of heaven and earth is naturally God, the Father of our Lord Jesus Christ, all that the slanderer Simon says is vain; to wit, the defective production of the world by the Angels, and all the rest he has babbled about in addition to his world of Dæmons, and he has deceived those who have been led away by him.

ix. Hieronymus (In *Matthæum*, IV. xxiv. 5). Text: *S. Eusebii Hieronymi Comment.;* Migne *Patrol. Grec.*, VII. col. 176.

Of whom there is one Simon, a Samaritan, whom we read of in the *Acts of the Apostles*, who said he was some Great Power. And among the rest of the things written in his volumes, he proclaimed as follows:

"I am the Word of God; I am the glorious one, I the Paraclete, the Almighty, I the whole of God."

x. Theodoretus (*Hæreticarum Fabularum Compendium*, I. i.). Text: *Opera Omnia* (ex recensione Jacobi Simondi, denuo edidit Joann. Ludov. Schulze); Halæ, 1769.

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1 *Matth.*, v. 17.
2 *John*, v. 46, 47.
3 *Matth.*, xix. 10-12.
4 *Matth.*, xix. 6.
5 ἀρχῇ; the same word is translated "dominion" when applied to the æons of Simon.
6 *Genesis*, i. 1.
7 *Matth.*, xi. 25.

Now Simon, the Samaritan magician, was the first minister of his (the Dæmon's)[1] evil practices who arose. Who, making his base of operations from Gittha, which is a village of Samaria, and having rushed to the height of sorcery, at first persuaded many, by the wonder-working he wrought, to attend his school, and call him some divine Power. But afterwards seeing the apostles accomplishing wonder-workings that were really true and divine, and bestowing on those who came to them the grace of the Spirit, thinking himself also worthy to receive equal power from them, when great Peter detected his villainous intention, and bade him heal the incurable wounds of his mind with the drugs of repentance, he immediately returned to his former evil-doing, and leaving Samaria, since it had received the seeds of salvation, ran off to those who had not yet been tilled by the apostles, in order that, having deceived with his magic arts those who were easy to capture, and having enslaved them in the bonds of their own legendary lore,[2] he might make the teachings of the apostles difficult to be believed.

But the divine grace armed great Peter against the fellow's madness. For following after him, he dispelled his abominable teaching like mist and darkness, and showed forth the rays of the light of truth. But for all that the thrice wretched fellow, in spite of his public exposure, did not cease from his working against the truth, until he came to Rome, in the reign of Claudius Cæsar. And he so astonished the Romans with his sorceries that he was honoured with a brazen pillar. But on the arrival of the divine Peter, he stripped him naked of his wings of deception, and finally, having challenged him to a contest in wonder-working, and having shown the difference between the divine grace and sorcery, in the presence of the assembled Romans, caused him to fall headlong from a great height by his prayers and captured the eye-witnesses of the wonder for salvation.

This (Simon) gave birth to a legend somewhat as follows. He started with supposing some Boundless Power; and he called this the Universal Root.[3] And he said that this was Fire, which had a twofold energy, the manifested and the concealed. The world moreover was generable, and had been generated from the manifested energy of the Fire. And first from it (the manifested energy) were emanated three pairs, which he also called Roots. And the first (pair) he called Mind and Thought, and the second, Voice and Intelligence, and the third, Reason and Reflection. Whereas he called himself the Boundless Power, and (said) that he had appeared to the Jews as the Son, and to the Samaritans he had descended as the Father, and among the rest of the nations he had gone up and down as the Holy Spirit.

And having made a certain harlot, who was called Helen, live with him, he pretended that she was his first Thought, and called her the Universal Mother, (saying) that through her he had made both the Angels and Archangels; and that the world was fabricated by the Angels. Then the Angels in envy cast her down among them, for they did not wish, he says, to be called fabrications. For which cause, forsooth, they induced her into many female bodies and into that of the famous Helen, through whom the Trojan War arose.

It was on her account also, he said, that he himself had descended, to free her from the chains they had laid upon her, and to offer to men salvation through a system of knowledge peculiar to himself.

And that in his descent he had undergone transformation, so as

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1 "The all-evil Dæmon, the avenger of men," of the Prologue.

2 Mythologies.

3 "Rootage," rather, to coin a word. ῥίζωμα must be distinguished from ῥίζα, a root, the word used a few sentences later.

not to be known to the Angels that manage the establishment of the world. And that he had appeared in Judæa as a man, although he was not a man, and that he had suffered, though not at all suffering, and that the Prophets were the ministers of the Angels. And he admonished those that believed on him not to pay attention to them, and not to tremble at the threats of the Law, but, as being free, to do whatever they would. For it was not by good actions, but by grace they would gain salvation.

For which cause, indeed, those of his association ventured on every kind of licentiousness, and practised every kind of magic, fabricating love philtres and spells, and all the other arts of sorcery, as though in pursuit of divine mysteries. And having prepared his (Simon's) statue in the form of Zeus, and Helen's in the likeness of Athena, they burn incense and pour out libations before them, and worship them as gods, calling themselves Simonians.

G. R. S. MEAD, F.T.S.

(To be continued.)

Vasudevamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 315.)

VARUNAKA VI.—(*Continued.*)

NOW we find that in Sushupti (the dreamless sleeping state) Jñâna and Ajñâna both coëxist without any conflict between themselves. How then can wisdom remove non-wisdom? Though there is no opposition between Jñâna and Ajñâna by themselves, yet there is opposition between them when the former is coupled with Vritti-jñana. As the wisdom that enters Vritti-wisdom is Svarûpa-wisdom itself, how can there be a conflict between it and Ajñâna (non-wisdom)? As the rays of the sun do not burn cotton, dried grass, etc., though exposed to them, and yet do burn them when such rays are transmitted to them through a lens, so Svarûpa-wisdom, though not by itself antagonistic to Ajñâna (non-wisdom), becomes its enemy the moment the former commingles with Vritti-wisdom.

Here occurs a difficulty: If through Vritti-wisdom Ajñâna (non-wisdom) and its effects are destroyed, then there remain Vritti-wisdom and Jñâna (pure spiritual wisdom), which entered the former. How then, in the face of these (two) can non-duality (of Atmâ) be predicated? Like (the analogy of) clearing nuts (which being rubbed in water in a vessel precipitate the sediment to the bottom and then vanish along with them), Vritti-wisdom having annihilated non-wisdom and its effects, itself perishes. If Vrittis (mental actions) cease, then

the wisdom (Jñâna) which reflected itself in the Vrittis attains its real state—Svarûpa-wisdom. Then there remains the non-dual reality of Atmâ alone. Thus is Ajñâna destroyed through Jñâna.

Such a kind of (real) wisdom arises through an enquiry into Âtmâ alone, but not through Karmas, religious austerities or the practice of Yoga. Jñâna (spiritual wisdom) is of (or proceeds from) Âtmâ. Therefore it is impossible to add to or take from it, or change it into another. Yoga, invocation, and worship of deities and others are of (or originate from) men. Therefore it is possible to add to or take from them or change them into another. Through these a man is able to keep in the same state (or at one spot) his Chitta (or fluctuating thought), and to acquire the eight-fold psychical powers, such as Animâ (making oneself small), etc., but he is not able to acquire Jñâna through them. As Yoga, etc., are merely the actions of the lower mind (internal organ), they are of the form of Karmas and do not therefore pertain to Âtmâ. Therefore Jñâna (wisdom) which flows from Âtmâ does not arise through Karmas, but only through the spiritual intuitive enquiry (into Âtmâ). The excellence of Shâlagrâma[1] stones, rubies, gold, etc., can be tested only by an examination of their qualities and by a touchstone, and not by ablutions, performance of daily rites or Prânâyâma (control of breath), etc. Likewise the Jñâna (wisdom) of Âtmâ can be obtained only through the discrimination of Âtmâ and Non-Atmâ, and not through Yoga and other Karmas. Therefore an aspirant after salvation, having relinquished all other duties, should always devote himself to the discrimination of Âtmâ and Non-Âtmâ through the three methods of Shrâvana (hearing the Vedas), etc. Whoever pursues this line of enquiry alone, is released even in this life from all bonds of mundane existence, and becomes emancipated in an embodied state, and (then) in a disembodied one. Thus do all the Vedântas proclaim with one unanimous voice. Having heard and clearly understood all these with a willing mind he should be Absolute Consciousness itself. He should never arrogate to himself the functions of agent (or doer).

Varunaka VII.

Om. In this seventh chapter will be treated the true discrimination of Âtmâ and Non-Âtmâ, the spiritual wisdom of Âtmâ which flows from it and the Kaivalya (isolation or emancipation) of Brahma which results from the latter.

Now it has been stated that the spiritual wisdom of Âtmâ results from the discrimination of Âtmâ and Non-Âtmâ. What is the Âtmâ (mentioned herein)?

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[1] These are spherical stones found in the river Gandakî and imparting a very pure magnetic influence. They are used by the Hindûs in their Pûjâ or worship. These stones have a small hole through which may be seen two spiral convolutions overlapping one another within and meeting at their centre.

Atmâ has not the characteristics of the three bodies. It is witness to the three Avasthâs (states). It is other than the five Koshas (or sheaths). It has the characteristic of Sachchidânanda. Non-Âtmâ, on the contrary, is only the three bodies. Its characteristics are unreality, inertness and pain. It is differentiated by (the two divisions of) the macrocosmic (or collective) and the microcosmic (or segregate). Though these two divisions were exposed in the first chapter, they are again exposed here (for a better understanding of the text). A forest is collective while a tree in it is segregate. All together are collective while each separately is segregate. Similarly the three bodies are collective and segregate (or macrocosmic and microcosmic). There are six kinds of bodies (in all); the macrocosmic Gross, Subtle and Kârana (Causal) Bodies, also the microcosmic Gross, Subtle and Kârana Bodies. The state of Atmâ as Îshvara through the vehicle of the macrocosm, and as Jîva through the vehicle of the microcosm, is not real, inasmuch as Âtmâ is one only. It is only through the vehicle of Mâyâ (matter) that Âtmâ manifests itself as Îshvara, and through the vehicle of Avidyâ that Âtmâ manifests itself as Jîva (Ego). So long as one labours under the delusion that such manifestations are real, he is not liberated from the bondage (of worldly existence). The Shrutis, the mother of all men, inculcate as follows: "Himself (Âtmâ), becoming Mâyâ and Avidyâ, causes himself to be made Jîvas (Egos) and Îshvara." There is no Abhimâna (the identification of self with all objects) for Îshvara in his macrocosmic Causal Body, inasmuch as in Mahâ-Sushupti (the Great "Deluge") the notion of "I" perishes. This Îshvara who presides over the macrocosmic Causal Body goes also by the names of Avyakrita (the actionless) and Antaryanû (the latent). He is worshipped by the best of devotees among men. Those who are unable to devote themselves to contemplation upon Îshvara in this state are enjoined by the Vedas to worship him in his macrocosmic Subtle Body. Then he is called Hiranyagarbha, Sûtrâtmâ and Mahâ-Prâna. Then has Îshvara (now called Hiranyagarbha) any Abhimâna in this macrocosmic Subtle Body? No. Though the notion of "I" which generates Abhimâna is then present, Îshvara has no Abhimâna in this Subtle Body, as it is then a Svapna (dreaming) state, and the Gross Body which is the seat of Abhimâna is then not existent. On those that are unable to concentrate their mind on Îshvara in this Subtle Body the Shrutis enjoin that they should worship him in his macrocosmic Gross Body. Îshvara in this Gross Body goes by the several appellations of Virât, Virâja and Vishvânara. Now if we enquire into the question as to whether he has Abhimâna in this macrocosmic Gross Body there will be no reply, as he is the sole embodiment of the bodies of all men and as there is no compeer of him in the field.

Further, it is enjoined by the Shrutis that those who are unable to devote themselves to contemplation upon Îshvara in the macrocosmic

bodies referred to before, should devote themselves to worshipping Îshvara in his incarnation in the physical forms of (Matsya) Fish, (Kûrma) Tortoise,[1] etc., for the purpose of extirpating the vicious and preserving the virtuous—which incarnations took place through the three Gunas, Rajas, Sattva and Tamas, as Brahmâ, Vishnu and Rudra (the three aspects of Îshvara), who are respectively the creators, preservers and destroyers (or regenerators) of the Universe. Now Îshvara that assumes to itself the several bodies of Brahmâ, etc., has Abhimâna in the respective bodies it takes. Should he have no Abhimâna in those bodies, he would not be able to perform the functions of creation etc., in them. Hence Abhimâna does exist in them (the three bodies, Causal, etc.) for Îshvara.

Then how are we to distinguish between the Abhimâna of Jîvas (Egos) and Îshvara if it is to be found in both of them? The difference is as follows. In the case of men the conception of "I" and "mine" is always existent in their bodies, but in the case of Îshvara, he assumes Abhimâna through his own will whenever it is necessary for the preservation of the world, like as an opera dancer the dress he puts on. Thus there is a great difference between the Abhimâna of Îshvara and of Jîvas (Egos).

Then again those that are unable to concentrate thus are asked to worship him in his embodied form of idols made of copper and other metals. Therefore, all who worship idols, do so thinking them to be Îshvara himself. That sole and supreme Lord (Îshvara), who is latent in all forms and in all idols, bestows fruits on all devotees (according to their deserts). But some ignorant persons not knowing the power of Îshvara to manifest himself under all forms, make all sorts of wrangling disputations,[2] as if there were many Îshvaras in different places. Îshvara that is latent in all is only one.

If Îshvara is one and the same, how are we to account for the differences of form and worship of Îshvara as ordained by the Shâstras (and obtaining in the world)? The distinctions are made simply for the purpose of training the minds of people by slow degrees from external sight (on idols, etc.) to introvision (of Âtmâ), whereby they may be led on at last to cognize the identity of Jîvâtmâ and Paramâtmâ (the lower self and the higher self). Therefore it is that the Hindû religious books, admitting (at first) the differences of form existing in the minds of men from a very remote period, enjoin upon them the different forms of worship, according to their capabilities, and not on the ground that they should conform for ever to such a course.

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[1] This refers to the ten incarnations of Mahâ Vishnu, or the Logos, as a Fish, Tortoise, Boar, Man-lion, Vâmana (Dwarf), Parashurâma, Râma, Krishna, Buddha and Kalkî, of which the first nine have already taken place.

[2] The arguments in this chapter on idol worship by the author will dispel all the wrong notions entertained by persons of the Hindûs being idolaters.

Thus has been described the ways by which Îshvara,[1] the Paramâtmâ, attained the three states through the vehicles of the three bodies.

Now we shall describe how the one Paramâtmâ attains the state of Jîva (the Ego) through the three microcosmic bodies. Paramâtmâ associated with the microcosmic Kârana (Causal) Body goes by the names of Prajña, Paramârthika (the real), Avidya and Avachchhinna (lit., the cut off). When he (Paramâtmâ) is associated with the microcosmic Subtle Body he goes by the names of Taijasa, Svapna-Kalpita (dream-maker), and Pratibhâsika (the reflected, or the unreal). When he is associated with the microcosmic Gross Body, he goes by the names of Visva, Vyavakâraka (the worldly) and Chidabhâsa (reflected consciousness).

Then of what avail are these three bodies to Jîva (the Ego)? They avail it much. That which is reflected in Antahkarana (the internal organs or the lower mind) is Jîva only. Therefore it is quite necessary that Jîva should at first possess a Subtle Body. Then (physical) actions have to be performed to gratify the desires emanating from the Subtle Body. Hence the necessity for a Gross Body wherewith to act. And as these two bodies which produce effects should have their cause, the Kârana (or Causal Body) is inevitable. Thus it is necessary that Jîva should possess these three bodies.

Then comes the question. Does the Jîva possess any Abhimâna in these three microcosmic bodies? On enquiry we find it does. (As has been proved before), if Jîva has no Abhimâna for body in the performance of actions, no agency can arise to it; if no actions and agency are generated, then there can be no formation of body; and without body the state of Jîva is impossible. Hence Jîva has Abhimâna. Thus we find that the one Paramâtmâ manifests itself as Jîvas (Egos or men) and Îshvara through the vehicles of the microcosm and macrocosm respectively.

For instance, the same person going by the name of Devadatta is called father and grandfather through the vehicle of (his begetting) children and grandchildren; so also Âtmâ through the vehicles of Mâyâ and Avidyâ attains the state of Îshvara and Jîva. This example only illustrates the fact that one may pass through many forms.

Now we shall give an illustration exemplifying the universal wisdom (of Îshvara) and the limited wisdom (of Jîva). The large expanse of water in a lake possesses the power of preserving the inhabitants of a whole village, whereas the same water, though less in quantity, in a vessel, possesses the lesser power of preserving a family. Again the light of a large torch is able to illuminate a vast area, whereas the light from the small wick of a lamp is able to illuminate only a house. In the same way the universal wisdom of Îshvara arose

[1] It is not Îshvara in the fourth or Turîya state (spoken of by T. Subba Row), for the author does not take that state into consideration in this book.

through the vehicle of Mâyâ, the grand cause, and the limited wisdom of Jîva through the vehicle of Avidyâ, the lesser effect. But it must not be supposed that there are really two Atmâs, one of universal wisdom and another of limited wisdom. Therefore it is that Vedântic books affirm the partless nature (or identity) of the terms "Tat" (That or Îshvara) and "Tvam" (Thou or Jîva) through the three kinds of relationship. The three kinds of relationship (as stated in Sanskrit logic) are the relationship of identity (or equality) of two (words or objects) in a sentence, the relationship of the existence of the qualifier and the qualified of two substances, and the relationship of Lakshya (that aimed at) and Lakshana (the characteristics) of Brahma to two words or two substances. Thus there are three kinds of relationship.

Take for example "Soyam Devadattah." Analyzing the sentence we get as its meaning "That (is) this Devadatta." Here the identical object conveyed by the two terms "that" and "this" is the body of Devadatta (a certain personage). Therefore there is in this sentence the state of relationship (of identity pointing) to the same object between the two words. Likewise (in the sacred sentence, "Tattvamasi," or "That art thou"), as the one consciousness is common to the terms "That" (Tat) and "thou" (Tvam), therefore there is here the state of relationship (of identity) between the two words. Coming to the second kind of relationship we find from the same sentence—"That (is) this Devadatta"—that there is a contrast brought out between the meaning of the word "that," which stands for the Devadatta that was seen at one time and place and the meaning of the word "this," which stands for the Devadatta seen at another time and place. Therefore there is here the relationship of the existence of the qualifier and the qualified. Likewise (in "Tattvamasi"), when the difference in meaning between "That," which signifies the consciousness having universal wisdom and direct cognition, and "thou," which signifies the consciousness having limited wisdom and indirect cognition, is shown in relief, there is, then, here the relationship of the existence of the reciprocity of the qualifier and the qualified. Coming to the third kind of relationship, we find we have to take into consideration the whole mass of Devadatta alone which represents the two words "that" and "this" in the sentence or the meaning of those words, and to reject all dissimilars (or contraries) in the same sentence. This process of aiming at Devadatta alone, which is the one object aimed at, is the third kind. So also (in "Tattvamasi") the third kind of relationship exists. As in taking into consideration the one partless Sachchidânanda (of Brahma) which represents the two words "That" and "thou," or the signification of these two words, the one consciousness alone is considered without the dissimilars (or contraries) ("That" and "thou") in the (above) sacred sentence. This third kind of relation-

ship goes also by the names of Bhâga-tyâga-Lakshanâ[1] or Jaha-ajaha-Lakshanâ.

(Now we shall dwell upon this more fully.) In Sanskrit logic, in order to truly understand the meaning of a sentence, there are three ways (Vrittis)—the Primary, the Guna (quality) and Lakshana (characteristics). In illustration of the first we may cite the sentence—"The King goes." Here when elephants, soldiers, flags, etc., are passing along, one man asks another—"What is all this?" The other replies—"The King goes." As the King is the chief of all these and represents them all, therefore the King is the primary or important Vritti (in this sentence.) As regards the second we may cite as example "Nîlotpala" (blue lotus) and "Agni-mânavaka" (shining lad). Here Nîlotpala is compounded of the two words "Nîla" and "utpala" which mean blue flower. Instead of this general signification this term should be taken to mean only a particular kind of flower which is blue, viz., the blue lotus, taking into consideration the Guna. So also in Agni-mânavaka, it merely means—the lad (who is) fire itself. Instead of that we should take the Guna (or quality) of fire and mean by that word a lad who is shining like fire. The third kind is again subdivided into three, Jaha (giving up), Ajaha (not giving up) and Jaha-ajaha (a mixture of both). In illustration of these three may be cited the following three sentences respectively—"There is a hamlet on the Ganges"; "The red runs"; and "That is this Devadatta." In the first case the hamlet cannot be on the current Ganges itself, but only on the bank near which the current flows. Hence there is the first Lakshana (characteristic) in the sentence which gives up the current when referring to the real position of the hamlet. In the second case—when a question is asked by one as to whether a red cow or a black horse runs, another replies by saying, "The red runs." Here "the red" meaning only the red cow, the Lakshana is not given up. In the third case there is both the giving up and the not giving up. We first do not give up the difference in thought between "that" person whom we saw at one time and place, and "this" person whom we see now at another time and place, and then as it is impossible to identify those two as the one Devadatta alone without giving up the conception of that difference, we arrive through such giving up at the identical one only. Applying these tests (to the sentence before us), as there will ensue a contradiction by taking only the primary meaning (viz., the first means) we shall have to take up the last means only (viz., Lakshana).

Now what are the expressed meaning (Vâchyartha), and the indicated meaning (Lakshyartha) of the words "That" and "thou" in the above sacred sentence? Mâyâ, that which is reflected in it (or Îshvara), and Brahma the seat of Mâyâ, are all the expressed meaning of the

[1] A kind of Lakshana or secondary use of a word by which it partly loses and partly retains its primary meaning (*vide* Apte's Dictionary).

word "That," while Brahma alone is its indicated meaning. Avidyâ, that which is reflected in it (or Jîva), and the witness intelligence (Âtmâ) that is the seat of Avidyâ, is the expressed meaning of the word "thou," while the witness intelligence (Sâkshî) Âtmâ alone is its indicated meaning. Therefore in the true understanding of the meaning of the words "That" and "thou," the sacred sentence ("Tatvam-asi") inculcates the identity of Brahma and Kûtastha[1] (Âtmâ in man and others), through the indicated meaning of the oneness of the consciousness of them both, leaving aside all conception of dissimilarity between them which arises through their expressed meaning. Just as a person when he is freed from the vehicle of (or his connection with) son and grandson ceases to be called father or grandfather and remains the pure Devadatta (the personage he was born); just as water when it is freed from its vehicle (or environment) of a large lake or pot, remains the pure water having the qualities of cold, taste and volatility; just as fire when it is freed from the vehicle of a large torch or small wick, remains that pure fire, being red, hot and bright, so also when one is freed from the vehicle Mâyâ or Avidyâ, he becomes that pure Atmâ which is Sachchidânanda. That exalted person in whom dawns the self-cognition that the "All-full Pratyagâtma (Higher Self) is of my (viz., his) nature; I alone am Brahma; Brahma alone is myself"—he is an emancipated person. He alone has performed what ought to be done. He only is a Brâhman. Thus do all the Vedas proclaim as with a trumpet.

(To be continued.)

A Zuñi Folk-Tale of the Underworld.

TRANSLATOR'S INTRODUCTORY.

HERETOFORE I have withheld from publication such single examples of Zuñi folk-lore as the following, in order that a completer series, only a part of which is now accessible to me, might be brought forth in the form of an unbroken collection, with ample introductory as well as supplementary chapters, absolutely essential, it has seemed to me, for the proper understanding by ourselves of the many distinctively Zuñi meanings and conceptions involved in the various allusions with which any one of them teems.

Without such introduction or explanations the shortest tale must prove both misleading and obscure, however freely or fully translated.

[1] Kûtastha (lit., that which remains fixed) is defined in *Sarvasaropanishad* thus—"Kûtastha is he who is found animating without exception the mind of all creatures from Brahma to ants, who is the Âtmâ which is the seat of the Sâkshî (witness) of all (creatures), mind and who is (self) shining."

Without them, also, much scientific data for a philosophical analysis of these myths, singly or as a whole, is unattainable.

Yet, to avoid encumbering the present example with any but the briefest of notes, I must ask leave to refer the reader to more general yet detailed chapters I have already written in the main, and with which, there is reason to hope, I will ere long be able to present all the tales in question. Meanwhile I would refer likewise to the essay I have recently prepared, for a forthcoming report of the Bureau of Ethnology, on the Zuñi Myths of Creation and Migration in their Relation to Primitive Dance and other Dramaturgic Ceremonials.

Ever one of my chief story-tellers was Waí-hu-si-wa, of the priestly kin of Zuñi. He had already told me somewhat more than fifty of the folk-tales, long and short, of his people, when, one night, I asked him for "only one more story of the grandfathers." Wishing to evade me, he replied with more show than sincerity:

"There is a North, and of it I have told you *té-la-'p-na-we.*[1] There is a West; of it also I have told you *té-la-'p-na-we.* There are the South and East; of them likewise have I told you *té-la-'p-na-we.* Even of the Above have I not but lately told you of the youth who made love to his eagle and dwelt a space in the Sky-world? And of the great World-embracing Waters, you have been told of the hunter who married the Serpent maiden and voyaged to the Mountain of Sunset. Now, therefore, my word-pouch is as empty as the food-pack of a lost hunter, and——"

"Feel in the bottom of it, then," interposed my "elder brother," Pá-lo-wah-ti-wa, who was sitting near, "and tell him of the Underworld!"

"*Hi-ta!* (Listen) brother younger," said Waí-hu-si-wa, nonplussed, but ever ready; "did you ever hear tell of the people who could not digest, having, forsooth, no proper insides wherewithal to do so? Did you ever hear of them, brother younger?"

"Nay, never; not even from my own grandfathers," said I. "*Sons é-so* to your story; short be it, or long?"[2]

"*Sons é-so tse-ná!*"—"Cool your '*sons é-so!*' and wait till *I* begin."

ZUÑI INTRODUCTORY.

It seems—so the words of the grandfathers say—that in the Underworld were many strange things and beings, even villages of men, long ago. But the people of those villages were *unborn-made*—more like the ghosts of the dead than ourselves, yet more like ourselves

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1 *Té-la-'p-na-we.*—From *té-na-la-a*, time or times of, and *pé-na-we*, words or speeches (tales): "tales of time."

2 "*Sons é-so* to your story."—The invariable formula for beginning a folk-tale is by the raconteur, "*Són ah-tchi!*" ("Let us take up")—*té-la-'p-na-né*, or "a folk-tale," being understood. To this the auditors or listeners respond, "*É-so!*" ("Yea, verily!"). Again by the raconteur: "*Sons i-nó-o-tó-ná! Tem,*" etc., "Let us (tell of) the times of creation! When," etc. Again, by the listeners, "*Sons é-so! Té-ä-tú!*" ("Yea, let us, verily! Be it so").

than are the ghosts of the dead, for as the dead are more finished of being than we are, they were less so, as smoke, being hazy, is less fine than mist, which is filmy; or as green corn, though raw is soft, like cooked corn which is done (like the dead), both softer than ripe corn which, though raw, is hardened by age (as we are of meat).

And also, these people were, you see, dead in a way, in that they had not yet begun to live; that is, as we live, in the daylight fashion.

And so, it would seem, partly like ourselves, they had bodies, and partly like the dead they had no bodies, for being unfinished they were unfixed. And whereas the dead are like the wind, and take form from within of their own wills (*yän-te tse-man*), these people were really like the smoke,[1] taking form from without of the outward touching of things, even as growing and unripe grains and fruits do.

Well, in consequence, it was passing strange what a state they were in! Bethink ye! Their persons were much the reverse of our own, for wherein we are hard, they were soft—pliable. Wherein we are most completed, they were most unfinished; for not having even the organs of digestion, whereby we fare lustily, food in its solidity was to them destructive, whereas to us it is sustaining. When, therefore, they would eat, they dreaded most the food itself, taking thought not to touch it, and merely absorbing the mist thereof. As fishes fare chiefly on water and birds on air, so these people ate by gulping down the steam and savour of their cooked things whilst cooking or still hot; then they threw the real food away, forsooth!

HOW THE TWINS OF WAR AND CHANCE, Á-HAI-YÚ-TA AND MÁ-TSAI-LÉ-MA, FARED WITH THE UNBORN-MADE MEN OF THE UNDERWORLD.

Now, the Twain Little-ones, Á-hai-yú-ta and Má-tsai-lé-ma,[2] were ever seeking scenes of contention; for what was deathly and dreadful

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1 "*These people were really like the smoke.*"—The Zuñi classification of states of growth or being is as elaborate as that of relative space in their mythology; both extremely detailed and systematic, yet when understood purely primitive and simple. The universe is supposed to have been generated from haze (*shí-wai-a*) produced by Light (of the All-container, Sun Father), out of Darkness. The observed analogy of this in nature is the appearance of haze (both heat and steam) preceding growth in Spring-time; the appearance of the world, of growing and living things, through mist seemingly rising out of the darkness each morning. In harmony with this conception of the universe is the correlative one, that every being (as to soul at least) passes through many successive states of becoming, always beginning as a *shí-u-na hâ-i* (haze being) and passing through the Raw or soft (*k'yá-pi-na*), the Formative (*k'yái-yu-na*), Variable (*thlim̀-ni-na*), Fixed or Done (*ák-na*), and Finished or Dead (*ä-shí-k'ya*) states; whilst the condition of the Surpassing beings (Gods) may be any of these it will (*i-thlim̀-na*, or *thlim̀-nah-na*, etc.). There are many analogies of this observed by the Zuñi, likening as he does the generation of being to that of fire with the fire-drill and stick. The most obvious of these is the appearance, in volumes, of "smoke-steam" or haze just previously to ignition, and its immediate disappearance with ignition. Further, the succession of beings in the becoming of a complete being may be regarded as an orderly personification of growth phenomena as observed in plants and seeds, for example, in corn, which is characterized by no fewer than thirteen mystic names, according to its stages of growth. This whole subject is much more fully and conclusively set forth in the writings to which I have already referred the reader.

2 "Á-hai-yú-ta and Má-tsai-lé-ma."—For the mythic origin of these two chief Gods under the Sun, as his Right-hand and Left-hand being, their relation to chance, war, games, etc., I again refer the reader to further writings.

to others was lively and delightful to them; so that cries of distress were ever their calls of invitation, as to a feast or dance is the call of a priest to us.

On a day when the world was quiet, they were sitting by the side of a deep pool. They heard curious sounds coming up through the waters, as though the bubbles were made by moans of the waters affrighted.

"*Uh!*" said the elder. "What is that?"

The younger brother turned his ear to the ground and listened.

"There is trouble down there, dire trouble, for the people of the Underworld are shrieking war-cries like daft warriors and wailing like murder-mourners. What can be the matter? Let us descend and see!"

"Just so!" said Á-hai-yú-ta.

Then they covered their heads with their cord-shields[1]—turned upside down—and shut their eyes and stepped into the deep pool.

"Now we are in the dark," said they, "like the dark down there. Well then, by means of the dark let us go down"—for they had wondrous power, had those twain; the magic of in-knowing-how-thought had they!

Down like light through dark places they went; dry through the waters; straight toward that village in the Underworld.

"Whew! The poor wretches are already dead," said they, "and rotting"—for their noses were sooner accustomed to the dark than their eyes which they now opened.

"We might as well have spared ourselves the coming, and stayed above," said Á-hai-yú-ta.

"Nay, not so," said Má-tsai-lé-ma. "Let us go on and see how they lived, even if they are dead."

"Very well," said the elder; and as they fared toward the village they could see quite plainly now; for they had made it dark—to themselves—by shutting their eyes in the daylight above, so now they made it light—to themselves—by opening their eyes in the darkness below, and simply looking. It was their way, you know!

"Well, well!" said Má-tsai-lé-ma as they came nearer and the stench doubled. "Look at the village; it is full of people; the more they smell of carrion the more they seem alive!"

"Yes, by the chut of an arrow!" exclaimed Á-hai-yú-ta. "But look here! It is *food* we smell; cooked food, all thrown away, as we throw away bones and corn-cobs because they are too hard to eat and profitless withal! What, now, can be the meaning of *this?*"

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[1] "Cord-shields."—*Pi-a-la-we* (cord or cotton shields), evidently an ancient style of shield still surviving in the form of sacrificial net-shields of the Priesthood of the Bow. But the shields of these two Gods were supposed to have been spun from the clouds which, supporting the Sky-ocean, that, in turn, supported the Sky-world as this world is believed to be supported by under waters and clouds, were hence possessed of the power of floating—upward when turned up, downward when reversed.

"What, indeed! Who can know save by knowing," replied the younger brother. "Come, let us lie low and watch."

So they went very quietly close to the village, crouched down and peered in. Some people inside were about to eat. They took fine food steaming hot from the cooking pots and placed it low down in wide trenchers; then they gathered around and sipped in the steam and savour with every appearance of satisfaction; but they were as chary of touching the food or of letting the food touch them as though it were the vilest of refuse.

"Did you see that?" queried the younger brother. "By the delight of Death,[1] but——"

"Hist!" said the elder. "If they are people of that sort, feeding upon the savour of food, then they will hear the *suggestions* of sounds better than the sounds themselves, and the very Demon Fathers would not know how to fare with such people, or to fight them, either!"

Hah! But already the people had heard! They set up a clamour of war, swarming out to seek the enemy; as well they might, for who would think favourably of a sneaking stranger under the shade of a house wall watching the food of another! Why, dogs growl even at their own offspring for the like of that!

"Where? Who? What is it?" cried the people, rushing hither and thither like ants in a shower. "Hah! There they are! There! Quick!" said they, pointing to the Twain who were cutting away to the nearest hillock. And immediately they fell to singing their war-cry.

Ha-a! Suś-ki!
Ó-ma-ta
Há-wi-mo-a!
Ó-ma-ta,
Ó-ma-ta Há-wi-mo![2]

sang they as they ran headlong toward the two, and then they began shouting:

"Tread them both into the ground! Smite them both! Fan them out! *Ho-o! ha-a! ha-wi-mo-o ó-ma-ta!*"

But the Twain laughed, and quickly drew their arrows and loosed them amongst the crowd. *P'it! tsok!* sang the arrows through and through the people, but never a one fell!

"Why, how now is this?" cried the elder brother.

"We'll club them, then!" said Má-tsai-lé-ma, and he whiffed out his war-club and sprang to meet the foremost, whom he pommelled

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1 "*Hé-lu-ha-pa!*"—From *hé-lu*, or *é-lu*, "hurrah," or "how delightful!"—and *ha-pa*, a Corpse demon: Death.

2 "*Ha-a! Suś-ki! Ó-ma-ta,*" etc.—This, like so many of the folk-tale songs, can only be translated etymologically or by lengthy paraphrasing. Such songs are always jargonistic, either archaic, imitative, or adapted from other languages of tribes who possibly supplied incidents to the myths themselves; but they are, like the latter, strictly harmonized with the native forms of expression and phases of belief.

well and sorely over the head and shoulders. Yet the man was only confused (he was too soft and unstable to be hurt); but another, rushing in at one side, was hit by one of the shield-feathers and fell to the ground like smoke driven down under a hawk's wing!

"Hold, brother, I have it! Hold!" cried Á-hai-yú-ta. Then he snatched up a bunch of dry plume-grass, and leaped forward! Swish! Two ways he swept the faces and breasts of the pursuers. Lo! right and left they fell like bees in a rainstorm, and quickly sued for mercy, screeching and running at the mere sight of the grass straws.

"You fools!" cried the brothers. "Why, then, did ye set upon us? We came for to help you and were merely looking ahead as becomes strangers in strange places, when lo! you come running out like a mess of mad flies with your '*Ha-a suś-ki óma-ta*'! Call *us* coyote-sneaks, do you? But there! Rest fearless! We hunger; give us to eat."

So they led the Twain into the court within the town, and quickly brought steaming hot food for them.

They sat down and began to blow the food to cool it; whereupon the people cried out in dismay: "Hold! Hold, ye heedless strangers; do not waste precious food like that! For shame!"

"Waste food? Ha! This is the way *we* eat!" said they; and clutching up huge morsels they crammed their mouths full and bolted them almost whole. The people were so horrified and sickened at sight of this, that some of them sweated furiously—which was their way of spewing—whilst others, stouter of thought, cried, "Hold! Hold! Ye will die; ye will surely sicken and die if the stuff do but touch ye!"

"Ho! ho!" cried the two, eating more lustily than ever. "Eat thus and harden yourselves, you poor, soft things you!"

Just then there was a great commotion. Every one rushed to the shelter of the walls and houses, shouting to them to leave off and follow quickly.

"What is it?" asked they, looking up and all around.

"Woe, woe! the gods are angry with us this day and blowing arrows at us. They will kill you both! Hurry!" A big puff of wind was blowing over, scattering slivers and straws before it; that was all!

"Brother," said the elder, "this will not do. These people must be taught to eat and be hardened. But let us take a little sleep first, then we will look to this."

They propped themselves up against a wall, set their shields in front of them, and fell asleep. Not long after they awakened suddenly. Those strange people were trying to drag them out to bury them, but were afraid to touch them now, for they thought them dead stuff—more dead than alive.

The younger brother punched the elder with his elbow, and both

pretended to gasp, then kept very still. The people succeeded at last in rolling them out of the court, like spoiling bodies, and were about to mingle them with the refuse when they suddenly let go and set up a great wail, shouting, "War! Murder!"

"How now?" cried the two, jumping up. Whereupon the people stared and chattered in greater fright than ever at seeing the dead seemingly come to life!

"What's the matter, you fool people?"

"*Akaa! kaa!*" cried a flock of jays.

"Hear that!" said the villagers. "Hear that, and ask, 'What's the matter?' The *jays* are coming; whoever they light on dies!—run you two *Aii!* Murder!" And they left off their standing as though chased by demons. On one or two of the hindmost some jays alighted. They fell dead as though struck by lightning!

"Why, see that!" said the elder brother—"these people die if only birds light on them!"

"Hold on there!" said the younger brother. "Look here! you fear-some things." So they pulled hairs from some scalp-locks they had, and made snares of them, and whenever the jays flew at them, caught them with the nooses until they had caught every one. Then they pinched them dead and took them into the town and roasted them.

"This is the way," said they, as they ate the jays by morsels. And the people crowded around and shouted, "Look! look! why they eat the very enemy—say nothing of refuse!" And although they dreaded the couple they became very conciliatory and gave them a fit place to bide in.

The very next day there was another alarm. The two ran out to learn what was the matter. For a long time they could see nothing, but at last they met some people fleeing into the town. Chasing after them was a cooking pot with earrings of onions.[1] It was boiling furiously and belching forth hot wind and steam and spluttering mush in every direction. If ever so little of the mush hit the people they fell over and died.

"*He!*" cried the Twain.

Té-k'ya-thla-k'ya
Í-ta-wa-k'ya
Äsh-she-shu-kwa!

"As if food-stuff were made to make people afraid!" Whereupon they twitched the earrings off the pot and ate them with all the mush that was in the pot, which they forthwith kicked to pieces vigorously.

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1 "Earrings of onions."—The onion here referred to is the dried, south-western leek-clove which is so strong and indigestible that, when eaten raw and in quantity it gives rise to great distress, or actually proves fatal to any but mature and vigorous persons. This, of course, explains why it was chosen for its value as a symbol of the vigour (or "daylight perfection" and invincibility) of the twin Gods.

Then the people crowded still closer around them, wondering to one another that they could vanquish all enemies by eating them with such impunity, and they begged the Twain to teach them how to do it. So they gathered a great council of the villagers, and when they found that these poor people were only half finished, . . . they cut vents in them (such as were not afraid to let them), ... and made them eat solid food, by means of which they were hardened and became men of meat then and there, instead of having to get killed after the manner of the fearful, and others of their kind beforetime, in order to ascend to the daylight and take their places in men born of men!

And for this reason, behold! a new-born child may eat only of wind-stuff until his cord of viewless sustenance has been severed, and then only by sucking milk, or soft food first and with much distress.

Behold! And we may now see why like new-born children are the very aged; childish withal—*á-ya-ᵛwi*[1]—not only toothless, too, but also sure to die of diarrhœa if they eat ever so little save the soft parts and broths of cooked food. For are not the babes new-come from the *Shi-u-na* (hazy, steam-growing) world; and are not the aged about to enter the *Shi-po-lo-a* (mist-enshrouded) world, where cooked food unconsumed is never needed by the fully dead?

There are others of these mythic "reasons" which throw still more light on primitive observations and conceptions thereof, but which are better discussed more freely and at length in the general chapters to which I have before referred.

FRANK HAMILTON CUSHING.

The Druids have been accustomed to absent themselves from war, nor do they pay taxes as others do. They have immunity from military service and from all burdens. Allured by such great advantages, many submit themselves of their own free will to this training, or are sent by their parents and guardians. There they are said to learn a great number of verses, and therefore many remain twenty years in training. Moreover they do not think it right to entrust these things (the teachings) to writing, for in almost all matters, public or private, they make use of Greek characters. They seem to me to have done this for two reasons; because they do not wish their teaching to spread abroad among the vulgar, nor do they wish those who are studying to depend on manuscripts, and give too little attention to memory. Because, it often happens that many persons relying upon written information relax their diligence in learning and their memory. . . . Especially they (the Druids) teach that souls do not die, but transmigrate from one body to another after death; and they think that this induces greatly to bravery, since thereby the fear of death is removed. Moreover, they argue upon, and teach to the young men (disciples), many things concerning the stars and their motions, concerning the size of the world and of countries, concerning the nature of things and concerning the strength and power of the immortal Gods.—CÆSAR, *Gallic War*, book vi. c. 14.

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[1] Dangerously susceptible; tender; delicate.

A Rough Outline of Theosophy.

(A Lecture delivered at South Place Institute.)

IN dealing with a great theme within narrow limits one has always to make a choice of evils: one must either substantiate each point, buttress it up with arguments, and thus fail to give any roughly complete idea of the whole; or one must make an outline of the whole, leaving out the proofs which bring conviction of the truth of the teaching. As the main object of this paper is to place before the average man or woman an idea of Theosophy as a whole, I elect to take the inconvenience of the latter alternative, and use the expository instead of the controversial method. Those who are sufficiently interested in the subject to desire further knowledge can easily pass on into the investigation of evidences, evidences that are within the reach of all who have patience, power of thought, and courage.

We, who are Theosophists, allege that there exists a great body of doctrine, philosophical, scientific, and ethical, which forms the basis of, and includes all that is accurate in, the philosophies, sciences, and religions of the ancient and modern worlds. This body of doctrine is a philosophy and a science more than a religion in the ordinary sense of the word, for it does not impose dogmas as necessary to be believed under any kind of supernatural penalties, as do the various churches of the world. It is indeed a religion, if religion be the binding of life by a sublime ideal; but it puts forward its teachings as capable of demonstration, not on authority which it is blasphemy to challenge or deny.

That some great body of doctrine did exist in antiquity, and was transmitted from generation to generation, is patent to any investigator. It was this which was taught in the Mysteries, of which Dr. Warburton wrote: "The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means." To speak of the Initiates is to speak of the greatest men of old; in their ranks we find Plato and Pythagoras, Euclid and Democritus, Thales and Solon, Apollonius and Iamblichus. In the Mysteries unveiled they learned their wisdom, and gave out to the world such fragments of it as their oath allowed. But those fragments have fed the world for centuries, and even yet the learned of the modern West sit at the feet of these elder sons of wisdom. Among the teachers of the early Christian Church some of these men were found; they held Christianity in its esoteric meaning, and used exoteric dogmas merely as veils to cover the hidden truth. "Unto you it is given," said Jesus, "to know the mystery of the king-

dom of God, but unto them that are without, all these things are done in parables" (*Mark*, iv. 11). Clemens Alexandrinus and Origen both recognized the esoteric nature of the underlying truths of Christianity, as before them did Paul. In West as in East exoteric religions were but the popular representations of the Secret Wisdom. But with the triumph of ecclesiasticism, the Secret Wisdom drew back further and further into the shade, until its very existence slowly faded from the minds of men. Now and then one of its disciples appeared in Christendom, and gave to the world some "discovery" which started thought on some new and fruitful line; thus Paracelsus, with his "discovery" of hydrogen, his magnetic treatment for the cure of disease, and his many hints at secrets of nature not even yet worked out. Trace through the Middle Ages, too often by the lurid light of flames blazing round a human body, the path along which the pioneers of Science toiled, and it will be found that the "magicians" and "wizards" were the finger-posts that marked the way. Passing strange it is to note how the minds of men have changed in their aspect to the guardians of the Hidden Wisdom. Of old, in their passionate gratitude, men regarded them as well nigh divine, thinking no honours too great to pay to those who had won the right of entrance into the temple of the Unveiled Truth. In the Middle Ages, when men, having turned from the light, saw devils everywhere in the darkness, the Adepts of the Right-Hand Path were dreaded as those of the Left, and wherever new knowledge appeared and obscure regions of nature were made visible, cries of terror and wrath rent the air, and men paid their benefactors with torture and with death. In our own time, secure in the completeness of our knowledge, certain that our philosophy embraces all things possible in heaven and earth, we neither honour the teachers as Gods nor denounce them as devils: with a shrug of contempt and a sniff of derision we turn from them, as they come to us with outstretched hands full of priceless gifts, and we mutter, "Frauds, charlatans!" entrenched as we are in our modern conceit that only the nineteenth century is wise.

Theosophy claims to be this Secret Wisdom, this great body of doctrine, and it alleges that this precious deposit, enriched with the results of the investigations of generations of Seers and Sages, verified by countless experiments, is to-day, as of old, in the hands of a mighty Brotherhood, variously spoken of as Adepts, Arhats, Masters, Mahâtmas, Brothers, who are living men, evolved further than average humanity, who work ever for the service of their race with a perfect and selfless devotion, holding their high powers in trust for the common good, content to be without recognition, having passed beyond all desires of the personal self.

The claim is a lofty one, but it can be substantiated by evidence. I leave it as a mere statement of the position taken up. Coming to the

Western world to-day, Theosophy speaks far more openly than it has ever done before, owing to the simple fact that, with the evolution of the race, man has become more and more fitted to be the recipient of such knowledge, so that what would once be taught to only a small minority may now find a wider field. Some of the doctrine is now thrown broadcast, so that all who *can* receive it *may;* but the keys which unlock the Mysteries are still committed but to few hands, hands too well tried to tremble under their weight, or to let them slip from either weakness or treachery. As of old so now, the Secret Wisdom is guarded, not by the arbitrary consent or refusal of the Teachers to impart instruction, but by the capacity of the student to understand and to assimilate.

Theosophy postulates the existence of an eternal Principle, known only through its effects. No words can describe It, for words imply discrimination, and This is ALL. We murmur, Absolute, Infinite, Unconditioned—but the words mean naught. SAT, the Wise speak of: BE-NESS, not even Being nor Existence. Only as the Manifested becomes, can language be used with meaning; but the appearance of the Manifested implies the Unmanifested, for the Manifested is transitory and mutable, and there must be Something that eternally endures. This Eternal must be postulated, else whence the existences around us? It must contain within Itself That which is the essence of the germ of all possibilities, all potencies: Space is the only conception that can even faintly mirror It without preposterous distortion, but silence least offends in these high regions where the wings of thought beat faintly, and lips can only falter, not pronounce.

The universe is, in Theosophy, the manifestation of an aspect of SAT. Rhythmically succeed each other periods of activity and periods of repose, periods of manifestation and periods of absorption, the expiration and inspiration of the Great Breath, in the figurative and most expressive phraseology of the East. The outbreathing is the manifested worlds; the inbreathing terminates the period of activity. The Root-Substance differentiates into "spirit-matter," whereof the universe, visible and invisible, is built up, evolving into seven stages, or planes, of manifestation, each denser than its predecessor; the substance is the same in all, but the degrees of its density differ. So the chemist may have in his receiver water held invisible: he may condense it into a faint mist-cloud, condense it further into vapour, further yet into liquid, further yet into solid; throughout he has the same chemical compound, though he changes its condition. Now it is well to remember that the chemist is dealing with facts in Nature, and that his results may therefore throw light on natural methods, working in larger fields; we may at least learn from such an illustration to clarify our conceptions of the past course of evolution. Thus, from the Theosophical standpoint, "spirit" and "matter" are essentially one,

and the universe one living whole from centre to circumference, not a molecule in it that is not instinct with life. Hence the difficulty that scientists have always found in defining "life." Every definition they have made has broken down as excluding some phenomena that they were compelled to recognize as those of life. Sentiency, in our meaning of the word there may not be, say in the mineral; but is it therefore "dead"? Its particles cohere, they vibrate, they attract and they repel: what are these but manifestations of that living energy which rolls the worlds in their courses, flashes from continent to continent, thrills from root to summit of the plant, pulses in the animal, reasons in the man? One Life and therefore One Law everywhere, not a Chaos of warring atoms but a Kosmos of ordered growth. Death itself is but a change in life-manifestation, life which has outworn one garment and, rending it in pieces, clothes itself anew. When the thoughtless say, "He is dead," the wise know that the countless "lives" of which the human body is built up have become charged with more energy than the bodily structure can stand, that the strain has become too great, that disruption must ensue. But "death" is only transformation not destruction, and every molecule has pure life-essence at its core with the material garment it has woven round itself of its own substance for action on the objective plane.

Each of the seven Kosmic planes of manifestation is marked off by its own characteristics; in the first pure "spirit," the primary emanation of the ONE, subtlest, rarest, of all manifestations, incognizable even by the highest of Adepts save as present in its vehicle, the Spiritual Soul: without form, without intelligence, as we use the word—these matters are too high, "I cannot attain unto them." Next comes the plane of Mind, of loftiest spiritual intelligence, where first entity as entity can be postulated; individualism begins, the Ego first appears. Rare and subtle is matter on that plane, yet form is there possible, for the individual implies the presence of limitation, the separation of the "I" from the "not I." Fourth, still densifying, comes the plane of animal passions and desires, actual forms *on their own plane.* Then, fifthly, that of the vivid animating life-principle, as absorbed in forms. Sixthly, the astral plane, in which matter is but slightly rarer than with ourselves. Seventhly, the plane familiar to all of us, that of the objective universe. [I have reckoned the planes here from one to seven in order of increasing density. It is more usual to start from the densest and count upwards to the most subtle. Thus: first, the physical; secondly, the astral: thirdly, the life-principle; fourthly, the passional; fifthly, the mind; sixthly, the Spiritual Soul; seventhly, the Spirit.]

Let us delay for a moment over this question of "planes," for on the understanding of it hinges our grasp of the philosophical aspect of Theosophy. A plane may be defined as a state marked off by clear

characteristics; it must not be thought of as a place, as though the universe were made up of shells one within the other like the coats of an onion. The conception is metaphysical, not physical, the consciousness acting on each plane in fashion appropriate to each. Thus a man may pass from the plane of the objective in which his consciousness is generally acting, on to the other planes: he may pass into the astral in sleep, under mesmerism, under the influence of various drugs; his consciousness may be removed from the physical plane, his body passive, his brain inert; an electric light leaves his eyes unaffected, a gong beaten at his ear cannot rouse the organ of hearing; the organs through which his consciousness normally acts in the physical universe are all useless, for the consciousness that uses them is transferred to another plane. But he can see, hear, understand, on the astral plane, see sights invisible to physical eyes, hear sounds inaudible to physical ears. Not real? What is "real"? Some people confine the real to the tangible, and only believe in the existence of a thing that can knock them down with a lesion to prove the striking. But an emotion can slay as swiftly as an arrow; a thought can cure with as much certainty as a drug. All the mightiest forces are those which are invisible on this plane, visible though they be to senses subtler than our own. Take the case of a soldier who in the mad passion of slaughter, the lust for blood, is wounded in the onward charge, and knows not the wounding till his passions cool and the fight is over; his consciousness during the fight is transferred to the fourth plane, that of the emotions and passions, and it is not till it returns from that to the plane of the physical body that pain is felt. So again will a great philosopher, his consciousness rising to the plane of intelligence, become wholly abstracted—as we well say—from the physical plane; brooding over some deep problem, he forgets all physical wants, all bodily appetites, and becomes concentrated entirely on the thought-plane, the fifth, in Theosophic parlance.

Now the consciousness of man can thus pass from plane to plane because he is himself the universe in miniature, and is built up himself of these seven "principles," as they are sometimes called, or better, is himself a differentiation of consciousness on seven planes. It may be well, at this stage, to give to these states of consciousness the names by which they are known in Theosophical literature, for although some people shrink from names that are unfamiliar, there are, after all, only seven of them, and the use of them enables one to avoid the continual repetition of clumsy and inexact descriptive sentences. To Macrocosm and Microcosm alike the names apply, although they are most often found in relation to man. The Spirit in man is named Atmâ, cognizable only in its vehicle Buddhi, the Spiritual Soul; these are the reflexions in man of the highest planes in the universe. The Spiritual Intelligence is Manas, the Ego in man, the immortal entity, the link

between Atmâ-Buddhi and the temporary personality. Below these come in order Kâma, the emotional and passional nature; Prâna, the animating life-principle of the personality; Linga Sharîra, the "astral body," the double of the physical, but formed of the somewhat more ethereal "astral" matter; lastly, Sthûla Sharîra, the physical body. These seven states are grouped under two heads: Atmâ-Buddhi-Manas make up the trinity in man, imperishable, immortal, the "pilgrim" that passes through countless lives, the *individual*, the True Man. Kâma, Prâna, Linga Sharîra, and Sthula Sharîra form the quaternary, the transitory part of the human being, the *person*, which perishes gradually, onwards from the death of the physical body. This disintegrates, the molecules of physical, astral, kâmic, matter finding all new forms into which they are builded, and the more quickly they are all resolved into their elements the better for all concerned. The consciousness of the normal man resides chiefly on the physical, astral, and kâmic planes, with the lower portion of the Mânasic. In flashes of genius, in loftiest aspirations, he is touched for a moment by the light from the higher Mânasic regions, but this comes—only comes—to the few, and to these but in rare moments of sublime abstraction. Happy they who even thus catch a glimpse of the Divine Augoeides, the immortal Ego within them. To none born of women, save the Masters, is it at the present time given by the law of evolution to rise to the Âtmic-Buddhic planes in man; thither the race will climb millenniums hence, but at present it boots not to speak thereof.

Each of these planes has its own organisms, its own phenomena, the laws of its own manifestation; and each can be investigated as exactly, as scientifically, as experimentally, as the objective plane with which we are most familiar. All that is necessary is that we should use appropriate organs of sensation, and appropriate methods of investigation. On the objective plane we are already able to obey this rule; we do not use our eyes to listen to sounds, and then deny that sounds exist because our eyes cannot hear them; nor do we take in hand the microscope to examine a distant nebula, and then say that the nebula is not there because the field of the microscope is dark. A very slight knowledge of our own objective universe will place us in the right mental attitude towards the unknown. Why do we see, hear, taste, feel? Merely because our physical body is capable of receiving certain impressions from without by way of the avenues of sense. But there are myriads of phenomena, as "real" as those we familiarly cognize, which are to us non-existent, for the very simple reason that our organs of sensation are not adapted to receive them. Take the air-vibrations which, translated into terms of consciousness, we call sound. If an instrument that emits successive notes be sounded in a room with a dozen people, as the notes become shriller and shriller one person after another drops out of the circle of auditors, and is wrapped in silence

while still a note is sounding, audible to others there; at last a pipe speaks that no one hears, and though all the air be throbbing with its vibrations, silence complete reigns in the room. The vibration-waves have become so short and rapid that the mechanism of the human ear cannot vibrate in unison with them; the objective phenomenon is there, but the subjective does not respond to it, so that for man it does not exist. Similar illustrations might be drawn in connection with every sense, and it is surely not too much to claim that if on the plane to which our bodies are correlated, phenomena constantly escape our dull perceptions, men shall not found on their ignorance of other planes the absolute denial of their existence. Ignorance can only justify silence, suspension of judgment; it cannot justify denial. Knowledge is necessary for rational belief, but the verifiable assertions of those who claim such knowledge are surely more weighty than the mere denial of ignorance. As in all other branches of scientific enquiry, investigation should precede the formation of opinion, and those who would understand and experiment in the Occult regions of nature must, by long, steady, and patient courage, become Occultists. Only informed opinion is of any weight in discussion, and in Occult Science, as in every other, the mere chatter and vituperation of uninformed criticism do not count. The Occultist can be no more moved thereby than Professor Huxley by the assertions of a fourth-standard schoolboy. Those who have time, ability, and courage, can develop in themselves the senses and the capacities which enable the consciousness to come into touch with the higher planes, senses and capacities already evolved and fully at work in some, and to be in the course of ages the common inheritance of every child of man. All the so-called phenomena which have been so much spoken of in connection with H. P. Blavatsky were but the simple outcome of her highly evolved nature, her control over the forces of the objective plane being exercised as naturally and carelessly as the electrician utilizes his knowledge to bring about results that would seem miraculous to the African savage. They were but sparks flung outwards by the fire that ever steadily burned within, as difficult for her to smother as for us to live down to a level of civilization far below our own. I know that the exercise of these powers often arouses in the minds of people convinced of their reality an eager desire to possess them, but only those who will pay the price can attain possession. And the first instalment of that price is the absolute renunciation of all that men prize and long for here on earth; complete self-abnegation; perfect devotion to the service of others; destruction of all personal desires; detachment from all earthly things. Such is the *first* step on the Right-Hand Path, and until that step is taken it is idle to talk of further progress along that thorny road. Occultism wears no crown save that of thorns, and its sceptre of command is the seven-knotted wand, in which each knot marks the payment of a price from which

the normal man or woman would turn shuddering away. It is because of this that it is not worth while to deal with this aspect of Theosophy at any length. What does concern us is the general plan of evolution, the "pilgrimage" of the Ego, of the individual, encased in the outer shell of the personality.

The evolution of man consists in the acquirement by the Ego of experience, and the gradual moulding of the physical nature into a form which can readily respond to every prompting of the Spirit within. This evolution is carried on by the repeated incarnation of the Ego, over-shadowed by the Spirit, in successive personalities, through which it lives and acts on the objective plane. The task before it when it starts on the wheel of life on this earth, during the present cycle, is to acquire and assimilate all experience, and so to energize and sublimate the objective form of man that it may become a fit instrument and dwelling for the Spirit; the complete assimilation of the Ego with the Spirit, of Manas with Âtmâ-Buddhi, being the final goal of the long and painful pilgrimage. It is obvious that such work cannot be accomplished in one lifetime, or in a few. For such gigantic task countless lives must be required, each life but one step in the long climbing upward. Each life should garner some fresh experience, should add some new capacity or strengthen some budding force; thus is builded up through numberless generations the Perfect Man. Hence the doctrine of Reïncarnation is the very core and essence of Theosophy, and according to the hold this belief has on life, so will be the grasp of the learner on all Theosophic truth.

The term Reïncarnation—expressive as it is of the encasing of the Ego in the man of flesh—is very often misunderstood. It implies the indwelling of the Ego in many successive personalities, but it does not imply the possibility of its incarnation in the brute. In many places and at many times this travesty of the doctrine has prevailed, and it has been taught that the reïncarnating Ego may, as penalty for the transgressions of the human personality with which it has been linked, be flung into the vortex of the brute world and inform some lower animal. But this idea is against Theosophical teaching, according to which the Mânasic entity can inhabit only man; it is, indeed, the indwelling of this entity which is the distinction between the man and the brute, a distinction which is ever preserved.

There is no doctrine in the range of philosophy which throws so much light on the tangled web of human life as does this doctrine of Reïncarnation. Take, for instance, the immense difference in capacity and in character found within the limits of the human race. In all plants and in all animals the characteristic qualities of a species may vary, but within comparatively narrow limits; so also with man, so far as his outer form, his instincts, and his animal passions, are concerned. They vary of course, as those of the brute vary, but their broad outline

remains the same. But when we come to study the differences of mental capacity and moral character, we are struck with the vast distances that separate man from man. Between the savage, counting five upon his fingers, and the Newton who calculates the movements of a planet and predicts its course, how wide and deep a gulf as to intellect! between a barbarian dancing gleefully round the bleeding body of his foe, as he mangles and torments the living tissues, and the Howard who gives his life to save and aid the lowest fallen of his people, how vast the difference as to character! And this leaves out of account those living men, who are as far ahead of Newton and of Howard as these are above the least evolved of our race. Whence the great divergencies, unparalleled among the rest of the organisms on our globe? Why is man alone so diverse? Theosophy points in answer to the reïncarnation of the Ego, and sees in the differing stages of experience reached by that Ego the explanation of the differing intellectual and moral capacities of the personality. "Baby Egos"—as I have heard H. P. Blavatsky call them with reference to their lack of human experience—inform the little-evolved humanity, while those who dwell in the more highly developed races are those who have already garnered much rich harvest of past experience and have thereby become capable of more rapid growth.

The Ego that has completed a span of earth-life, and has shaken off the worn-out personality that it informed, passes into a subjective state of rest, ere reässuming "the burden of the flesh." Thus it remains for a period varying in length according to the stage of evolution it has reached. When that period is exhausted, it is drawn back to earth-life, to such environment as is suitable for the growing of the seed it has sown in its past. As surely as hydrogen and oxygen rush into union under certain conditions of temperature and of pressure, is the Ego drawn by irresistible affinity to the circumstances that yield opening for its further evolution. Suitable environment, suitable parents to provide suitable physical body, such are some of the conditions that guide the place and time of reïncarnation. The desire for sentient life, the desire for objective expression, that desire which set the universe a-building, impels the Ego to seek renewed manifestation; it is drawn to the surroundings which its own past has made necessary for its further progress. Nor is this all. I have spoken of the fact that each plane has its own organisms, its own laws; the Mânasic plane is the plane on which thoughts take forms, objective to all who are able to perceive on that plane. All the experiences of a life, gathered up after death, and the essence, as it were, extracted, have their appropriate thought-forms on the Mânasic plane; as the time for the reïncarnation of the Ego approaches, these with previous unexhausted similar thought-forms pass to the astral plane, clothe themselves in astral matter, and mould the astral body into form suitable for the working

out of their own natural results. Into this astral body the physical is builded, molecule by molecule, the astral mould thus, in its turn, moulding the physical. Through the physical body, including its brain, the reïncarnated Ego has to work for the term of that incarnation, and thus it dwells in a tabernacle of its own construction, the inevitable resultant of its own past earth-lives.

To how many of the problems that vex thinkers to-day by the apparent hopelessness of their solution, is an explanation suggested if, for the moment, Reïncarnation be accepted even as a possible hypothesis. Within the limits of a family hereditary physical likeness, often joined by startling mental and moral divergencies; twins, alike as far as regards heredity and pre-natal environment, yet showing in some cases strong resemblance, in others no less dissimilarity. Cases of precocity, where the infant brain manifests the rarest capacities precedent to all instruction. Cases of rapid gain of knowledge, where the knowledge seems to be remembered rather than acquired, recognized rather than learned. Cases of intuition, startling in their swiftness and lucidity, insight clear and rapid into complicated problems without guide or teacher to show the way. All these and many other similar puzzles receive light from the idea of the persistent individual that informs each personality, and it is a well-known principle in seeking for some general law underlying a mass of apparently unrelated phenomena that the hypothesis which explains most, brings most into accord with an intelligible sequence, is the one most likely to repay further investigation.

To those, again, who shrink from the idea that the Universe is one vast embodiment of injustice, the doctrine of Reïncarnation comes as a mental relief from well-nigh unbearable strain. When we see the eager mind imprisoned in an inefficient body; when we note the differences of mental and moral capacity that make all achievement easy to one, impossible to others; when we come across what seems to be undeserved suffering, disadvantageous circumstances; when we feel longings after heights unattainable for lack of strength; then the knowledge that we create our own character, that we have made our own strength or our own weakness, that we are not the sport of an arbitrary God or of a soulless Destiny, but are verily and indeed the creators of ourselves and of our lot in life—this knowledge comes to us as a support and an inspiration, giving energy to improve and courage to endure.

This immutable law of cause and effect is spoken of as Karma (action) in Theosophy. Each action—using the word to include all forms of activity, mental, moral, physical—is a cause and must work out its full effect. Effect as regards the past, it is cause as regards the future, and under this sway of Karmic law moves the whole life of man as of all worlds. Every debt incurred must be duly paid in this or

in some other life, and as the wheel of life turns round it brings with it the fruit of every seed that we have sown. Reïncarnation under Karmic law, such is the message of Theosophy to a Christendom which relies on a vicarious atonement and a swift escape to Paradise when the grave closes on the dead. Reïncarnation under Karmic law, until the fruit of every experience has been gathered, every blunder rectified, every fault eradicated; until compassion has been made perfect, strength unbreakable, tenderness complete, self-abnegation the law of life, renunciation for others the natural and joyous impulse of the whole nature.

But how, it may be asked, can you urge to effort, or press responsibility, if you regard every action as one link in an infrangible chain of cause and effect? The answer lies in the sevenfold nature of man, in the action of the higher on the lower. The freewill of man on this plane is lodged in the Mânasic entity, which acts on his lower nature. Absolute freewill is there none, save in the Unconditioned. When manifestation begins, the Universal Will becomes bound and limited by the laws of Its own manifestation, by the fashion of the expression It has chosen as Its temporary vehicle. Conditioned, it is limited by the conditions It has imposed on Itself, manifesting under garb of the universe in which It wills to body Itself forth. On each plane Its expression is limited by the capacities of Its embodiments. Now the Mânasic entity in its own sphere is the reflexion, the image, of the Universal Will in Kosmos. So far as the personality is concerned, the promptings, the impulses, from the Mânasic plane are spontaneous, have every mark of freedom, and if we start from the lowest plane of objective nature, we shall see how relative freedom is possible. If a man be loaded with chains, his muscles will be limited in their power of movement. They are constrained in their expression by the dead weight of iron pressing upon them; yet the muscular force is there, though denied outward expression, and the iron cannot prevent the straining of the fibres against the force used in their subdual. Again, some strong emotion, some powerful impulse from the Kâma-Mânasic plane, may hold rigid the muscles under lesion that would make every fibre contract and pull the limb away from the knife. The muscles are compelled from the plane above them, the personal will being free to hold them rigid or leave them to their natural reäction against injury. From the standpoint of the muscles the personal will is free, and it cannot be controlled save as to its material expression on the material plane. When the Mânasic entity sends impulse downwards to the lower nature with which it is linked, conflict arises between the animal desire and the human will. Its interferences appear to the personality as spontaneous, free, uncaused by any actions on the lower plane; and so they are, for the causes that work on it are of the higher not the lower planes. The animal passions and desires may limit its

effective expression on their own plane, but they cannot either prompt or prevent its impulses; man's true freedom is found when his lower nature puts itself into line with the higher, and gives free course to the will of the higher Ego. And so with that Ego itself: able to act freely on the planes below it, it finds its own best freedom as channel of the Universal Will from which it springs, the conscious willing harmony with the All of which it is part. An effect cannot be altered when the cause has appeared; but that effect is itself to be a cause, and here the will can act. Suppose a great sorrow falls on some shrinking human heart; the effect is there, cannot be avoided, but its future result as cause may be one of two things; Kâma may rebel, the whole personal nature may rise in passionate revolt, and so, warring against the Higher Will, the new cause generated will be of disharmony, bearing in its womb new evil to be born in days to come. But Kâma may range itself obediently with Karmic action; it may patiently accept the pain, joyfully unite itself to the Higher Will, and so make the effect as cause to be pregnant with future good.

Remains but space for one last word on that which is Theosophy in action—the Universal Brotherhood of Man. This teaching is the inevitable outcome of the doctrines of the One Universal Spirit common to all humanity, Reïncarnation and Karma. Every distinction of race and sex, of class and creed, fades away before the essential unity of the indwelling Spirit, before the countless incarnations under all forms of outward garmenture, making the experience of prince and beggar part of the training of all in turn. Here is to be found the motive-spring of action—love for all mankind. In each child of man the true Theosophist recognizes a brother to be loved and served, and in the Theosophical Society, Theosophists, under the direction of the Masters, have formed a nucleus for such Brotherhood of Humanity, and have made its recognition the only obligation binding on all who enter. Amid class hatreds and warring sects it raises this sublime banner of human love, a continual reminder that essentially all humanity is one, and that the goal to which we travel is the same for all. Without this recognition of Brotherhood all science is useless and all religion is hypocrisy. Deeper than all diversity, mightier than all animosity, is that Holy Spirit of Love. The Self of each is the Higher Self of all, and that bond is one which nothing in all worlds can avail to break. That which raises one raises all; that which degrades one degrades all. The sin and crime of our race are our sin and crime, and only as we save our brethren can we save ourselves. One in our inception, one in our goal, we must needs be one in our progress; the "curse of separateness" that is on us it is ours to remove, and Theosophy alike as religion and philosophy will be a failure save as it is the embodiment of the life of Love.

ANNIE BESANT, F.T.S.

Islam and Theosophy.

AMONG the great religious teachers known to history there is, probably, none who has been so thoroughly and grossly misrepresented and misunderstood by Christian writers as Mohammed, and among the masses of the English-speaking world ignorance as to the true character of his life and teachings, and deep-seated prejudice, born of bigotry and intolerance, have heretofore prevented many, who were anxious to learn the truth, from infusing into their investigations the proper spirit of enquiry. The Western half of the world has become so closely wedded to the idea that Mohammed was a sensual, ambitious materialist and impostor that it has considered it a waste of time to give the subject anything like an independent, earnest, unprejudiced investigation, and has accepted the current opinions and writings of prejudiced Christians without question.

This statement should, of course, be accepted in its general sense, for there have been some notable exceptions to the rule, and there is, at this time, thanks to the Theosophical Society and other liberal movements, a rapidly growing disposition manifesting itself among the broad-minded thinkers of Europe and America to rise above the enslaving prejudices of the past, to accept so-called history *cum grano salis*, and to look facts, concerning the Oriental religions, squarely in the face without regard to the opinions of others. Islam certainly is an Eastern religion, and it and its literature must surely come within the purview of the second object of the T. S.

Before proceeding further it may be proper to interject the explanation that I am writing for Theosophists, and those generally who understand the meaning of the three objects of the T. S., and who are willing to accept truth wherever it may be found. Those who believe that the prime purpose of the Society is to propagate any exoteric form of religion will find nothing in this article of any value to them. It is not my purpose to enter into an exhaustive description of the life of Mohammed, nor an extended dissertation upon the doctrines of the system he taught, but I desire simply and plainly to point out a few facts which may guide the Theosophist in his investigations, if he is disposed to make any, in the direction of Islam. If I could take the reader by the hand and lead him along the path I have travelled, pointing out and explaining the different landmarks in passing, I feel assured that I could convince him that, to be a Theosophist, one must be a follower of Islam.

It is also unnecessary to attempt to refute any of the accusations made by Christians, and ignorant people generally, against the Arabian Prophet, for he who seeks calmly and honestly and earnestly for the truth will find them amply refuted by the well-authenticated facts with which he will come into contact, even among the writings of those whose ostensible purpose has been to bring Mohammedanism into ridicule and contempt. One cannot expect an orthodox Christian to know much about Islam, or to write fairly concerning it; but if the latter dips into history at all he must handle facts which have a tendency to invalidate his opinions and arguments, and he is reasonably sure to embody them in his work, in spite of himself. This fact is fully and perfectly illustrated in the works of Sale and Irving on Islam. Both declare their belief that Mohammed was an impostor and a bad man generally, and in the next breath admit that they are utterly unable to comprehend or analyze his character, much less his teachings. Had they been attentive students of the spiritual philosophies of the East they would not have been forced into such a humiliating and contradictory position.

Circumstantial evidence is entitled to our confidence and respect if it is consistent with reason and harmonizes with what we have come to understand as common-sense. If we are told that the moon is made of green cheese we are justified in doubting the truth of the assertion, because we can see nothing in the moon nor in its manifestations that harmonizes with what we know, from actual experience, to be the properties or attributes of a green cheese. Again, if a man declares that he is a Spaniard and he speaks no language but the Spanish, and has the national characteristics of the Spaniard, we are forced to believe that he really is a Spaniard.

In our investigations of Mohammed's life and teachings we have the advantage of a reasonable degree of assurance that there are on record a series of well-authenticated facts which, if carefully weighed, cannot fail to give us a clearly defined idea of the truth as to the Prophet's mode of life, the nature of his teachings, the kind of people who were taught by him, the prevalent social customs, and his own personal characteristics.

Dr. Leitner very truthfully says: "Fortunately we are not dealing with a legendary individual but with a historical personage whose almost every act and saying is recorded into the *Haduses*, or collections of traditions, which, next to the *Koran*, form a rule of Mohammedan conduct. These 'Acts of the Apostles' are subjected to the most stringent rules of criticism as to their authenticity, and unless the story of an act or saying of the Prophet can be traced to one of his own companions, it is thrown out of the order of traditions which form the subject of critical investigation, as to their actual occurrence, adopted by Mohammedan commentators. We have certainly far less

authority, of a secular character, for the sayings and doings of our Lord Jesus Christ."

Sir Syed Ahmed, and other erudite Moslem writers, show even more explicitly the extreme caution used in recording words and deeds of the Prophet, and we are thus in possession of a chain of facts which are indisputable in themselves. The character of the conclusions drawn from those facts depends, of course, largely upon the condition of the investigator's mind, the character of his previous readings, the strength and nature of his prejudices, the degree of intelligence with which he is endowed, and the extent of his ability to analyze facts and theories. Viewed from the standpoint of the Theosophist, there is nothing in the life or teachings of Mohammed that is not strictly in harmony with an intelligent conception of the requirements of spiritual development.

Mohammed was born at a time when the religious systems of the East were grossly corrupted and perverted, and when the masses of the people of Arabia were given up to the coarsest idolatry and the most degrading vices. There was nothing in the prevalent religious or social customs, with which he came into contact, calculated to lead anyone to the higher life. We find him, as a boy, distinguished above his playmates for his quiet, thoughtful demeanour, and, as a youth, for his chaste and refined manner, and for his singular freedom from the vices and frivolities of the time. There is abundant evidence to show that his life was a model of chastity, purity of thought, charity, industry, honesty and probity. And this fact puzzles some of the Christian historians greatly, for they cannot understand how so good a young man could turn out as badly in his old age as they try to believe he did. They take it for granted that he *must* have been a bad man, because he was not an orthodox Christian. In fact his reputation was free from reproach, and he was regarded with the greatest love, respect and esteem until he began his work of religious reform.

Between the age of thirty and forty we find him turning aside from his commercial career, in which he had been so remarkably successful that he was the second richest man in Mecca, and devoting himself to protracted prayer, fasting and meditation. He battled earnestly and persistently with the weaknesses of humanity within himself, and showed conclusively that his sole purpose was to arrive at a complete realization of spiritual truth.

He sacrificed all that man holds dear in this life, and became a poor man, bitterly despised and cruelly persecuted by those who had been his friends, and yet he persisted in preaching a pure doctrine of brotherly love and perfect devotion to God.

Some of the Christian writers, notably Washington Irving, assure us that Mohammed lived a chaste and holy life until he was past fifty years of age, when his whole character changed and he became ambi-

tious and sensual to the last degree. The absurdity of this opinion is manifest in view of the authentic record. It is clearly established that up to the last day of his life he persistently avoided display, dressed modestly and poorly, gave away to the poor all the money and property that came to his hands, except what he used for his own actual and meagre necessities, and supported life almost exclusively with milk, dates and boiled barley. It is needless to say that he might have lived amidst the most luxurious surroundings and with the means of gratifying, to the fullest extent, every possible sensual desire had he been inclined to such a life. The last years of his life were largely given up to prayer and meditation, and he died in a hut the floor of which was the bare ground and the furniture barely sufficient for his actual needs. These are facts beyond dispute. Was there anything in such a course of life indicative of the ambitious, intolerant fanatic or the bestial sensualist? There certainly is in it much that should command the most careful thought and searching investigation on the part of the Theosophist who has given any attention to Eastern spiritual philosophy.

And here let us touch briefly the subject of polygamy over which the average Christian becomes intensely horrified. It is a question which has too many sides to permit of its extended discussion here; when one becomes familiar with it and its effects and bearing upon the social systems of the East, it presents quite a different aspect from that which it seems to assume when viewed from the standpoint of Western Christian civilization.

"It has been shown," says Dr. Leitner, "that living among the 'heathen' Arabs, when the grossest sensuality prevailed, Mohammed remained perfectly chaste until, at the age of twenty-five, he married a woman of forty (equivalent to one of fifty in Europe) because she was his benefactor; that during the whole period of his marriage with her—twenty years—he remained absolutely faithful to her, and that it was not until he was fifty-five, and after her death, that he took unto himself other wives. But is it not fair to assume that in the case of a man who had shown such self-control till that age, there may be reasons other than those assigned by Christian writers for his many marriages? What are these reasons? I believe that the real cause of his many marriages, at an old age, was charity, and in order to protect the widows of his persecuted followers."

Here is the starting point of a train of investigation which, if followed in the proper spirit, will surely overturn the accusation of lustful wedlock.

Every student of the world's religions, and every observer of the methods and practices of religious controversy, recognizes the valuelessness of mere assertions, as well as the futility of attempting to establish spiritual or doctrinal truths in the minds of others by argu-

ment. The average man stands on his own ground, folds his arms and shouts: "Bring on your facts!" when he should, metaphorically, take off his coat, roll up his sleeves, and go out into the fields in search of facts, if he is mentally capable of analyzing them fairly after he has found them. This, I take it, is the course usually adopted by the Theosophist, and hence I feel that making assertions regarding Mohammed, without attempting to support them by argument, will not be a waste of time, as some of the members of the T. S. will undertake to ascertain for themselves whether these assertions are true or false.

A course of investigation extending over a period of nearly three years led me to the positive conviction that Mohammed was all that he ever claimed to be, *i.e.*, a man who had so developed his nature that he came into communion with God, and obtained a degree of the higher spiritual knowledge which no man can acquire unless he lives a pure and holy life and cultivates his higher aspirations. With the attainment of that knowledge came the wisdom which led him to formulate a system of religious worship suited alike to the people of his time and country and to the natural instincts and inclinations of humanity in general. He never claimed to be a God, nor to differ physically or mentally from those around him, but he repeatedly declared that he was only a preacher of the religion of Abraham, of Moses and of Jesus. His whole career showed that he understood the spiritual needs of humanity and that he fully comprehended the difficulties lying in the way of bringing all mankind into the path of life and truth. The belief that he did not teach publicly to the masses all he knew, is well founded, and the conclusion is inevitable that he taught just so much, and in such a manner, as would secure the best results. His wisdom in this respect is apparent when one comes to a full understanding of, and familiarity with, the inherent tendencies of the Moslem system of worship, and its social laws and usages, and the beneficial effect upon the morals of its followers in all parts of the world.

But with exoteric or popular Mohammedanism we need not deal further now. Syed Ameer Ali, in the preface to his most excellent work, *The Spirit of Islam*, very wisely says: "Unitarianism and Theism are neither more nor less than the Islam of Mohammed, shorn of the disciplinary rules framed for the guidance of the common folk. For these, in every land, something more is needed than mere philosophy; they require practical rules and positive directions for their daily life." And there is no religious system that presents a more rigid and unalterable code of such rules than Mohammedanism.

The very meaning of the word "Islam"—resignation to the will of God—is suggestive of a direct and positive development of the higher spiritual principles and the cultivation of ideas which have held a prominent place in Theosophical literature for many years.

Manila. ALEXANDER RUSSELL WEBB, F.T.S.

Reviews.

A NEW CREED.[1]

THIS is a book that may throw light on some great facts in Nature, for those who have not studied the Esoteric Philosophy. The author, in his Introduction, postulates the existence of a universal element, which "has not even been recognized." "It is a volatile and spiritual-like substance pervading the realms of soul and body, and is highly sensitive to every emotion and thought—a latent force in which lurk all the psychological secrets of nature." Every student will see, as he reads the description that follows, that the author is merely describing one of the forms of Akâsha; and one can only suppose, when he says that its existence has not yet been recognized, that he has confined his reading wholly to modern Western literature. He rightly says that the "vibrations of a nation's feelings are conveyed through it, national emotions are thrilled upon it like telegrams over the wire," for these are among the functions discharged by the Akâsha in its lower plane of Ether or Astral Light. A curious idea of "God" comes out in connexion with this element:

> The Deity is a *Person* in whose image we are made: no person can be in two places at one time: much more impossible is it for a *person* to be diffused over space. The Deity—our Father, being a person, cannot be everywhere, and is not therefore, in the ordinary sense of the word, *omnipresent*. Yet, by means of this Etheriform element (whose time and space as we understand them are annihilated), He is in constant communication and contact with every thing and being, and, by it, is ever cognizant of everything, and thus is justly said to be everywhere.

Anthropomorphism can scarcely go further, and we need not say that we wholly dissent from this view.

This universal element is called "sympathy" by the author, a somewhat awkward name, considering the ordinary connotations of the word, as expressing a feeling rather than the medium by which feelings are conveyed from one to another. But the fact is the important thing rather than the name, and this universal element does exist, and does far more than our author dreams of.

The "new creed" is based on this belief, and has three axioms: "All men suffer; all men worship; all men believe union is strength." The first statement is certainly true; the second would be better worded if it stood: "all men aspire"; the third is true, taken as explained by the writer as the "necessity for society." Suffering, the author argues, can be diminished by sympathy, which is "the requisite motive power for producing true human happiness," and "sympathy is the bond of true life between God and man, and man and man." Christ is regarded as "the highest possible medium through whom sympathy can come to man from its divine source; and therefore human happiness, irrespective of the question of religion, is best attainable through Him and the etheriform element." Such is the author's theory, and while it has elements of truth in it, it is not one, with its dwarfing conceptions of Âkâsha, of the Divine Life, and of a unique "Christ," which the student of the Esoteric Philosophy will be likely to accept. To many, however, as being a wider conception than the ordinary ecclesiastical one, it may be helpful, and it is for such that it is written.

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[1] Anonymous. Digby Long and Co., 18, Bouverie Street, Fleet Street, London.

LOVE'S SEASONS.[1]

MOST of this book runs on lines far away from the subject to which this magazine is devoted, but we notice that Reïncarnation forms part of the author's thought, and he has some pages of argument on the existence in man of the higher brain, as showing that man is more than a brute and has a higher nature for the manifestation of which this brain exists. This "spirit-man," Mr. Hyatt argues, has the soul for its body—"vehicle," the Hindû would say—and is himself "the breath of God"; "eternal life" means the continuance of the Divine Breath in the soul, the latter being dead separated from the Divine spark. This "spirit-man" dwells in the human body, part of the animal world, and by overcoming matter wins immortality for the soul.

The poems, of which the bulk of the book is composed, shew considerable literary faculty, but have been hastily thrown off and lack polish. This is frankly admitted in the preface, and thus criticism is warded off.

Theosophical Activities.

INDIAN SECTION.

NOTE FROM COL. OLCOTT.

GULISTAN, OOTACAMUND, INDIA,
May 25th, 1892.

To Theosophists.

I have just received a digest of the Resolutions passed by the American Convention relative to my retirement and Mr. Judge's re-election as General Secretary of the Section. As my resignation was not thoughtlessly offered nor without sufficient reasons, I shall not cancel it—save as I have been forced to do temporarily in the financial interest of the Society—until a long enough time has been given me to see what effect the invigorating air of these lovely mountains will have upon my health, and I become satisfied that a return to executive work is essential to the welfare of our movement. Besides the meeting of the European Convention in July, I am expecting other important events to happen and I shall give no answer until then. Meanwhile, however, my heart is touched by the universal tokens of personal regard and official approval which have reached me from all parts of the world.

H. S. OLCOTT.

"White Lotus Day" was celebrated in many of the Branches. Dr. Rakhal Chander Sen, of the Bengal T. S. (Calcutta), read a biographical sketch of H. P. B., translated into Bengâlî. There were also read portions of the *Vishnu Purâna*, which were printed and distributed at the expense of Bro. Goswami, and extracts from the *Bhagavad Gitâ* and *Light of Asia*. The speech of the President, Babu Norendra Nath Sen, editor of the *Indian Mirror*, was a touching tribute to the memory of H. P. B. The Bangalore Cantonment T. S. decorated the

[1] By Thaddeus Hyatt. Fowler and Wells, 775, Broadway, New York. L. N. Fowler, Ludgate Circus.

Society's premises with white flowers. And in addition to portions of the *Gîtâ* and *Light of Asia* read the Cremation Address, and the concluding words of H. P. B., in the *Key to Theosophy*, on the future of the Society.

The General Secretary, Bertram Keightley, has been doing good work, and we regret that fuller reports have not been issued. At Muttra he spoke on Mesmerism; Clairvoyance and the Nature of the Mind; Has Man a Soul; Karma and Reïncarnation; Modern Science and Occultism. The lectures were also translated into the vernacular by Pandit Jaynarain. At Fategarh, Mr. Keightley spoke on The Path; the Seal of the T. S.; Theosophy, Religion and Science; Karma and Rebirth.

The Bengal T. S. have obtained new rooms and arranged for a series of monthly public lectures. Rs. 142 were subscribed for the purchase of Theosophical books. The Poona T. S. hold weekly meetings and discuss the *Key* and articles from the magazines. The Satya Mârga T. S. (Luknow) is reörganized and meets weekly in the Jalsu Tabzib Rooms.

We deeply regret to have to announce the disincarnation of our Brother Rustomji Ardeshir Master, a most enthusiastic and devoted Theosophist and one of the original founders of the Bombay T. S. He was a man of exemplary life and pure character, whose fiery eloquence has brought many into the path of Theosophy.

The President-Founder is now established in his quiet cottage at Ooty, engaged in literary labours.

Indian Letter.

Gulistan, Ootacamund,
Nilgiri Hills,
14th June, 1892.

The soft velvety mist is creeping up the valleys hiding from sight the Mysore plains far below; onward it comes, and circling round the mountain tops wraps them in a robe of snowy splendour. The world below and around is hidden from our view, and but a small space seems left to us—a petty territory, yet sufficient to contain the small events, the few duties, the hopes and fears, that go to make up the life of man. Nearly eight thousand feet down there on the plains the Indian sun is pouring down in all the might of its June heat, scorching and withering up what little grass is left after the long-continued drought; while up here the trees, shrubs and verdure have taken on the freshest possible shades of green.

As I lay down my pen for a moment, and gaze out through a temporary rent in the misty curtain, those lines of Byron in "Childe Harold's Pilgrimage," come forcibly to mind:

> To me
> High mountains are a feeling, but the hum
> Of human cities torture;

and a certain sense of gratitude to our President-Founder steals over me, for it is owing to his kindness that I am writing the present in the cool library of Gulistan, with faculties braced up by the mountain air, instead of in the heat of the Adyar Office.

But the readers of *Lucifer*, like Dickens' immortal character, whose name I unfortunately cannot recall, want "facts, facts, facts," and not rhapsodies, so like the pig in the fairy story I will proceed my tale to unfold.

Col. Olcott, I am happy to say, is now enjoying excellent health, and if events demand his return to office I fancy he will be able to respond to duty's call with all his old energy. By the way, the Akyab Buddhists are beginning again to clamour for his presence in Burmah, as they have important work waiting for him. Possibly he may at no distant date accede to their requests.

This little cottage of his is a charming place, simply and inexpensively fitted up, and yet everything pleases the artistic eye.

> For what is worth in anything,
> But so much money as 'twill bring?

says an old poem, but it certainly isn't the case here. Nothing has a pecuniary value, but everything has its intrinsic Theosophical worth. The place is in fact swarming with mementoes of the past history of the Society—photographs of past Conventions, leading Theosophists, famous men, curios from Japan, Burmah and other countries, and all those other things which mark out the dwelling place of a man who has travelled and seen much of life.

To pass to graver matters. The death of Rustomji Ardeshir Master, of Bombay, has been a grief to all of us, for an old and self-sacrificing member has passed away in his death. Like many another, he was, I have too good reason to believe, a devoted adherent of asceticism, and this has deprived his fellow-workers prematurely of a valuable colleague. The case points its own moral, but one can hardly refrain from once more emphasizing the fact that for ordinary workers —beginners—as the majority of us are, the right manner of living is the one that enables us to do the most on this physical plane for our cause.

Brother Dharmapala, writing from Calcutta, gives some interesting news of doings in the Buddhist world, which will probably reach you through other channels. I notice among other things that Babu Sarat Chandra Das, C.I.E., has discovered in an ancient Tibetan book a prophecy of the revival of Buddhism. The prediction states that the wave of Buddhism will take its rise in Ceylon, and pass through India to the extreme north. This prophecy is particularly interesting, as it exactly foreshadowed the actual course the Buddhist revival has taken in connection with our Society.

Some weeks ago, in Madras, I had the pleasure of attending a large Mohammedan meeting, before which a lecture on Islam was to be given by a famous speaker. The chair was taken by H. H. the Nawab of Arcot, and the hall was crowded. Unfortunately the principal speaker gave his address in Hindûstani and consequently the Colonel and I were left rather in the cold.

However, one had the opportunity of judging of the Hindûstani tongue, and I must say the language is preëminently fitted for oratory. An amusing incident terminated the meeting. After the principal speaker had concluded, another speaker, also a moulvi (priest), arose and proceeded to unburden himself. He was evidently wound up to the full, for his eloquence outlasted the patience of his hearers, and, after futile efforts to check his "heavenly eloquence," the meeting broke up in confusion, and it is to be presumed that the orator wasted the remainder of his sweetness on a collection of somewhat unsympathetic and unresponsive benches!

Speaking of Islam recalls to my mind that Mr. Alexander Russell Webb, United States Consul at Manila, Philippine Islands, an F.T.S. who takes a deep interest in Theosophy, has now become a convert to Islam, and is going to America to preach that faith.

One still hears tales of the witchcraft practised among the native tribes on these hills, such as are contained in Mrs. Morgan's article, "Witchcraft on the Nilgiris" in *Five Years of Theosophy*. A tribe

called the Kurumbers appear to excel most in the black art, and they consequently are a terror to the others. The tribe of the Badagas (mispronounced Burghers) seem to suffer the most. I have plenty of evidence that these Kurumbers have some power over the other two tribes, but of its nature it is impossible to judge. There are many cases on record of deaths being caused by the black arts of the Kurumbers, but such is the terror that the other tribes feel for them that it seems quite possible that they die out of sheer terror—by "suggestion" in fact. As long as the Kurumbers can continue to live on their reputation of magicians, they will have but little difficulty in "suggesting" death to their enemies. There are no cases on record, I believe, in which a white man has succumbed to the magic of this hill tribe.

S. V. E.

Ceylon Letter.

(From our own Correspondent.)

June, 1892.

The month of May with the Buddhists is a very memorable one. It is called here by the Easterns Wesak, and Wesak now means among many a festival—for it was in this month the Lord Buddha was born, and the day is celebrated as a festival day.

On the 7th and 8th of May was held the long-talked-of fancy bazaar in aid of the Sangamitta Girls' School. I regret to say that it was not so great a success as we all thought it would be. The proceeds realized nearly Rs. 200. On the second day of the bazaar a magic lantern exhibition was given—the lantern, by the way, was a gift from our good sister Miss Emily Kislingbury, of London, to the Sangamitta Girls' School.

The 8th was White Lotus Day, and it was observed by us at the Sangamitta Girls' School. The music-room of the school, which is also the drawing-room, has in a prominent place a large picture of H. P. B., a personal gift from our dear departed teacher to Mrs. Higgins. It is the largest picture of H. P. B. in Ceylon, and beautifully mounted in a gold frame. On the morning of the 8th the music-room and the picture of H. P. B were prettily decorated with lotuses by Mrs. Higgins, and at ten o'clock in the morning Mrs. Higgins and her twelve boarders, all dressed in white, assembled in the music-room with the teachers. Mr. Peter de Abrew read a select passage from the *Bhagavad Gîtâ*, and Miss Roberts and Mr. Robert de Fonseka gave addresses on the life of H. P. B. Mr. de Abrew then read a passage from the *Light of Asia*, and with the chanting of the Jayamangala by all those assembled in the room, the celebration of "White Lotus Day" was concluded.

Three days after, the Wesak festival, before described in our columns, was celebrated in Ceylon. The girls trained by Mrs. Higgins sang very well, and it ought to be recorded that this was the first occasion in the annals of Ceylon on which Buddhist girls sang carols before a public audience.

Six weeks ago, Her Highness the Maharani of Cooch Behar in India, who is the eldest daughter of the late lamented Keshub Chunder Sen of Bengal, arrived at Colombo with a large suite. Soon after her arrival Mrs. Higgins, Miss Roberts and Mr. Peter de Abrew, called on the Maharani. She was too unwell to receive them, but her brother, Mr. Karuna Chundra Sen, welcomed the visitors most cordially, and they had a very interesting talk about the status of women's education in Ceylon, and the work the Theosophists are doing. Mrs. Keshub Chundra Sen and her daughters and sons and Miss Hammond called at the school on the day of the fancy bazaar, and made a tour of

the Institution, escorted by Mrs. Higgins. They were highly pleased with what they saw, and left the Institution promising to call again.

Friends of the Sangamitta Girls' School will be pleased to learn that the Institution is making rapid strides; there are now seventy-seven girls, of whom twelve are boarders. The work has increased so much that Mrs. Higgins has been obliged to add to her staff of assistants.

Several weeks have now elapsed since the death of the President of the Buddhist Branch of the T. S., and no successor to him in the office of Registrar of Marriages has been selected. A certain Government official has shown much reluctance to fill up this office, and there is a great sense of dissatisfaction among the Buddhists. The bigotry of Christian officialdom and the unchristian-like doings of the narrow-minded missionary, are two great opposing forces to good work being done in Ceylon, and the poor natives have a hard struggle. It is an open secret at Colombo that there is a strong body of Christians who are working against our poor Girls' School and every other work connected with the T. S.

SINHALA PUTTRA.

EUROPEAN SECTION.

ENGLAND.

The European Section Convention will be in session when this number of *Lucifer* reaches our readers' hands, and in our next issue we hope to report a successful gathering. W. Q. Judge, President-Elect, will be with us, being now on the Atlantic; representatives from Spain, France, Germany, Holland, will soon be starting hitherward; and all promises well.

The meetings of the Blavatsky Lodge have been very fully attended during the past month, and extreme interest has been shown in the discussion of the subjects. The new syllabus for July, August and September is issued and is as follows: July 7th, *Reïncarnation*, Kate Hillard; July 14th, *Annual Convention;* Speeches by W. Q. Judge, Miss Hillard, Señor Xifrê, M. Coulomb, G. R. S. Mead, W. R. Old, Herbert Burrows, Annie Besant, and others; July 21st, *Mesmerism and Hypnotism and their Explainer, Theosophy*, W. Q. Judge; July 28th, *Concentration in Daily Life*, W. Q. Judge; August 4th, *Retaliation or Forgiveness—Which?* Annie Besant; August 11th, *The Second Object of the Society*, G. R. S. Mead; August 18th, *The Coming Race*, Herbert Burrows; August 25th, *The Mystic Side of Christianity*, Emily Kislingbury; September 1st, *Death and After?* Annie Besant; September 8th, *The Morality of Evolution*, Herbert Burrows; September 15th, *The Vestures of the Soul*, G. R. S. Mead; September 22nd, *On Tao*, W. R. Old; September 29th, *Theosophic Principles and Theosophic Life*, Annie Besant.

It will be noticed that the names of the openers appear in this syllabus, a reversion to the old plan, made in order that the Lodge may know that the July meetings will be opened by American visitors, and especially to give members an opportunity of attending when Mr. Judge leads the discussion. The plan of omitting names, however, answered very well, as all the meetings held under it were full, and none was overcrowded.

The Saturday evening discussions draw the studious members regularly together, and rouse much interest.

Earl's Court Lodge.—During the summer the meetings are being held on Fridays at 8.30 p.m. instead of on Sundays, at 3, Scarsdale Studios, Stratford Road, Earl's Court Road. The Library is open for lending books on Fridays from 8 to 8.30 p.m.

Chiswick Lodge.—The following is the syllabus just issued for the alternate Monday evening meetings at 37, Barrowgate Road, at 8 p.m.: July 11th, *Practical Theosophy*, R. Machell; 25th, *The Ethics of Theosophy*, W. Q. Judge; August 8th, *Paracelsus*, L. W. Crippen; 22nd, *Theosophy and Socialism*, A. A. Harris; Sept. 5th, *Astrology*, W. R. Old; 19th, *The Vestures of the Soul*, G. R. S. Mead; Oct. 3rd, *French Spiritism;* 17th, *Spiritualism and Theosophy*, F. L. Gardner. Visitors are invited to take part in the discussion after each address. The intermediate Mondays are devoted to studying the *Secret Doctrine*, and form a more advanced class. They are open to members and associates only.

Birmingham Lodge.—The interest shown at Annie Besant's lectures at Baskerville Hall was so great that the Lodge has taken the Mechanics' Institute for July 24, on which day it is arranged that Annie Besant and William Q. Judge will visit the town. The Lodge, under the presidency of Mr. Duffel, has, we hope, a useful career before it in the capital of the Midlands.

Manchester Lodge.—The Hon. Sec., Bro. H. L. Price, has resigned the Secretaryship to Bro. John Barron, 56, St. Bees Street, Moss Side, a gentleman by whose efforts much interest in Theosophy was aroused in the Workington district. Bro. Barron left Workington for Manchester, and Bro. Price thinks his services should be utilized as Secretary, as he himself has comparatively little time to give to the work.

Ireland.

The Dublin *North Centre* has issued the following syllabus for its fortnightly discussions during July, August and September: July 5th, *A Lecture*, Mrs. Dickson; July 19th, *Some Thoughts of a Catholic on Theosophy*, R. Coates; Aug. 2nd, *The Relations of the Sexes*, P. Jackson; Aug. 16th, *The Lotus*, Mrs. Dunlop; Aug. 30th, *Why I am a Theosophist*, J. Coates; Sept. 13th, *Buddha and Christ*, D. N. Dunlop; Sept. 27th, *Latter-Day Developments in Psychic Phenomena*, Miss Lawrence.

Sweden.

Our Lodge has now finished its work for the season and will recommence work on the second Sunday of September. All our meetings have been very well attended. A change has been decided on as to our meetings, and while we shall continue to hold them twice a month, one will be restricted to members only, and the second will be public. The lodge consists now of one hundred and ninety-eight members.

Our new reading-room, thanks to the generous gift of the Countess Wachtmeister, who has always shown a warm interest in our lodge, will be opened at 28, Sturegatan, in October. This room is intended to be used for small meetings, as a reading-room for members, and as a centre at which information can be obtained and questions answered. The lending library will be managed by some of the members, and books will be shown in one of the windows.

The translation of the *Secret Doctrine* is decided on, and one of our most able members, Dr. F. Kellberg, is to undertake this tremendous work, which will claim his time and strength for several years. Lists for subscription for the publication are now circulating, as at least three hundred and fifty names are wanted before the work can be definitely put in hand.

The Centre in Kalmar is now in working order, and a new centre has been founded at the University of Lund. Mr. Bengtson, well known to some London members, has been elected president, Dr. B. Gadelius, vice-president, Mr. Udden, secretary, Mr. Rosengren, treasurer, and Mr. Ohlin, librarian.

Our Gottenburg brethren send very favourable reports, they will soon have their own room and lending library.

White Lotus Day was duly observed, Dr. Zander speaking in terms of love and regret of our departed teacher, H. P. B.

Both translations and original articles have been read at our meetings during these last months. Among the original papers we had an answer by Mr. George Ljungström to an attack made on us last winter by Mr. Geijerstam in a book called *Modern Superstition*. Also a second paper by the same author on "Images in the Astral Light," and one "On Dreams and their Importance," by Mrs. Cederschiöld. Baron V. Pfeiff gave a public lecture on Vegetarianism, and it was well reported in the newspapers, the movement interesting many in this country, especially in connection with Theosophy.

Several members have kindly presented our lending library with interesting books. Mrs. E. Kjerner presented five valuable works by Swedenborg, Mrs. Deutgen one by "Justus" on *Nature's Medicine, and Medicine from the Apothecary*, and Mr. Algren a large work by Hallenberg, on *Revelation*.

A. C.

American Notes.

New York,
June 17th, 1892.

Greetings from the West to the East. Theosophical activity here increases hourly.

Dr. Allen Griffiths still steadily threads his way through the Pacific Coast cities on theosophic lecturing intent. Last month he addressed crowded houses at Ventura, Santa Barbara, San Francisco, Oakland, Victoria, receiving good notices in almost every case from the press.

Bro. Jerome A. Anderson has been compelled through ill health to cease his connection with *The New Californian* as editor. It now passes into the hands of Miss L. A. Off, the well-known Theosophist of Los Angeles.

The newspapers here have begun to discover that it is a paying game to get articles on Theosophy and kindred subjects, and just now it is exceedingly easy to obtain insertion of almost anything touching on these matters.

The last batch of press matter sent out by "E.T.S." to papers all over the country, resulted in no less than *two hundred* insertions in different magazines and journals during the space of a week.

Especially are Theosophists looked up to by newspaper men as specialists in the domain of the occult. Thus, a few weeks ago the *World* found it expedient to interview Bro. Judge concerning a remarkable case of clairvoyance which had come to the knowledge of the press. Some little children had unaccountably disappeared, and were seemingly lost for good. Suddenly the mother fancied she saw them locked in a room in a deserted house. Her notion was pooh-poohed at first, but upon examination the children were discovered where she had seen them. Needless to say that Bro. Judge complied with the interviewer's request, and favoured him with the *rationale* of such occurrences. The lime-light of Theosophy reflected itself from off the *World's* screen a few days later.

A *Secret Doctrine* Class has been organized at Headquarters. It meets from eight to ten Saturday evenings. At its second meeting

twenty persons were in attendance. The class considers itself purely informal, elects its reader for each evening, and has no permanent chairman or secretary. The method of study at present adopted consists in the reading of the volumes paragraph by paragraph, the members asking questions, making suggestions, or giving information as they think well. As everybody has some remark or another to make, the interest is well maintained.

The Âryan T. S. listened to a most valuable address from Bro. Judge on Tuesday evening, the 14th June, on "Our Inheritance from the Moon." A thunderstorm lessened the attendance.

The American Section Headquarters room has now the nucleus of a reference library. Over forty books have been presented, these including bound volumes of the *Path*, *Lucifer*, and *Theosophist*. Besides, the table in the centre of the room is covered with monthly and weekly periodicals.

Brother Judge leaves us for Europe on the 29th inst. He lectured on May 29th to the Brooklyn Spiritualist Society on Theosophy.

Dr. J. D. Buck has made a visit to Washington and addessred the Branch there.

Some Theosophists here are wondering if the great and unusual heat of the past few days is to be taken as a sign of the times—as the commencement of the strange things which are to happen all over the world towards the end of the century.

The American papers just now teem with ghost stories, and seemingly will accept any light literature of this nature for publication.

CLAUDE F. WRIGHT.

NOTICE ABOUT ORIENTAL DEPARTMENT.

In LUCIFER for June, 1892, Bro. G. R. S. Mead, General Secretary European Section, gives notice on this subject and makes an apology referring to the Oriental Department and involving me in confession of error in these words:

> But in the case of the Oriental Department both my respected colleague, William Q. Judge, the General Secretary of the American Section, and myself have erred through too great love for the East rather than from any other cause.

I do not agree with this statement, nor with the apology found in the rest of the notice, and reiterate what was said in my annual report to the Convention of 1892.

> I have had from many quarters in the Society expressions of appreciation of the work of this Department. . . . . In the course of time the work of the Department will be found to be of the greatest use. Meanwhile those Theosophists who do not wish to read the opinions of the ancient Hindûs, from whom, indeed, the Theosophical philosophy has come, can easily *refrain from reading the publications of this Department.*

We must take the Indian works as we find them, being only compelled by our laws to omit such portions as appear, to the hypocritical and over-prudish modern Western mind, to approach the line of impropriety; and if the judgment of the editor of this department is against some or any Yoga treatises, those can be omitted. But I deny any error and make no apology. All that I regret about this Department, in America, is its great lack of funds. The thanks of America are extended to the Hindûs who have helped us.

WILLIAM Q. JUDGE,
General Secretary American Section T. S.

New York, June 28th, 1892.

Theosophical
AND
Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIII, No. 9:—1. Old Diary Leaves, III.—H. S. Olcott. 2. Shrî Shankarâchârya's Mahâvâkyadarpanum; or, The Mirror of Mystic Expressions—B. P. Narasimmiah, B.A. 3. First Celebration of "White Lotus Day." 4. The Mystery Cards, II. Some Hints as to the Method of using them—Sydney V. Edge. 5. A Translation of the Sânkhya-Tattva-Kaumuadî of Vâchaspati Mishra—Ganganatha Jha, B.A. 6. Elemental and Elementary Pranks—P. R. Venkatarama Iyer. 7. Analysis of *Râmâyana*, 1st Canto—A. Nilakanta Sastri. 8. The Mystical Meaning of the White Lotus—S. E. Gopalacharlu. 9. A Catechism of the Ârya Dharma of Gautama Buddha—S. T. Kristnama Charya. 10. Spiritualism in its Relation to Theosophy (Reprint from *Theosophical Siftings*)—E. Kislingbury. 11. Reviews. 12. Correspondence. 13. Supplement.

1. A most interesting account of phenomena which took place in H. P. B.'s presence at Philadelphia, with some suggestions as to their *rationale*. 2. Of interest for students, but difficult for ordinary readers ignorant of Sanskrit. The editorial attention paid to the publishing appears to be at a minimum. The same criticism, however, might justly be made on all translations and original native papers that appear in *The Theosophist*. Even though no attempt were made at correct transliteration, attention might nevertheless be paid to correct English. 3. The account of a memorable meeting, well worth perusal. The passages from the *Gîtâ* recited on this occasion "were chanted in Sanskrit with careful observance of the Svara, or rhythmic swing, which is heard in greatest perfection in Southern India, nine or ten Brâhman gentlemen taking part in the recitation." 6. A curiosity for "spookologists." 7 Some useful hints for students of the *Râmâyana* from the mystical standpoint Sîtâ, the Ayonijâ or "un-womb-born," the wife of the Avatâra Râma, is taken to correspond with Buddhi, and the personages and events of the epic at once fall into their proper places. It is to be regretted that Westerns unacquainted with the original have only the French translation of Hippolyte Fauche to depend on. Will none of our Indian colleagues essay the task? 8. A paper containing much information; the writer concludes with drawing a distinction between the symbolical meanings of the red and white varieties of the mystic flower.

The red is associated in the Indian writings on symbology with everything material. The female deities are all represented with red lotuses. Red lotuses, red flowers and fruits, and red articles including the blood, are objects fit for the worship of the Tâmasic deities.

The white colour, associated as it is with the idea of purity, enters largely into the composition of articles used for the worship of Sattvic, or benefic deities. Vishnu, Shiva (in his quiescent state) are worshipped with the white lotus. The white lotus, therefore, is the symbol of purity and spiritual progress, and it was due to no chance that one of the most precious allegories in our Theosophical literature was named after it; and, what is more, the day on which a soul left the earth, who laboured so much for the spiritual welfare of mankind and the resuscitation of the ancient world religions.

THE PATH (*New York*).

Vol. VII, No. 3:—1. Misunderstood Editorial. 2. The Horoscope of the New York Headquarters—Astrolabe. 3. Habitations of H. P. B., II.—The Witness. 4. Yoga: The Science of the Soul, I.—G. R. S. Mead. 5. What is Electricity?—J. H. Connelly. 6. Probation *(concluded)*—Lily A. Long. 7. "She being Dead, yet Speaketh"—J. Campbell Keightley. 8. Literary Notes. 9. Mirror of the Movement.

2. The editorial note says: "It is not offered to show a belief in astrology, but as an interesting matter to record." 3. A description of H. P. B.'s rooms at Adyar. 4. A paper read at the Blavatsky Lodge. 5. "Some Oriental Ideas on the Subject," taken from an article of T. Subba Row in one of the early numbers of *The Theosophist*. It is clearly written and a contrast to the latest Western definition that Electricity is "the name given to the unknown thing, matter, or force, or both, which is the cause of electric phenomena." 6. The conclusion of a beautiful story with much truth in it. 7. Quotations from some characteristic letters of H. P. B. We wonder who of the readers will understand the reference to the "Star Rishis." An explanatory note would have been helpful.

THE BUDDHIST (*Colombo*).

Vol. IV, Nos. 19-21:—1. Ummaga Jâtaka—T. B. Yatawara. 2. Blucher's Dream. 3. The Arraignment of Orthodoxy—Robert G. Ingersoll (Reprint). 4. The Buddhist Era—Philalethes. 5. Children's Love of Poetry. 6. The Sangamitta Girls' School. 7. The Buddhist Defence Committee. 8. A Talk about Theosophy—Ella Wheeler Wilcox (Reprint). 9. Astro-Physics. 10. Man's Responsibility for Religious Belief (Reprint). 11. The Pâli College at Ratmalana. 12. The Crucifixion. 13. Christianity and Human Life.

3. Can Ingersoll believe in Karma? It would seem so to judge by the following:

There is no Being in the universe who rewards, and there is no Being who punishes—every act has its consequences. If the act is good, the consequences are good; if the act is bad, the consequences are bad; and these consequences must be borne by the actor. It says to every human being:—You must reap what you sow. There is no reward, there is no punishment, but there are consequences, and these consequences are the invisible and implacable police of nature. They cannot be avoided. They cannot be bribed. No power can awe them, and there is not gold enough in the world to make them pause. Even a God cannot induce them to release for one nstant their victim.

This great truth is, in my judgment, the gospel of morality. If all men knew that they must inevitably bear the consequences of their own actions—if they absolutely knew that they could not injure another without injuring themselves, the world, in my judgment, would be far better than it is.

4. An interesting controversy on the date of Buddha's Nirvâna. 7. L. C Wijesinha Mudaliyar and A. E. Buultjens, B.A., have been elected respectively President and Vice-President in place of our respected and deceased Brothers, Pandits Batuvantudave and Epa Appuhâmi. 9. By the author of *The Light of Egypt;* we had thought, however, that this fraud had been sufficiently exposed.

LE LOTUS BLEU (*Paris.*)

Troisième Année, No. 4:—1. L'Homme, I. Sthûla Sharîra—Dr. X. 2. L'Adeptat—C. S. von Seeheim (Tr. from the *Sphinx* by Guymiot). 3. Le Microcosme Égyptien—Amaravella. 4. Lettres qui m'ont Aidé—(Tr.). 5. Introduction à L'Étude de la Doctrine Secrète: Troisième Logos—Un Disciple. 6. La Clef de la Théosophie (*continued*)—(Tr.). 7. Tribune Théosophique. 8. Échos du Monde Théosophique.

1. A most careful and scientific paper from the point of view of the Esoteric Philosophy — well worth reading. 2. Another good sound paper. 3. Careful and scholarly. 5. Excellent, like all its predecessors.

Le Lotus Bleu requires but one thing to make it entirely first-rate; and that is —a new cover.

THEOSOPHICAL SIFTINGS (*London*).

Vol. V, No. 6:—The Philosophy of Self-Knowledge—Franz Hartmann, M.D. A good paper, written by a man who evidently is tired of the mere show of things and longs for the reality. It will doubtless be of much service to many, though some may think it too vague. The doctor ends as follows:

Let then the "student of Occultism" cease to run after chimeras and fancies, and seek by becoming true to realize the nature of divine truth. Let him seek to facilitate the manifestation of truth in him, and increase its power by acting according to truth and doing his duty on all planes of existence. Let him not fear to act wrongly if he acts according to the dictates of the truth in him. He who acts according to his inmost conviction of truth is a saint; he who lives in fear is a fool. The highest wisdom is obedience to divine law, and from the death of egotism arises the true realization of the highest ideal, the self-knowledge of divine wisdom in man.

THE VÂHAN (*London*).

Second Series, Vol. I, No. 12. Questions LXI—LXVI:—An interesting number of much diversity. The answers are marked with moderation, if not always with clearness. The answer of J. W. B-I. as to the ideas of advanced and liberal Christians on the subject of prayer is especially interesting, though the following argument can hardly, we think, be considered convincing:

> If a man considers, however mistakenly, that a victory of his countrymen's arms over their enemies will be for the unmixed good of humanity, he will endeavour to procure that advantage by all means, occult or otherwise, within his power, and will be quite right in so doing; since none of us can do more than endeavour, to the best of our lights, to carry out the highest good we are, by our development, able to recognize, and it certainly is not for our neighbour who thinks he can see a higher good than we can see to gird at us on that account, for there certainly are those to whom his conceptions of the highest good appear as faulty and imperfect as ours do to him.

Very true we are all ignorant, but there are degrees of ignorance. The whole teaching of Christ is in condemnation of war. How then from that which is entirely bad can anything be produced which is for the unmixed good of humanity? We are thus placed on the horns of the dilemma that either Christ is wrong or the professing Christian, and we prefer the latter alternative. The suppressed *argumentum ad hominem* in the word "gird" should not be used to obscure the direct question at issue. Excuse and justification are not identical terms.

THE THEOSOPHICAL FORUM (*New York*).

No. 35. Questions CLXXIV—CLXXVIII:—Deals with the danger of "circles"; the absurdity of believing in mediumistic communications from H. P. B. the unphilosophical position of attributing sex to the Ego and the mischievous outcome of such theories; happiness in obedience to the laws of existence; and the question as to whether men or women have naturally the higher idea of justice.

ESTUDIOS TEOSÓFICOS (*Barcelona*).

Second Series, No. 11:—1. Francisco de Montoliu y de Togores—The Editor. 2. The Unforgettable Friend and Brother—Vina. 3. Don Francisco de Montoliu—from *La Moralidad* of Barcelona. 4. Rosicrucian Letters—from *The Theosophist* (Tr. by Nemo). 5. True Progress—Bryan Kinnavan (Tr.). 6. The Theosophical Movement.

This is for the most part a "memorial number" in honour of our deceased friend and brother Montoliu. It also contains an excellent photograph of the staunchest "pioneer of Theosophy in Spain."

PAUSES (*Bombay*).

No. 10:—1. In Defence of Theosophy—Annie Besant (Reprint). 2. A Bewitched Life—H. P. B. (Reprint). 3. The Wisdom Religion—H. T. Edge. 4. Sorcery in Science—Anna Kingsford, M.D. (Reprint). 5. Universal Brotherhood—Claude F. Wright (Reprint). 6. Activities.

THE NEW CALIFORNIAN (*San Francisco*).

Vol. I, No. 12:—1. Reïncarnation (a Poem)—Jerome A. Anderson, M.D. 2. Bulwer Lytton's *Zanoni*—Sarah A. Harris. 3. Change (a Poem)—Rose Maynard David. 4. Studies in *Isis Unveiled*—G. A. Danziger, M.D. 5. Letters to a Student—Jasper Niemand. 6. Indian Letter—S. V. E. 7. Crystals—L. D. Bothwell. 8. Memorial Day—E. B. Rambo. 9. Reviews. 10. Notes and News.

2. An interesting paper. 4. A most scholarly and discriminating paper, well worth perusal.

We are exceedingly sorry to see that Dr. Jerome A. Anderson is compelled by ill health to resign the editing of the magazine. Miss Louisa A. Off, of Los Angeles, will be the succeeding editor. And though we are confident that Miss Off will discharge her new office with her well-known energy and devotion, we cannot help expressing a hope that the recovery of health will once more see our able friend and colleague Dr. Anderson in the editorial chair.

THEOSOPHIA (*Amsterdam*).

No. 2:—1. A Golden Foreword—Afra. 2. The Key to Theosophy—H. P. Blavatsky (Tr.). 3. An Allegory. 4. Epitome of Theosophy—William Q. Judge (Tr.). 5. Glossary of some Theosophical Terms. 6. Stray Thoughts. 7. White Lotus Day.

TEOSOFISK TIDSKRIFT (*Stockholm*).

May:—1. To Everyone—Editor. 2. An Outline of the *Secret Doctrine*—C. J. (Tr.). 3. A Study from the XIIIth Chapter of the *Key to Theosophy*—C. S. 4. From the *Vâhan*. 5. Theosophical Activities.

In the announcements we notice a good plan which is to be adopted in Sweden this summer—a form of propaganda which might be tried with benefit in other countries. A *colporteur* will travel round to the different watering places and sea-side resorts. He will sell Theosophical literature, give lectures, and hold himself in readiness to answer questions and converse with those interested in Theosophy. The "*colporteur*" for this year is to be our colleague and brother Baron Pfeiff. This will be somewhat of a startling departure for conservative Sweden.

LOTUSBLÜTHEN (*Leipzig*).

No. 1:—*Lotus Blossoms* is a well-printed and artistically covered little magazine in German. In fact, the design on the cover is the prettiest we have yet seen for any Theosophical magazine. The first Lotus Blossom that the editor gives us is the "Voice of the Silence"—the first Fragment from the *Book of the Golden Precepts*, which H. P. B. has taught us all to love so much. It is excellently translated by Dr. Franz Hartmann, and published by Wilhelm Friedrich, Leipzig. Price 1 m. May the career of *Lotusblüthen* be long and prosperous.

JOURNAL OF THE MAHÂ BODHI SOCIETY (*Calcutta*).

No. 2:—1. Who destroyed Buddhism in India? 2. Who were the "Bauddhas"? 3. Rules of Life. 4. The attributes of Buddha. 5. The Daily Life of Buddha from the *Dharma Pradîpikâ*. 6. The Dasa Dhamma Sutta. 7. Notes and News, both general and from Japan, Siam, and Nepal.

1. An exceedingly interesting article of much research. The blame is laid at the door of Mohammedan fanaticism. 2. Another interesting and scholarly article on another disputed question. The writer contends that the Bauddhas of Sanskrit literature were not Buddhists, and shows that the source from which this misunderstanding has arisen is tainted. Learned Vedântin scholars assert that the famous *Shankara-vijaya* of Ânandagiri is spurious, and that the section of Madhavâchârya's *Sarvadarshana Sangraha* on the Bauddhas is a criticism of second-hand information drawn from the above and other spurious sources. 4. The following is a summary quotation, leaving out many technical Pâli terms, of the attributes of Buddha:

1. Absolutely free from all passions, committing no evil even in secret, and constitutionally incapable of doing anything wrong.
2. Without a teacher, by self-introspection has he reached the state of Supreme Enlightenment.
3. By means of his divine eye, he looks into the remotest past and future. Knows the ways of emancipation and has accomplished the three Vidyâs and gained perfect wisdom. Is in possession of all psychic powers; always willing to listen, full of energy, wisdom and Dhyâna.
4. Has realized Nirvâna and walks in the Perfect Way and shows others the Perfect Path of Virtue.
5. Knows the three states of being; first the realm of differentiated individualized consciousness, second the realm of space, third the realm of undifferentiated organisms.
6. Is incomparable in purity and holiness.
7. Is Teacher of gods and men.
8. He exhorts gods and men at the proper time according to their individual temperaments.
9. He is the supremely enlightened teacher and the perfect embodiment of all the virtues. Therefore is he called Buddha.

THE SANMÂRGA BODHINÎ. (*Bellary: Anglo-Telugu.*)

Vol. II, Nos. 19-22:—To be noticed: 1. *Andhraprakasika* (a Telugu paper) *v.* Col. Olcott. 2. Some ancient Hindû Institutions. 3. Swedenborg and Blavatsky—Philangi Dâsa. 4. Mr. Sathyakarman *v.* Theosophy. 5. The Spiritual Struggle. 6. Study of Occultism.

BRANCH WORK PAPERS.

Indian Section, Paper XVII:—1. Self-Abnegation, the First Step to Divine Wisdom—A paper read before the Gyâ T. S. by Baij Nath Singh. 2. "The Self is the friend of Self and also its Enemy"—A paper read before the Âryan T. S. by William Q. Judge.

Both good papers; the writers taking their stand on the teaching of the *Bhagavad Gîtâ*.

THE GUL AFSHÂN (*Bombay: Anglo-Gujerâtî*).

Almost all the articles are in Gujerâtî, some by our Bombay members; in English we have: 1. Jugglery *v.* Magic. 2. A Suicide's Ghost by the Wayside.

MISCELLANEOUS NOTES AND QUERIES (*Manchester, U.S.A.*).

Vol. IX, Nos. 4-6:—To be noticed: 1. A Talk about Theosophy—Ella Wheeler Wilcox (Reprint). 2. A Chapter of Quotations on the Devil (most interesting). 3. Theosophy and Ethics—E. T. Sturdy (Reprint). 4. Was there a Continent Atlantis? 5. Y^e^ Tragical Tale of ye Ancient Hiram. 6. Gems from the Orient. Also much out-of-the-way information, and mathematical problems on Platonic solids and Pythagorean numbers.

TRANSACTIONS OF THE SCOTTISH LODGE T. S. (*Edinburgh*).

Pt. III:—1. Our Calendar. 2. The Kabalah—The Vice-President. 3. Health and Disease—M.D. 4. The Possibility of Precipitated Letters—The President.

1. The President has lectured to a gathering of some thirty of the clergy of the Scottish Church on Theosophy with much good result. 2. A good paper. 3. A strong paper by a learned physician, it contains the following oft reïterated warning:

> I must refer for a moment to accidental diseases, among which I included insanity, not because it is always accidental, for, of course, it may be inherited. I mention it in order to give you all a warning with regard to the study of Occultism. You cannot go into it with impunity. It requires a very level-headed, pure-minded person (perhaps one only in ten thousand) to dare to know, to venture to invoke, unseen powers, and far be it from me to persuade anyone to make the attempt. I, as a doctor, know the danger, and I venture to give each one here a solemn warning. Let them examine themselves, and if not stimulated by the purest of power to resist temptation, by all that you hold sacred, stop—it may not be too late, and it may save you an amount of misery which words would fail me to describe.

A healthy warning to mediums and so-called "Occult Societies," indeed! The President subsequently explained that the warning applied to the practice rather than the study of Occultism. 4. A most interesting and instructive paper.

ORIENTAL DEPARTMENT (*London*).

New Series, Vol. I, No. 1:—1. A Few Simple Rules for the Pronunciation of Sanskrit Words. 2. *Dvâdashamanjarika-stotrum;* or, A Cluster of Twelve Prayers, by Shrî Shankarâchârya—Tr. by R. Jagannathiah. 3. Evolution in the *Matsya Purâna*—P. Baijnath. 4. Extract from the *Bhâgavata Purâna*—K. P. Mukerji. 5. Extract from the *Bhagavad Gîtâ*—G. R. S. M. 6. Some Extracts from the Wisdom of Chuang Tsŭ—Giles' Translation. 7. Vedântic Teachers—V. C. Lonakar. 8. *Viveka-Chûdâmani;* or, The Crest-Jewel of Wisdom, by Shrî Shankarâchârya—Tr. by Mohini M. Chatterji.

An exceedingly interesting and instructive number. There is no doubt that this Department can be made of much utility, and that the New Series is a step in the right direction. It is difficult and perhaps invidious to select anything for especial notice; but Chuang Tsŭ is undoubtedly a book to be read in the West, and makes one long for more translations of a like nature. We are ignorant enough of the treasures of Sanskrit Literature, but of the mass of Chinese philosophy and wisdom we hardly possess a "finch egg." Alas, poor "foreign devils."

A SIMILE often used in the Eastern books, with regard to the upper and lower mind, is that of the moon reflected in the waves of a lake. So long as the surface is disturbed, the moonlight will be seen only as a broken and unsteady reflexion, and not until every ripple is gone will a true image of the divine man be reflected into our souls. Again, the lower mind is as a metal mirror, covered with dust and rust; and until this is removed no image will be seen; or, again, the mind must be as steady as the flame of a lamp in a place sheltered from our wind.

IN the "I will not" of renunciation and self-control morality begins.—*B. W. Betts.*

Our Budget.

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	£	s.	d.
E.	5	0	0
Lady Fenton	0	10	0
J. Morgan, jun.	0	5	0
F. L. Gardner	1	1	0
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	£7	17	0

A. Besant.

SANGAMITTA GIRLS' SCHOOL.

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Two Readers of LUCIFER	0	5	0
B.	0	10	6
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A. Besant.

CRÈCHE.

RECEIPTS.	£	s.	d.
Subscriptions and Donations	78	0	0
Donation for Rent	70	0	0
	£148	0	0
Advanced by Mrs. Marshall	50	11	3
	£198	11	3

EXPENDITURE.	£	s.	d.
Furnishing	29	16	8
Salaries, etc.	25	3	6
Printing	0	6	0
Sanitation	92	12	0
Solicitor's and Agent's Fees	27	19	3
Insurance and Water Rate	0	13	2
	£176	10	7
Balance in hand	22	0	8
	£198	11	3

This account shows that though there is still a balance in hand for working expenses, there is a debt of £50 owing to Mrs. Marshall, who kindly advanced the money for the heavy expenses of putting the house at St. John's Wood Terrace into good sanitary condition; and the Committee is desirous of discharging this obligation as quickly as possible. As it is nearly a year since the first subscriptions were paid, the Committee earnestly beg for further help towards carrying on the work now really started. All subscriptions should be paid to the treasurer, Miss E. Kislingbury, 19, Avenue Road, N.W. Friends are invited to visit and inspect the Crèche.

EDITORIAL NOTICE.

I have to apologize for a stupid blunder, arising from a misunderstanding, in last month's LUCIFER. *A paragraph from Plotinus on Suicide, intended to fill up a couple of inches on p. 326, was accidentally inserted above Mr. Judge's signature as part of his article. Mr. Judge's article ends with the words: "Any other sort of practice leads only to additional bewilderment."*

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LUCIFER.

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The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

FOR European Theosophists the event of the month has been, of course, the Second Annual Convention of the European Section of the Theosophical Society. It proved to be a most earnest and business-like gathering, as will be seen by the perusal of the summary of its proceedings to be found in the present number of LUCIFER, or of the full report issued by the Executive Committee. One could imagine H. P. B. walking round, and rejoicing over the evidence of vigorous growth in the Society that was the child of her heart.

* * *

The Convention will remain unique in our annals by the fact that on its second day the casket for the ashes of H. P. Blavatsky's body, committed into the charge of the Section, was unveiled before the delegates and members, in the hall of the Blavatsky Lodge. Our Swedish brother, Sven Bengtsson, would have been well content with the result of his loving skill, if he had heard the satisfaction expressed on all sides at the way in which he had discharged his self-allotted task. There were no two opinions as to the beauty of the execution and the appropriateness of the symbols. Beneath the flaming heart rising from an unfolded lotus, wrought in silver, is a square block bearing the dates 1831, 1875, 1879, 1891, the dates of her birth, of the founding of the T. S. in New York and in India respectively, and of her passing through the gateway of death. This block rests on the fluted copper dome, round the base of which runs the motto of the T. S., *Satyât nâsti paro dharma.* The pedestal of the dome is carven in panels, with Theosophical emblems graven thereon; the Tau with the Serpent, the interlaced

Triangles, the Triangle of the Initiate, the Elephant of Wisdom, and others. The whole stands on a three-stepped square block, at each corner of which is a small dome on light pillars, with a square black block occupying the centre of the space under the dome. This beautiful casket is now placed in H. P. B.'s room, amid the surroundings so familiar to her in her latest incarnation, where it may be seen by any members of the Society to which she gave her life.

* * *

The following account of an experiment with an alleged "mora stone," or stone from the head of a cobra, held in India to be a cure for snake-bite, is given in the *Homeward Mail.*

Among other curious beliefs, the uneducated native of India has implicit confidence in the efficacy of mora—a kind of stone said to be found in the head of a cobra—as an antidote to snake-bite. A mora, of course, like the precious jewel in the head of the toad, "ugly and venomous," is nothing more than a myth, but it is interesting to note that this fact was pretty clearly proved during some experiments made on Sunday, the 19th of June, in the presence of Dr. Childe, by Mr. Nowrojee Cowasjee Kalianwalla, who is attached to the Dwarkadas Lalubhoy Hospital, Bombay. A number of letters appeared some time ago in the columns of a Guzerati daily paper, attesting the existence of the mora and its curative effect in cases in which human beings and even lower animals had been bitten by poisonous snakes, and a host of correspondence ensued in other native journals. As an outcome of this, a Parsee liquor-seller, who was said to possess a mora, was requested by Mr. Kalianwalla to be present at the hospital, where preparation for the experiments had been made. The assistance of a snake-charmer was brought into requisition, and two dogs were procured to be experimented upon. The snake-charmer held a poisonous cobra in his hand and caused it to bite the smaller of the two dogs in the side. Immediately the reptile withdrew its poisonous fangs, deep wounds were made with a knife on the bitten part as suggested by the liquor-seller, and when the blood was flowing freely he applied the mora with his own hands on the incision. The poor animal struggled hard for existence for about four minutes and then expired, apparently in great agony. The second experiment also proved fatal; but in this case the poison did not take deadly effect until about half an hour after the animal was bitten.

There are many well-authenticated cases of cures of cobra-bites by the stone of the "King Cobra," but a "Parsî liquor-seller" would not be the one in whose hands the stone would keep its peculiar power. These stones are used by the snake-charmers who have been trained by Brâhmans in Shaivite temples, and it is said that no Hindû of the Shaivite sect ever dies from the bite of a cobra. The following statement, made by a great Rajput, will be found in *The Caves and Jungles of Hindustan*, the forthcoming work by H. P. Blavatsky.

This secret is quite useless in the hands of Europeans. The Hindûs do not try to conceal it, because they are perfectly certain that without their aid nobody can

make any use of it. The stone will retain its wonderful power only when taken from a live cobra. In order to catch the snake without killing it, it must be cast into a lethargy, or, if you prefer the term, *charmed*. Who is there among the foreigners who is able to do this? Even amongst the Hindûs, you will not find a single individual in all India who possesses this ancient secret, unless he be a disciple of the Shaivite Brâhmans. Only Brâhmans of this sect possess a monopoly of the secret, and not all even of them; only those, in short, who belong to the pseudo-Patanjali school, who are usually called Bhûta ascetics. Now there exist, scattered over the whole of India, only about half a dozen of their pagoda schools, and the inmates would rather part with their very lives than with their secret.

The stone loses its power in a few days, when it passes into the hands of any who have not learned the secret of the Shaivite Brâhmans, so that it will cure in the hands of stranger owners for a few days, and will then fail and become useless. It may be added that there is no cutting of wounds and flowing of blood in the process of the Shaivite who effects cures with it; he merely places it on the wound, to which it firmly adheres, and it is left on the wound till it drops off of its own accord. The member who sends me the above account remarks that it is interesting that the native is said to have held in his hand the undoubtedly poisonous cobra, whose bite killed two dogs.

* * *

Archdeacon Farrar has been speaking very strongly at Westminster Abbey on the political and social corruption of our times, and his frankness draws a melancholy picture of the state of Christendom. Let it stand here as reported in the columns of the *Daily Chronicle*.

When I know that the streets are haunted by thousands who in their misery well-nigh turn womanhood to loathliness, and have fixed on the shameful selfishness of manhood a yet deeper stain; when I see the curse to which betting and gambling are constantly leading us, with all their loathly herd of swindlers and blacklegs, reaching all classes down to the lowest with the fury of an epidemic, and not yet utterly discountenanced and branded by every honest man; when I see almost every day, in almost every newspaper, some fresh instance of brutal violence breaking out amid the plague-spot of squalor which arises immediately from the present condition of our traffic in drink; when I watch the greed of Mammon-worship, dead to every duty, in the attempt to load itself with the thick clay of superfluous wealth; when I read of the ever-increasing ostentation of luxury among the rich, and the ever-deepening misery and struggle among the poor, I think that, instead of trumpeting what we do, it would become us more to put sackcloth on our loins, and to sit in dust and ashes for all we leave undone. Nor does it comfort me too much to look at the nominal Church, great as has been its awakenment and improvement. Better for us to consider our unprofitableness than our merits. I see the same injustice, and even deeper malice in her so-called religious journals, I see her animated by party animosities, I see her lapsing on every side into Romanism in all but name, I see but few living saints among her professors, though I hear the name of "saint" bandied among one another by her

partisans. I see her undoubtedly losing some of her hold upon the upper classes who are growing more indifferent to her Sabbaths and her ordinances; I see her producing little real effect on the working classes, who are the great mass of the nation, not ten per cent. of whom attend her churches. I see her standing with weak hands and feeble knees in the great battle against the master fiend of drink, or even siding with his champions, or palliating his intolerable enormities; and others saying smooth things and prophesying deceits. Let those others, if they will, prop tottering walls with untempered mortar. There are plenty of them to do it and to be rewarded for it. I will not.

It is only the teaching of Reïncarnation that can prevent the heart from breaking in hopelessness over the sad and terrible lives that ring us round. But when we remember whence come so many myriads of our population, and the extreme slowness of the evolution of the individual, we can face the present without horror, and the future without despair. For at the heart of these very swindlers and blacklegs there glows the spark of a Divine Life which shall slowly irradiate the being, and raise each up the ladder, till purity replaces vice and strength invigorates weakness. The Great Law shall at length be willingly obeyed, and harmony shall reign where discord rent; for the fog of ignorance is lifting, and the eyes that were blinded begin to see; each life won from self-service becomes a wing to lift instead of a clog to sink, so that the ranks of man's helpers are ever swelling in number, and our faces are set towards the dawning, where breaks the faint promise of the coming day.

* * *

But the coming of this happier day is hindered by all the forces that drive men apart instead of drawing them together, and the hatred and contempt shewn by many so-called Christians towards those whose views on religion are unorthodox are among these disruptive and anti-human forces. One day we have Father Clarke, a Jesuit, denouncing Theosophy as an invention of the Prince of Darkness himself. Another day we read of the vulgar insult of Messrs. Edgar Lee and Howard Talbot, collaborating in the production of a "parody on Theosophy," a three act comic opera called "The Mahâtmâ." Christians are very indignant when jokes are levelled at their sacred things, but they are extraordinarily callous to the pain they may inflict on others. Lately we had "The Light of Asia" as an opera, and the BUDDHA—one of the divinest of human figures—placed on the stage, and now we have a piece of petty vulgarity, trying to make ridiculous the concept of a noble and ideal humanity. But as BUDDHA said, when a man spits towards heaven, he does not soil heaven but defiles his own face, and mud thrown at a lofty ideal does not bespatter, it but falls back

on the garments of the thrower. Our punishment as a nation for our habit of turning into ridicule the things sacred to the heart of man comes in the disappearance of ideals, the vulgarizing of life, the intolerable banality and pettiness of existence. Great poets, great musicians, great artists, cannot live in the atmosphere of a land where ridicule has slain beauty and enthusiasm, and where cynicism has killed out faith in man and hope in the future. We live in the days of comic opera and music-hall ditties, and find no better use for a noble conception than to serve as point for a joke that would otherwise fall flat from utter feebleness.

* * *

Theosophists all over England will be glad to hear that Bro. William Kingsland, so well known by his thoughtful and capable expositions of Theosophic ideas, will soon devote three months to the regular visiting of Lodges of the T. S. with a view of strengthening them as centres of "light and leading." It is hoped that a few Theosophists will be found, who have the faculty of lucid exposition and who can spare either weeks or days now and then for the service of Theosophy, to take up this kind of work and so aid the provincial Lodges in their uphill task of Theosophizing England. Such "missionaries" should stay in a town for some little time, and visit the surrounding neighbourhood, as well as lecture in large centres, for we want gradually to bring Theosophical teachings to the very doors of the people, so that none who wish to learn something of them shall be left without the knowledge he desires. While we do not desire to force them upon any, we wish to put them within reach of all, so that he who wills may take.

* * *

The Bazaar held at the Working Women's Club, Bow, on July 16th, was a most successful and well-managed affair. The Committee of the Club, aided by Mrs. Lloyd, worked up the whole thing, and the clever fingers usually employed at indiarubber, starch, match, and other factories, set themselves to dressing dolls and making pretty trifles of all kinds, to stock the stalls of the Bazaar. The scene was a very pretty one when the Countess Wachtmeister, standing on a low dais and framed in with prettily hung drapery, declared the Bazaar open. She made the ingenious suggestion that people buying articles there should send them on to Miss Kislingbury, for transmission to Ceylon, for the next Bazaar at the Sangamitta Girls' School, and so perform a double act of kindness. The idea seems to have hit the fancy of many, for Miss Kislingbury, as the Treasurer and general Providence of the Girls' School, has been

found sitting, like Marius, surrounded by the ruins of the Bazaar, in the shape of frocks, pincushions, woolly lambs, dolls, satchels, mats, and an indescribable medley of objects, which, having by one sale helped to fill the coffers of the Bow Club, had descended upon her on their way to do the same kind office for those of the Sangamitta School.

* * *

One of the wishes very near to the heart of H. P. Blavatsky was to render some help to the children of the very poor. That lion-heart of hers was very tender to weakness, and the sufferings of little children found her swiftly responsive to their cry of pain. The Crèche opened in St. John's Wood for the housing of babies whose mothers are out at work, the successful establishment of which is chiefly due to the exertions of Mrs. Cooper Oakley, is a first effort to carry out her wishes. Another plan is—but this has not yet quite materialized itself—to open a home for orphaned or deserted children, a real *home*, where their little lives may be glad and not grey, free and blithesome as young lives should be. The materialization of this plan is delayed (of course) by lack of money. Why is money so hard to get for helping others, when it is so freely poured out for amusement, show, and vice?

* * *

Her pity for children comes out strongly in the following note, sent by her to me one day, when I had been telling her of some children I had been visiting in a miserable part of London:

My Dearest Friend,

I have just read your letter to ——, and my heart is sick for the poor little ones! Look here, I have but 30*s*. of *my own* money, of which I can dispose (for, as you know, I am a pauper, and proud of it), but I want you to take them *and not say a word*. This may buy thirty dinners for thirty poor little starving wretches, and I may feel happier for thirty minutes at the thought. Now don't say a word and do it; take them to those unfortunate babes who loved your flowers and felt happy. Forgive your old uncouth friend, *useless* in this world!

Ever yours, ...

H. P. B.

When she had a few shillings to spare she would slip them into my hands to "buy boots or anything for the children," so that we know how practical help to the little ones always made her glad.

* * *

Some of our readers are very likely to be interested in the Esoteric Christian Union, lately founded by Edward Maitland, on the lines laid down by his friend and collaborateur, Anna Kingsford, and himself, in such works as *The Perfect Way* and *Clothed with the Sun.* The Society desires to become "a highly vitalized centre of spiritual energy, from which to radiate effectually such vital truths as are essential to true religion and morality." In the statement now issued of the "origin, object, basis, method and scope" of the Society, it is stated that it desires to meet an urgent need, the need

> For a system of thought, a rule of life, and an object of aspiration, which, by their ability to satisfy absolutely man's highest ideals, intellectual, moral, and spiritual, shall together constitute a perfect doctrine of existence, enabling him, by his genuine endeavour to observe it, to become the best that he has it in him to be, to the realization of that which is, necessarily, the supreme desire of every sane and intelligent being, namely, the turning of his existence to the utmost account *in the long run.*

This perfect doctrine of existence is found by the members of the Esoteric Christian Union "in the *Bible* and Christianity as esoterically interpreted," and while all our readers will sympathize in the wish expressed in the above quotation, many will not be content to limit their hopes for man's future within the covers of a single book and the teachings of a single religion. While we may admit that, hidden under a crust difficult to pierce, the *Bible* and Christianity contain much Esoteric truth, we must none the less remember that they can substantiate no exclusive claim to such truth, since it is contained in all other sacred Scriptures, and in several with much less misrepresentation and less irrelevant and misleading matter.

* * *

The Esoteric Christian Union sees in Ecclesiasticism the great foe of true Religion, or the "Christ-Gnosis," the "priest" and the "prophet" being the respective symbols of the two antagonistic forces. The priest represents the Intellect which, separated from the prophet, or Intuition, is no longer Lucifer, the light-bearer, but the "prince of devils," and the denial of the Intuition which discerns the Spirit is regarded as the distinguishing characteristic of Ecclesiasticism.

* * *

Those who have felt interest in the great controversy waged over Vivisection will find in the little book from which this rough outline is drawn a powerful argument presented against the Inquisi-

tion established by Science, in which living bodies are tortured for the healing of other bodies instead of the saving of souls, the practice in and the justification of each Inquisition—of Science and Church—being identical.

Instead of there being one and the same source, and that a divine source, for all things good and true, the universe is so perversely constituted that the morally wrong is the scientifically right and the practically useful; and divine ends—such as the art of healing—are to be attained by infernal means—such as the practice of torturing.

And this protest against Vivisection—based on the conviction that crimes against the weak and helpless of our sentient brethren cannot be the road of true progress, unless the world be built by devils—forms part of the "new Gospel of Interpretation," put out by the Esoteric Christian Union, which thus brings into Christianity the features so long characteristic of Buddhism, love and pity embracing all that breathe, and not only man.

* * *

The following interesting extract is sent us by a fellow-student, from a book in Trübner's Oriental Series, *Classical Poetry of the Japanese*. It is therein quoted from an ancient classic drama of Japan, entitled *Nakamitsu*—from the name of one of the characters in the play—translated by Basil Hall Chamberlain:

Nakamitsu. Alas! each joy, each grief we see unfurl'd
Rewards some action in a former world.
Kaurhiyu. In ages past thou sinnedst.
Bijiyan. And to-day
Chorus. Comes retribution: think not, then, to say
'Tis others' fault, nor foolishly upbraid
The lot thyself for thine own self hast made.
Say not the world's askew! with idle prate
Of never-ending grief; the hour grows late.

It is well to realize that in all parts of the world, save in Christendom, the fact of Reïncarnation is acknowledged; and noting the spread of the idea in the Churches to-day, and remembering that the Christian Church of the early centuries taught it without hesitation, we shall easily see that, as the years roll on, Europe will reach a point from which the few centuries during which this teaching dropped out of Christian doctrines will appear as an insignificant gap in the intellectual history of mankind.

Old Philosophers and Modern Critics.

(Concluded from p. 373.)

THIS doctrine of the Universal Mind diffused through all things underlies all ancient Philosophies. The tenets of Bodhism, or Wisdom, which can never be better comprehended than when studying the Pythagorean Philosophy—its faithful reflection—are derived from this source, as are the exoteric Hindû religion and early Christianity. The purifying process of reïncarnations—metempsychoses—however grossly anthropomorphized at a later period, must only be regarded as a supplementary doctrine, disfigured by theological sophistry, with the object of getting a firmer hold upon believers through a popular superstition. Neither Gautama Buddha nor Pythagoras, nor yet Plato, intended to teach this purely metaphysical allegory *literally*. None of them addressed himself to the profane, but only to their own followers and disciples, who knew too much of the symbological element used even during public instruction to fail to understand the meaning of their respective Masters. Thus they were aware that the words metempsychosis and transmigration meant simply reïncarnation from one human body to another, when this teaching concerned a *human being;* and that every allusion of this or another sage, like Pythagoras, to having been in a previous birth a beast, or of transmigrating after death into an animal, was allegorical and related to the spiritual states of the human soul. It is not in the dead letter of the mystic sacred literature that scholars may hope to find the true solution of its metaphysical subtleties. The latter weary the power of thought by the inconceivable profundity of their ratiocination; and the student is never farther from truth than when he believes himself nearest its discovery. The mastery of every doctrine of the perplexing Buddhist and Brâhmanical systems can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to particulars. The key to them lies in the refined and mystical tenets of the spiritual influx of divine life. "Whoever is unacquainted with my law," says Buddha, "and dies in that state, must return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of Mâyâ. He must extinguish his passions, unite and identify himself with the law [the teaching of the Secret Doctrine], and comprehend the religion of annihilation," *i.e.*, the laws of Matter, and those of Karma and Reïncarnation.

Plato acknowledges man to be the toy of the element of necessity —which is Karma under another name—in appearing in this world of

matter. Man is influenced by external causes, and these causes are *daimonia*, like that of Socrates. Happy is the man physically pure, for if his external soul (astral body, the image of the body) is pure, it will strengthen the second soul (the lower Manas), or the soul which is termed by him the higher mortal soul, which, though liable to err from its own motives, will always side with reason against the animal proclivities of the body. In other words, the ray of our Higher Ego, the lower Manas, has its higher light, the reason or rational powers of the Nous, to help it in the struggle with Kâmic desires. The lusts of man arise in consequence of his perishable material body, so do other diseases, says Plato; but though he regards crimes as involuntary sometimes, for they result, like bodily disease, from external causes, Plato clearly makes a wide distinction between these causes. The Karmic fatalism which he concedes to humanity does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by necessity,

> If they conquered these they would live righteously, and if they were conquered by them, unrighteously.[1]

The dual man—*i.e.*, one from whom the divine immortal Spirit has departed, leaving but the animal form and the sidereal, Plato's higher *mortal* soul—is left merely to his instincts, for he has been conquered by all the evils entailed on matter,[2] hence, he becomes a docile tool in the hands of the Invisibles—beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their immortal counsellor, the Divine Spirit, called by Plato "genius."[3] According to this great Philosopher and Initiate, one

> Who lived well during his appointed time would return to the habitation of his star, and there have a blessed and suitable existence. But if he failed in attaining this in the second generation he would pass into a woman [become helpless and weak as a woman], and should he not cease from evil in that condition he would be changed into some brute, which resembled him in his evil ways, and would not cease from his toils and transformations [*i.e.*, rebirths or transmigrations], until he followed the original principle of sameness and likeness within him, and overcame, by the help of reason, the latter secretions of turbulent and irrational elements [elementary dæmons] composed of fire and air, and water and earth, and returned to the form of his first and better nature.[4]

These are the teachings of the Secret Doctrine, of the Occult Philosophy. The possibility of man losing, through depravity, his Higher Ego was taught in antiquity, and is still taught in the centres of Eastern Occultism. And the above shows quite plainly that Plato believed in Reïncarnation and in Karma just as we do, though his utterances in respect to the subject were in a mythical form.

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[1] *Timæus.* See Prof. Jowett's work.

[2] This is the teaching of Esoteric Philosophy and this tenet was faintly outlined in *Isis Unveiled.* With Plato the triple man alone is perfect, *i.e.*, one whose Body, Soul, and Spirit are in close affinity.

[3] And by Theosophists the Higher Ego or Buddhi-Manas.

[4] Plato's *Timæus.*

There was not a Philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brâhmans, Buddhists, and later by the Pythagoreans, in its Esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men,[1] were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and, as the penalty of his divine Philosophy, was put to a violent death. The rabble has been the same in all ages. These men taught that men have two souls, of separate and quite different natures: the one perishable—the Astral Soul, or the inner, fluidic body—which must not be confused with the Astral *Body* or "double"; the other incorruptible and immortal—the Augoeides, or portion of the Divine Spirit—Âtmâ-Buddhi; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The Astral Man, intangible and invisible as he may be to our mortal, earthly senses, is still constituted of matter, though sublimated.

Now, if the latter means anything at all, it means that the above teaching about the "two souls" is exactly that of the Esoteric, and of many exoteric, Theosophists. The two souls are the dual Manas: the lower, personal "Astral Soul," and the Higher Ego. The former—a Ray of the latter falling into Matter, that is to say animating man and making of him a thinking, rational being on this plane—having assimilated its most spiritual elements in the divine essence of the reïncarnating Ego, perishes in its personal, material form at each gradual change, as Kâma Rûpa, at the threshold of every new sphere, or Devachan, followed by a new reïncarnation. It perishes, because it fades out in time, all but its intangible, evanescent photograph on the astral waves, burnt out by the fierce light which ever changes but never dies; while the incorruptible and the immortal "Spiritual Soul," that which we call Buddhi-Manas and the individual SELF, becomes more purified with every new incarnation. Laden with all IT could save from the personal Soul, it carries it into Devachan, to reward it with ages of peace and bliss. This is no *new* teaching, no "fresh development," as some of our opponents have tried to prove; and even in *Isis Unveiled*, the earliest, hence the most cautious of all the modern works on Theosophy, the fact is distinctly stated (Vol. i, p. 432 and elsewhere). The Secret Doctrine does not concede immortality to all men alike. It declares with Porphyry that only

> Through the highest purity and chastity we shall approach nearer to [our] God, and receive, in the contemplation of Him, the true knowledge and insight.

If the human soul has neglected during its life-time to receive its

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[1] See Gibbons' *Decline and Fall of the Roman Empire.*

illumination from its Divine Spirit, our personal God, then it becomes difficult for the gross and sensual man to survive his physical death for a great length of time. No more than the misshapen monster can live long after its physical birth, can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble, that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reäggregation. Upon the occurrence of such a catastrophe, the personal individual ceases to exist; his glorious Augoeides, the immortal SELF, has left him for Devachan, whither the Kâma Rûpa cannot follow. During the intermediary period between bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and, therefore, clings to the earth and the earthy.

No Astral Soul, even that of a pure, good and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." Only, while the soul of the wicked vanishes, and is absorbed without redemption—*i.e.*, the dead man has impressed nothing of himself on the Spirit-Ego—that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones. While there remains in it a spark of the Divine, the personal Ego cannot die *entirely*, as his most spiritual thoughts and aspirations, his "good deeds," the efflorescence of his "I-am-ship," so to speak, is now at one with his immortal Parent. Says Proclus:

> After death the soul [the spirit] continueth to linger in the aërial body [astral form], till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like.

Between Pantheism and Fetichism, we have been repeatedly told, there is but an insignificant step. Plato was a Monotheist, it is asserted. In one sense, he was that, most assuredly; but his Monotheism never led him to the worship of one *personal* God, but to that of a Universal Principle and to the fundamental idea that the absolutely immutable or unchangeable Existence alone, really *is*, all the finite existences and change being only appearance, *i.e.*, Mâyâ.[1] His *Being* was noumenal, not phenomenal. If Heracleitus postulates a World-Consciousness, or Universal Mind; and Parmenides an unchangeable *Being*, in the identity of the universal and individual thought; and the Pythagoreans, along with Philolaus, discover true Knowledge (which is *Wisdom* or Deity) in our consciousness of the unchangeable relations

[1] *Sophistes*, p. 249.

between number and measure—an idea disfigured later by the Sophists—it is Plato who expresses this idea the most intelligibly. While the vague definition of some philosophers about the *Ever-Becoming* is but too apt to lead one inclined to argumentation into hopeless Materialism, the divine *Being* of some others suggests as unphilosophical an anthropomorphism. Instead of separating the two, Plato shows us the logical necessity of accepting both, viewed from an Esoteric aspect. That which he calls the "Unchangeable Existence" or "Being" is named *Be-ness* in Esoteric Philosophy. It is SAT, which becomes at stated periods the cause of the *Becoming*, which latter cannot, therefore, be regarded as *existing*, but only as something ever tending—in its cyclic progress toward the One Absolute Existence—to exist, in the "Good," and at one with Absoluteness. The "Divine Causality" cannot be a personal, therefore finite and conditioned, Godhead, any more with Plato than with the Vedântins, as he treats his subject teleologically, and in his search for final causes often goes *beyond* the Universal Mind, even when viewed as a noumenon. Modern commentators have attempted on different occasions to prove fallacious the Neo-Platonic claim of a secret meaning underlying Plato's teachings. They deny the presence of "any definite trace of a secret doctrine" in his *Dialogues;*

> Not even the passages brought forward out of the insititious Platonic letters (VII, p. 341*e*, II, p. 314*c*) containing any evidence.[1]

As, however, no one would deny that Plato had been initiated into the MYSTERIES, there is an end to the other denials. There are hundreds of expressions and hints in the *Dialogues* which no modern translator or commentator—save one, Thomas Taylor—has ever correctly understood. The presence, moreover, of the Pythagorean number-doctrine and the sacred numerals in Plato's lectures settles the question conclusively.

He who has studied Pythagoras and his speculations on the Monad, which, after having emanated the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato.

Speusippus seems to have taught that the psychical or thumetic soul was immortal as well as the spirit or rational soul, and every Theosophist will understand his reasons for it. Unless a personality is entirely annihilated, which is extremely rare, the "thumetic soul," our lower Manas, is in one sense and portion of itself *immortal—i.e.*, the portion that follows the Ego into Devachan. He also—like Philolaus and Aristotle, in his disquisitions upon the soul—makes of Ether an element; so that there were five principal elements to correspond with the five regular figures in Geometry. This became also a doc-

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[1] *Vide* Hermann, I, pp. 544, 744, note 755.

trine of the Alexandrian school.[1] Indeed, there was much in the doctrines of the Philaletheans which did not appear in the works of the older Platonists, but was doubtless taught in substance by the Philosopher himself, though, with his usual reticence, he did not commit it to writing, as being too arcane for promiscuous publication. Speusippus and Xenocrates after him, held, like their great Master, that the Anima Mundi, or World-Soul, was not the Deity, but a manifestation. Those Philosophers never conceived of the One as an animate Nature.[2] The original One did not *exist*, as we understand the term. Not till he had united with the many—emanated existence (the Monad and Duad)—was a Being produced. The τίμιον, honoured—the something manifested—dwells in the centre as in the circumference, but it is only the reflection of the Deity, the World-Soul.[3] In this doctrine we find all the spirit of Esoteric *Bodhism*, or Secret Wisdom.

Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim was "The Immaterial is known by means of scientific thought, the Material by scientific perception."[4]

Xenocrates expounded many of the unwritten theories and teachings of his master. He, too, held the Pythagorean doctrine, with its system of numerals and mathematics, in the highest estimation. Recognizing but three degrees of knowledge—*Thought*, *Perception*, and *Envisagement* (or knowledge by *Intuition*), he made Thought busy itself with all that which is beyond the heavens; Perception with things in the heavens; Intuition with the heavens themselves. The source of these three qualities is found in the Hindû *Mânava Dharma Shâstra*, speaking of the formation (creation, in vulgar parlance) of man. Brahmâ—who is Mahat, or the Universal Soul—draws from its own essence the Spirit, *the immortal breath which perisheth not in the human being*, while to the (lower) soul of that being, Brahmâ gives the Ahankâra, consciousness of the Ego. Then is added to it "the intellect formed of the *three qualities*."

These three qualities are Intelligence, Conscience and Will; answering to the Thought, Perception and Envisagement (Intuition) of Xenocrates, who seems to have been less reticent than Plato and Speusippus in his exposition of soul. After his master's death Xenocrates travelled with Aristotle, and then became ambassador to Philip of Macedonia. But twenty-five years later he is found taking charge of the Old Academy, and becoming its President as successor to Speusippus, who had occupied the post for over a quarter of a century, and devoting his life to the most abstruse philosophical sub-

[1] *Theo. Arith.*, p. 62; *On Pythag. Nnmbers.*
[2] Plato: *Parmenid.*, 141 E.
[3] See Stobæus' *Ecl.*, i. 862.
[4] Sextus: *Math.*, vii. 145.

jects. He is thought more dogmatic than Plato, and therefore must have been more dangerous to the schools which opposed him. His three degrees of knowledge, or three divisions of Philosophy, the separation and connection of the three modes of cognition and comprehension, are more definitely worked out than by Speusippus. With him, Science is referred to "that essence which is the object of pure thought, and is not included in the phenomenal world"—which is in direct opposition to the Aristotelian-Baconian ideas; sensuous perception is referred to that which passes into the world of phenomena; and conception, to that essence "which is at once the object of sensuous perception and, mathematically, of pure reason—the essence of heaven and the stars." All his admiration notwithstanding, Aristotle never did justice to the Philosophy of his friend and co-disciple. This is evident from his works. Whenever he is referring to the three modes of apprehension as explained by Xenocrates, he abstains from any mention of the method by which the latter proves that scientific perception partakes of truth. The reason for this becomes apparent when we find the following in a biography of Xenocrates:

> It is probable that what was peculiar to the Aristotelian logic did not remain unnoticed by him [Xenocrates]; for it can hardly be doubted that the division of the existent into the absolutely existent and the relatively existent, attributed to Xenocrates, was opposed to the Aristotelian table of categories.

This shows that Aristotle was no better than certain of our modern Scientists, who suppress facts and truth in order that these may not clash with their own private hobbies and "working hypotheses."

The relation of numbers to Ideas was developed by Xenocrates further than by Speusippus, and he surpassed Plato in his definition of the doctrine of Invisible Magnitudes. Reducing them to their ideal primary elements, he demonstrated that every figure and form originated out of the smallest indivisible line. That Xenocrates held the same theories as Plato in relation to the human soul (supposed to be a number) is evident, though Aristotle contradicts this, like every other teaching of this philosopher.[1] This is conclusive evidence that many of Plato's doctrines were delivered orally, even were it shown that Xenocrates and not Plato was the first to originate the theory of indivisible magnitudes. He derives the Soul from the first Duad, and calls it a self-moving number.[2] Theophrastus remarks that he entered into and elaborated this Soul-theory more than any other Platonist. For he regarded intuition and *innate* ideas, δόξα, in a higher sense than any, and made mathematics mediate between knowledge and sensuous perception.[3] Hence he built upon this Soul-theory the cosmological doctrine, and proved the necessary existence in every part of universal Space of a successive and progressive series of animated and thinking

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[1] *Metaph.*, 407, a. 3. [2] Appendix to *Timæus*. [3] Aristot., *De Interp.*, p. 297.

though spiritual beings.[1] The Human Soul with him is a compound of the most spiritual properties of the Monad and the Duad, possessing the highest principles of both. Thus he calls *Unity* and *Duality* (*Monas* and *Duas*) Deities, showing the former as a male Existence, ruling in Heaven as "Father Spirit" and an *uneven* number; and the latter, as a female Existence, Mother Soul, the Mother of the Gods (Aditi?), for she is the Soul of the Universe.[2] But if like Plato and Prodicus, he refers to the Elements as to Divine Powers, and calls them Gods, neither himself nor others connected any anthropomorphic idea with the appellation. Krische remarks that he called them Gods only that these elementary powers should not be confounded with the dæmons of the nether world[3] (the Elementary Spirits). As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine.[4] This, also, is the doctrine of Buddhists and Hermetists, and Manu endows with a living soul even the plants and the tiniest blade of grass—an absolutely Esoteric doctrine.

The dæmons, according to this theory, are intermediate beings between the divine perfection and human sinfulness,[5] and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal soul is the leading guardian dæmon of every man, and that no dæmon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice. Like Speusippus he ascribed immortality to the ψυχή, psychical body, or irrational soul. But some Hermetic philosophers have taught that the soul has a separate continued existence only so long as in its passage through the spheres any material or earthly particles remain incorporated in it; and that when absolutely purified, the latter are annihilated, and the quintessence of the soul alone becomes blended with its divine Spirit, the Rational, and the two are thenceforth one.

It is difficult to fail to see in the above teachings a direct echo of the far older Indian doctrines, now embodied in the so-called "Theosophical" teachings, concerning the dual Manas. The World-Soul, that which is called by the Esoteric Yogâchâryas "Father-Mother,"[6] Xenocrates referred to as a male-female Principle, the male element of which, the Father, he designated as the last Zeus, the last divine activity, just as the students of the Secret Doctrine designate it the third and last Logos, Brahmâ or Mahat. To this World-Soul is entrusted dominion over all that which is subject to change and motion.

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1 Stob.: *Ecl.*, i. 62.
2 Stob: *Ibid.*
3 Krische: *Forsch.*, p. 322, etc.
4 Clem.: *Stro. Alex.*, v. 590.
5 Plutarch: *De Isid.*, ch. 25, p. 360.
6 See *The Secret Doctrine*, Stanzas, Vol. I.

The divine essence, he said, infused its own Fire, or Soul, into the Sun and Moon and all the Planets, in a pure form, in the shape of Olympic Gods. As a sublunary power the World-Soul dwells in the Elements, producing Daimonical (spiritual) powers and beings, who are a connecting link between Gods and men, being related to them "as the isosceles triangle is to the equilateral and the scalene."[1]

Zeller states that Xenocrates forbade the eating of animal food, not because he saw in beasts something akin to man, as he ascribed to them a dim consciousness of God, but

> For the opposite reason, lest the irrationality of animal souls might thereby obtain a certain influence over us.[2]

But we believe that it was rather because, like Pythagoras, he had had the Hindû Sages for his Masters and models. Cicero depicts Xenocrates as utterly despising everything except the highest virtue;[3] and describes the stainlessness and severe austerity of his character.

> To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine, is our problem.[4]

Zeller makes him say:

> Purity, even in the secret longings of our heart, is the greatest duty, and only Philosophy and Initiation into the Mysteries help toward the attainment of this object.[5]

This must be so, since we find men like Cicero and Panætius, and before them, Aristotle and Theophrastus his disciple, expressed the highest regard for Xenocrates. His writings—treatises on Science, on Metaphysics, Cosmology and Philosophy—must have been legion. He wrote on Physics and the Gods; on the Existent, the One and the Indefinite; on Affections and Memory; on Happiness and Virtue; four books on Royalty, and numberless treatises on the State; on the Power of Law; on Geometry, Arithmetic, and finally on Astrology. Dozens of renowned classical writers mention and quote from him.

Crantor, another philosopher associated with the earliest days of Plato's Academy, conceived the human soul as formed out of the primary substance of all things, the Monad or the *One*, and the Duad or the *Two*. Plutarch speaks at length of this Philosopher, who, like his Master, believed in souls being distributed in earthly bodies as an exile and punishment.

Heracleides, though some critics do not believe him to have strictly adhered to Plato's primal philosophy,[6] taught the same ethics. Zeller presents him to us as imparting, like Hicetas and Ecphantus, the Pythagorean doctrine of the diurnal rotation of the earth and the immobility

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1 Cicero, *De Natura Deorum*, i. 13. Stob., or Plut., *De Orac. Defect.*, p. 416, *c*.
2 *Plato und die Alte Akademie.*
3 *Tusc.*, v. 18, 51.
4 Ibid. Cf. p. 559.
5 *Plato und die Alte Akademie.*
6 Ed. Zeller: *Philos. der Griechen.*

of the fixed stars, but adds that he was ignorant of the annual revolution of the earth around the sun, and of the heliocentric system.[1] But we have good evidence that the latter system was taught in the Mysteries, and that Socrates died for "atheism," *i.e.*, for divulging this sacred knowledge. Herakleides adopted fully the Pythagorean and Platonic views of the human soul, its faculties and its capabilities. He describes it as a luminous, highly ethereal essence. He affirms that souls inhabit the milky way before descending into "generation" or sublunary existence. His dæmons, or spirits, are airy and vapourous bodies.

In the *Epinomis* is fully stated the doctrine of the Pythagorean numbers in relation to created things. As a true Platonist, its author maintains that wisdom can only be attained by a thorough enquiry into the Occult nature of the creation; it alone assures us an existence of bliss after death. The immortality of the soul is greatly speculated upon in this treatise; but its author adds that we can attain to this knowledge only through a complete comprehension of numbers; for the man unable to distinguish the straight line from the curved will never have wisdom enough to secure a mathematical demonstration of the invisible, *i.e.*, we must assure ourselves of the objective existence of our soul before we learn that we are in possession of a divine and immortal Spirit. Iamblichus says the same thing; adding, moreover, that it is a secret belonging to the highest Initiation. The Divine Power, he says, always felt indignant with those "who rendered manifest the composition of the *icostagonus*," viz., who delivered the method of inscribing in a sphere the dodecahedron.

The idea that "numbers" possessing the greatest virtue produce always what is good and never what is evil, refers to justice, equanimity of temper, and everything that is harmonious. When the author speaks of every star as an individual soul, he only means what the Hindû Initiates and the Hermetists taught before and after him, viz., that every star is an independent planet, which, like our earth, has a soul of its own, every atom of Matter being impregnated with the divine influx of the Soul of the World. It breathes and lives; it feels and suffers as well as enjoys life in its way. What naturalist is prepared to dispute it on good evidence? Therefore, we must consider the celestial bodies as the images of Gods; as partaking of the divine powers in their substance; and though they are not immortal in their soul-entity, their agency in the economy of the universe is entitled to divine honours, such as we pay to minor Gods. The idea is plain, and one must be malevolent indeed to misrepresent it. If the author of *Epinomis* places these fiery Gods higher than the animals, plants, and even mankind, all of which, as earthly creatures, are assigned by him a lower place, who can prove him wholly wrong? One must needs go deep indeed

[1] *Plato und die Alte Akademie.*

into the profundity of the abstract metaphysics of the old Philosophies, who would understand that their various embodiments of their conceptions are, after all, based upon an identical apprehension of the nature of the First Cause, its attributes and method.

When the author of *Epinomis*, along with so many other Philosophers, locates between the highest and the lowest Gods three classes of Daimons, and peoples the Universe with hosts of sublimated Beings, he is more rational than the modern Materialist. The latter, making between the two extremes—the unknown and the invisible, hence, according to his logic the *non-existent*, and the objective and the sensuous —one vast hiatus of being and the playground of blind forces, may seek to explain his attitude on the grounds of "scientific Agnosticism"; yet he will never succeed in proving that the latter is consistent with logic, or even with simple common sense.

H. P. B.

The Soul.

Ἡ Ψυχή· ναί, ἡ ἄμβροτος.

IT was a beautiful conception of the Wise Men of ancient Persia, that every one should render homage to his own soul. All that is divine in the universe is so to us only because of this divinity within our own being. We may perceive and know, solely because of what we are. It is the worship of the pure and excellent—a reverence full of awe and wonder for all that is real, and beyond the vicissitudes of change—the aspiring to fellowship and a common nature with the True and Good.

It has been the enigma of the ages: What is Man; whence and whither? The problem of personality, however, is many-sided, and may not be thoroughly solved from any single point of view. It hardly comes within the scope of our faculties to interpret. Whatever knowledge is attained is of necessity essentially subjective, and not a science to be generally imparted. It has been attempted often enough, but without success. The story of Tantalos finds its counterpart in every such endeavour. He had been admitted to the symposia of the Gods, we are told; and what he learned there he repeated to mortals. In consequence of this profanation he became incapable of any further participation in the divine knowledge. Though continuously surrounded by abundance, every endeavour made by him to enjoy it was defeated by its recoiling from his touch. The eager seeker after the higher wisdom, entertaining the ambition to publish it for the sake of distinction among men, has been very certain to find to his chagrin

that the sprite had escaped him at the moment when he had supposed it in his grasp. What we really know of the soul and its conditions is of and for ourselves, and not for bruiting abroad. The concept will not admit of being rendered sufficiently objective to be told by one to another. Hence, while those who possess the assurance of actual knowledge of the truth are at perfect rest upon the subject; they find it hard, if not impossible outright, to convince others who have not their perception. The Mystics used to say that what was a revelation to one was not necessarily on that account a revelation to another. It is the beneficial result of this paradox, that the truth is thereby rescued from the danger of profanation. Wisdom is really for the wise alone.

It is a favourite hypothesis of many reasoners that every power or substance is knowable to us so far only as we know its phenomena. This is not, however, sound logic or rational conjecture. The illusions of the senses are innumerable and have no element of genuine reality. The brute animal is as capable of comprehending them as we are. It is the human endowment, however, to perceive that which is profounder than what the senses reveal. The cradle and the grave are not the boundaries of man's existence. There is that in humanity which perceives facts that transcend any manifestation. The conviction of Right pertains to that which is beyond time or other limit. It may not be measured or defined. It is absolute and eternal. Its place is with the imperishable. The human soul in which it dwells is its permanent abode. It is a principle and not a beautiful shadow. It knows no change, and therefore is not a product of sensuous reasoning. The faculty that apprehends it is coëval with it, and a denizen of the same world.

The Mysteries of the Ancient Religions about which so much has been written and conjectured, were representations of the one Drama of which the soul was the chief actor. Those who took part in them understood their final disclosures according to the paramount temper in themselves. Plato believed them to illustrate supernal truths; Alkibiades, that they were only themes suitable for drunken jesting. So, too, in the Egyptian symbolism, Ptah or Kneph fabricating Man at his potter's wheel was seen to be employed as a God, or contrariwise, according to the humour of the individual contemplating the work. In the various readings of the book of *Genesis*, while some versions represent the Creation as the outcome of deific energy, others read it as the production of a salacious goat. It is so accordingly in the exploring of the mysteries of our own moral conditions. We view human nature as vile and diabolical, or as noble and divine, according as we are ourselves grovelling or exalted in aspiration. So, in the different schools of theology, man is regarded as totally depraved, or as little lower than the angels; he is exhorted to elevate his nature even to communion with Divinity, or to crucify, vilify and famish it, according

as the subject happens to be regarded. It is not necessary, however, to propound any hypothesis of spiritual regeneration, except to declare that its scope ought to comprehend man fully and intelligently as he is, and his development, rather than transmutation, into what he is, from his interior nature, designed to become. The deific paternal energy which formed him human must complete its work in evolving him divine.

> Had our eyes no sunny sheen,
> How could sunshine e'er be seen?
> Dwelt no power divine within us,
> How would God's divineness win us?*

We should disabuse ourselves of the notion that the soul is a kind of spiritual essence which is in some peculiar way distinct from the individuality—a something that can suffer, apart from us, so to express it, especially in expiation or as a consequence, if we do or enjoy as we ought not; as though it was somewhat of the nature of an estate which belonged to us, that we ought to care for and not involve, because such improvidence and prodigality would work inconvenience to ourselves and heirs. In like manner should we divest ourselves of the conceit that the soul and all psychic action and phenomena are chiefly the products of the brain, the outcome of peculiar arrangements of its vesicular and molecular structure, aided and modified, perhaps, by other bodily conditions. It is reasonable that we acknowledge the vast importance of a suitable development of that organism and its normal activity. These do not, however, constitute the whole of the psychic nature. The protest of Taliesin, the ancient Cumbro-British bard and sage, against the sensuous reasoners of his time, applies with equal force and propriety to those of later periods:

> I marvel that in their books,
> They do not know with certainty,
> What are the properties of soul;
> What form its organs have;
> What region is its dwelling-place;
> What breath inflowing its powers sustains.

In no sense is the soul a possession, as apart and distinct from the individual. It is instead the selfhood, including all that is comprised by the Ego. It feels with the sensory nerves, sees with the eyes, hears with the ears, smells and tastes with the olfactory and gustatory nerves, is conscious of weight and resistance, heat and cold, the auras of others, the perception of sex, through the medium of the organs which the body possesses. The logical sequence does not follow, however, that because it thus sees, feels and is otherwise perceptive, these organs of sensibility constitute the soul or any part of it. If the bodily structure shall be deprived of its life, they may remain for a little period of time

* Goethe.

as complete in their mechanism as before, but they will have ceased to act as agents of sense. This fact is of itself enough to show that the actor is an essence distinct from the organism. We know from simple observation that when the organ of a special sense is injured, there is no corresponding impairment of any psychic or mental faculty. Those actions which we term intellectual do not spring from mere matter alone, as a distinguished physiological teacher has ably proved, nor are they functions of mere material combinations. Though the mind seems to grow with the physical structure, and to decline with it, exhibiting the full perfection of its powers at the period of bodily maturity, it may be demonstrated that all this arises from the increase, perfection and diminution of the instrument through which it is working. An accomplished artizan cannot display his power through an imperfect tool; and it is no proof, when the tool is broken or becomes useless through impairment, that the artizan has ceased to exist. Whatever analogy may be maintained between the development of psychic faculties and the growth of the body, it does not by any means follow from such correspondence that the soul did not exist prior to the bodily life, or that it ceases to exist upon the extinction of that life. Those who affect to doubt, deny or be unable to know the existence of an immortal principle in man, have won for themselves great names as men of science, but their affirmation in respect to the human soul comes infinitely short of the apprehending of a great fact. In the issue which they have made between Philosophy and Nihilism, we have the choice offered to us to look upward to God as our Father, or to wander from nowhence to nowhither, from primordial Chaos to the eternal Abyss, losing ourselves among molecules of material substance with nothing whatever to appease any longing of the spirit. It has been found necessary, however, to train and distort the mind before any individual has been capable of this melancholy notion, and even then it is entertained with distrust and hesitation. The assertion of the survival of the soul after the dissolution of the body is so universal that the late Professor Draper has eloquently declared it to be one of the organic dogmas of our race.

We may confidently rest in the assurance that man must outlive the organic separation of the molecules and corpuscles of his physical structure, as the germ survives the dying particles of the seed to which it has been united. Being himself the very soul in its entirety, he is something more than the mere consensus of the faculties which we observed and enumerated as functions of living bodies in certain conditions of the organism. He is not restrained from knowing, by their dissolution. "We have reason to believe," says Doctor Reid, "that when we put off these bodies and all the organs belonging to them, our perceptive powers shall rather be improved than destroyed or impaired. We have reason to believe that the Supreme Being perceives

everything in a much more perfect manner than we do, without bodily organs. We have reason to believe that there are other created beings endowed with powers of perception more perfect and more extensive than ours, without any such organs as we find necessary." Sir William Hamilton adds: "However astonishing, it is now proved beyond all rational doubt, that in certain abnormal states of the nervous organism, perceptions are possible through other than the ordinary channels of the senses."

It would be fallacious reasoning to ascribe such perceptions to the abnormal condition of the organism, as though it had created them. I may as well attribute to my window, or to the broken crevice in my apartment, the production of the stars and landscape which I am thus enabled to behold. Besides, there are normal conditions which are distinguished by the manifestation of remarkable faculties. Some individuals perceive odours where others cannot; a Kashmirian girl, it is said, will detect three hundred shades of colour, where the Lyonnaise notices only a single one. It can be by no means an unwarranted analogy that one may have the developed faculty of spiritual perception which another has not. What is often termed the inspiration of genius seems to afford good evidence in this matter. "When all goes well with me," says Mozart, "when I am in a carriage, or walking, or when I cannot sleep at night, the thoughts come streaming in upon me most fluently. Whence or how I cannot tell. What comes I hum to myself as it proceeds. . . . Then follow the counterpoint and the clang of the different instruments, and if I am not disturbed my soul is fixed, and the thing grows greater, and broader, and clearer, and I have it all in my head, even when the piece is a long one, and I see it like a beautiful picture, not hearing the different parts in succession, as they must be played, but all at once. That is the delight! The composing and the making are like a beautiful and vivid dream; but this hearing of it is the best of all."

In the sleep produced by anæsthetics the unconsciousness is only external, and probably never complete. The patient in the moment of recovery is often vividly sensible of having been aroused from a condition of superior existence. The every-day life seems like a half-death; external objects are more or less repulsive; sounds grate harshly on the ear; everything is felt as if at a distance. Conscious of having had a glimpse of a more real phase of being, the endeavour is made to recall it, but invariably fails in a lost mood of introspection.

The mind, or interior personality may also become so rapt from the corporeal organs as to be able to contemplate them as distinct from itself. When by any accident the nervous circulation is interrupted in any of them, the individual regards the benumbed part as external and separate. The disease of a limb is often followed by its paralysis, or permanent debility. Organs and muscles seem to forget their functions

from inactivity, and the will is rendered unable to move or control them. The brain may be in like manner detached from its gubernator, or the will may be enfeebled or paralysed by the disturbing influence of others, and the functions will in such cases assume the conditions of abnormal cerebration. Hence we may enumerate mental idleness, self-indulgence, anxiety, disappointment and disease as promotors of derangement. Any individual, almost, can be rendered insane, and indeed is often seriously and permanently disordered in body, by the interfering of others with the legitimate exercise of his will and free agency.

Much of the weakness of early infancy is due less to the lack of physical strength than to the fact that the will has not yet acquired control over the muscles of the body. Indeed, it is probable that the earlier periods of human existence are more or less employed in learning the functions of the motor nerves and the managing of the structures governed by their means. Children, doubtless, would be able to walk and run about at a much earlier age if they only knew how. Strength practically consists not only of tenseness of muscle, but likewise of ability to direct and restrain the motions. This is acquired by long and patiently impressing the energies of the mind upon the several parts of the organism till they become prompt to respond and obey, as though one will and purpose pervaded the brain, nerves, and muscles.

Curious examples can be cited of organs which retain in themselves the impression and an apparent memory of the mandate of the will, even after the mind had withdrawn its attention. If we fix the hour for awakening from sleep, we generally do so on the minute. Soldiers retreating from the battle-field have run considerable distances after their heads had been carried away by cannon-balls. Individuals inhaling anæsthetic vapours will imagine, and even do, what is uppermost in their minds before insensibility had been produced. Men who act from habit or conviction often do or decide according to their wont and principles, without a conscious, certainly without a vivid, thought of the matter.

It is also asserted that individuals when drowning, or in mortal extremity, often recall all their past life-time to memory in a brief instant. Experiences and incidents possessing some analogy to what has taken place will reproduce the former events to present consciousness, often with all the vividness of recent occurring. Dreams have repeatedly brought up in the mind what had long been hidden. What we have learned is never forgotten, but only stored away. Every love which we have cherished, every thought, passion, emotion, is stamped upon the tablet of our being; and the impression is never removed. What we know, what we have done or undergone, will always be a part of us, and will never totally leave the domain of consciousness. We

are like veteran soldiers scarred over with the wounds received in conflict. Our selfhood is indelibly marked by every imprint that has ever been made.

We may now inquire farther in regard to the visions of Mozart in which all the parts of a musical performance were presented simultaneously to his consciousness, as all the scenes in a picture are given to our sight at the same moment. It is not to be doubted that the gifted composer was inspired. All of us are visited by guests and communications that are not essentially elements of our being. We are warned of dangers which we have had no intimation about; we are prompted to action which we had not contemplated; we utter sentiments which we never had entertained; we solve and decide urgent questions with a sagacity that is not our own. We may rest assured that there is no solitude in which the soul is apart from its fellows. It was suggested to Immanuel Kant, "that the human soul, even in this life, is connected by an indissoluble communion with all the immaterial natures of the spirit-world, acting upon these and receiving impressions from them." Goethe declares without hesitation or any obscure utterance: "Every grand thought which bears fruit and has a sequel, is inherent in no man, but has a spiritual origin. The higher a man stands, the more is he standing under the influence of the dæmons. Everything flows into us, so far as we are not in ourselves. In poetry there is decidedly something dæmoniac, and particularly so in the unconscious, in which Intellect and Reason both fall short, and which therefore acts beyond all conception."

The world of Nature is influenced and sustained in a similar manner. The planets and their Titan kindred, the stars in the far-off space, subsist and move under the inspiration of the same cosmic forces. They are closely bound together by these; the magnetic attraction, the chemical affinity, the electric disturbance, are common to them all. The perpetuity of the universe is due to the constant inflowing of energy, which is not inherent in its own structure. Its multiplicity of forms must be regarded as the innumerable manifestations of force. In a rigid analysis it will be perceived that force itself is the mode of will and thought coördinating together, and is always the outcome of the pure Intellect. The universal domain of Being is an ocean of mind, which includes within it all living intelligences. We are in it, a part of it, and pervaded by it all through our mind. Time and space have no place there, nor matter any dominion, for it transcends them all. Our mental and psychic being is participant and receptive of this universal intelligence, as our corporeal organism is a partaker of the universal world of material nature. The mind of each individual is like a mirror in which is reflected the thought of those to whom it is allied, and it shares in the wisdom of the supernal sphere of Intelligence. It is not separated from other minds by the

intervening of space, or even by the impediment of bodily structure, but only by its own conditions. We are all of us surrounded by innumerable entities, bodied and unbodied, that transfuse thoughts, impulses and appetences into us. They are drawn to us by our peculiar temper of mind, and in a manner so interior as to be imperceptible, except as they bring into objective display whatever operation they may have induced.

In the sacred literature of the ancients, these beings were recognized after the manner of individuals, and certain synthetists endeavoured to classify them. Hence, besides the One Alone Good and Real, they enumerated orders and genera of divinities, angels, demons and psychic entities; as Paracelsus gave us gnomes, undines, sylphs and salamanders. It was regarded as possible for the souls of men yet alive on earth to attain to the divine communion, and after a manner to separate themselves from the bodies to which they were attached, and to become cognizant of their divine origin in the eternal Intelligence. The enraptured conception of Mozart resembled the entheastic vision of a seer. It may not be regarded as abnormal, but rather as an operation coming within the sphere of our nature.

The answer, therefore, is made to the great question of the Ages: "Whence, where, and whither?"—ETERNITY. It is our history, that we came forth as from a Foreworld, and return thither as to an everlasting Future. This is, nevertheless, an illusion of the senses incident to the daily whirl of change; for we, each and all, as spiritual beings, are even now in the Eternal Region. It is only the flesh and blood that has no inheritance there. We do not imagine, when a cloud intervenes between us and the sun, that we have been thereby removed away from the presence of the day. In like analogy, the darkening of our souls by the conditions of external nature is not the separating of them from the realms of the Eternal World.

Many and curious have been the conjectures in regard to the organ or organism of the body which constitutes the point of union between the psychic and material substance. It has been supposed to be the blood. Clearer views of the matter have indicated the nervous structure and its occult energy. Descartes suggested the pineal gland or great central ganglion beneath the brain; and Emanuel Swedenborg, with other physiologists of his time, declared for the brain itself. Van Helmont found by critical experiment upon his own body, that upon an induced paralysis of the brain, consciousness and perception were still enthroned in the epigastrium, and he came to the conclusion accordingly that the principal seat of the soul in the corporeal organism was there. "The sun-tissue in the region of the stomach," he declares, "is the chief seat and essential organ of the soul. The genuine seat of feeling is there, as that of memory is in the head. The faculty of reflection, the comparison of the past and the future, the enquiry into

facts and circumstances—these are the functions of the head; but the rays are sent forth by the soul from the centre, the epigastric region of the body."

The powers and operations of the soul are not circumscribed, however, by the bodily organism. We possess a sensibility analogous to that of feeling, which extends to an indefinite distance. We are able when the eyes are closed to perceive the presence and moving of objects, and especially of individuals, at a little space away. Every one is aware of the peculiar sensitiveness to the contiguity of bodies, when groping in the dark. It is apparent from such facts and phenomena that the soul, instead of having its abode inside of the physical structure, is of the nature of a nebulous aura, which not only permeates it but likewise surrounds it in every direction. It is as if the body existed inside of an ovoid of tenuous mist, which held it alive and made it organic. This tenuous substance is living thought, like the body of an angel or a God, and is capable of exercising powers and functions of which we hardly imagine the existence.

The soul is itself essentially organic, and its cilia and antennæ render it conscious of individuals and objects exterior to itself. A person who is approaching us will be thought of and spoken about; and he will often be perceived while at a considerable distance. Miss Fancher, of Brooklyn, when in her room blind and paralyzed, would tell who was at the door of the house and the routes which individuals were taking in the streets. We are able to perceive almost unerringly the moods of an individual, the temper of mind, the general tone and purpose, and the fitness or unfitness to be a companion or intimate. This spiritual attraction and occult antipathy constitute a moral law for the soul. Trouble and misfortune are in store for us when we smother or disregard these safeguards implanted in our nature against possible harm.

Lord Bacon has remarked the existence of a secret bond and communication between individuals which would be manifested in a preternatural consciousness of facts and occurrences in connection with each other. "I would have it thoroughly enquired," says he, "whether there be any secret passages of sympathy between persons of near blood, as parents, children, brothers, sisters, nurse-children, husbands, wives, etc. There be many reports in history that upon the death of persons of such nearness, men have had an inward feeling of it. I myself remember that being in Paris, and my father in London, I had a dream two or three days before his death, which I told to divers English gentlemen, that his house in the country was plastered over with black mortar. Next to those that are near in blood, there may be the like passages and instincts of nature between great friends and great enemies. Some trial, also, would be made whether pact or agreement do anything; as, if two friends should agree that such a day in

every week they, being in far distant places, should pray one for another, or should put on a ring or tablet one for another's sake, whether, if one of them should break their vow or promise, the other should have any feeling of it in absence."

It is not difficult to adduce numerous examples of the character here described; nor, perhaps, to indicate the laws which govern them. There is an energy in human souls which impels the imagination and other faculties into certain currents, as if by magic force, as the smoke of a candle just extinguished will attract the flame from another, and convey it to its own half-glowing wick. The transportation of the voice upon a ray of light to a given point would seem to illustrate this matter. In like analogy, individuals have the faculty of sending the mind forth into the spiritual and even into the natural world, leaving the body for the meanwhile cataleptic, or seemingly dead. Emanuel Swedenborg had such periods of apparent dying, in which his interior self was as though absent from the body and in the company of spiritual beings. Something like an umbilical band, however, remained to prevent a permanent dissevering of the union. It is very probable, nevertheless, that many instances of dying have occurred in this way, when there was no mortal distemper; the interior soul going away from the body as if on an excursion, and forgetting or unable to return.

The apostle Paul mentions a man, doubtless himself, who was rapt into the third heaven or paradise, and declares that he could not tell whether he was in or out of the body. The trances of the Rev. William Tennant and the Rev. Philip Doddridge may belong to the same category. The Kretan prophet Epimenidês had periods of ecstatic communication with personages of the other world; as had also Hermotimos of Klazomenæ, of whom Plutarch has endeavoured to give a full account. "It is reported," says he, "that the soul of Hermodoros would leave his body for several nights and days, travel over many countries and return, after having witnessed various things and discoursed with individuals at a great distance; till at last his body, by the treachery of his wife, was delivered to his enemies, and they burned the house while the inhabitant was abroad. It is certain, however, that this last expression is not correct. The soul never went out of the body, but only loosened the tie that bound it to the dæmon and permitted it to wander; so that this, seeing and hearing the various external occurrences, brought in the news."

This allusion to the dæmon or superior intellect allied to the soul, directs our attention to the important distinction which exists between the supernal and inferior elements of our interior being. The differentiation between the sensitive soul and rational soul, the soul and higher intellect, the soul and spirit, has been recognized by the great teachers in every age of history. It is a

faulty form of expression which gives the designation of *soul* to the diviner intellect alone, as though there was nothing beside. It savours strongly of that mode of sensuous reasoning which treats of the corporeal organism as essentially the individuality. The apostle Paul in his first Letter to the Thessalonians has indicated man as an entirety (ὁλόκληρον) "the spirit, and the soul and the body." If we would delineate the separate properties of the three, perhaps the enumeration and distinction made by Irenæus is ample for the purpose: "There are three things of which the entire man consists, namely: flesh, soul and spirit; the one, the spirit, giving form; the other, the flesh, receiving form. The soul is intermediate between the two; sometimes it follows the spirit and is elevated by it, and sometimes it follows the flesh and so falls into earthly concupiscences." Origen, likewise, adds his exposition: "If the soul renounce the flesh and join with the spirit, it will itself become spiritual; but if it cast itself down to the desires of the flesh, it will itself degenerate into the body."

This appears to be in perfect harmony with the teaching of Paul. He classes moral character as of the flesh and the spirit; declaring that the desire of each is contrary to the other and hinders from doing what is most eligible. "With the mind" (νόος), he says again, "I myself am servant to the law of God, but with the flesh to the law of sin." This forcibly illustrates the summary of Platonic psychology as made by the late Professor Cocker: "Thus the soul (ψυχή) as a composite nature is on the one side linked to the eternal world, its essence being generated of that ineffable element which constitutes the real, the immutable, and the permanent. It is a beam of the eternal Sun, a spark of the Divinity, an emanation from God. On the other side it is linked to the phenomenal or sensible world, its emotive part being formed of that which is relative and phenomenal. The soul of man stands midway between the eternal and the contingent, the real and the phenomenal; and as such, it is the moderator between and the interpreter of both."

If we endeavour to distinguish between the two, we should regard the soul as denoting primarily the whole selfhood. Thus we find the expression, to *lose the soul*, made by two Evangelists, and rendered by a third into *losing one's self*. But as distinguished from the higher intellect, the soul is the emotive or passional principle, and sustains that close relation to the body which is known as *life*. The mind or spirit is the energy which perceives and knows that which is, which transcends the limitations of time and space, and dwells in eternity.

Plutarch has elaborated this differentiation with great clearness. "Every soul has some portion of the higher intellect," he declares; "an individual without it would not be man. As much of each soul as is commingled with flesh and appetite is changed, and through pain or pleasure becomes irrational. Every soul does not do this in the same way. Some plunge themselves entirely into the body, and so

their whole nature in this life is corrupted by appetite and passion. Others are mingled as to a certain part, but the purer part still remains beyond the body. It is not drawn down into it, but floats above and touches the extremest part of the man's head. It is like a cord to hold up and direct the subsiding part of the soul, so long as it proves obedient and is not overcome by the appetites of the flesh. The part that plunges into the body is called the *Soul;* but the uncorrupted part is called the *Mind* (νόος), and the vulgar think that it is within them, as likewise they imagine the image reflected from a mirror to be in that. The more intelligent, however, they who know it to be from without, call it a dæmon."

The poet Mainandros makes a similar declaration: "The mind is our dæmon." Its nature is kindred, not to say homogeneous with the Divinity. Anaxagoras declared Divinity itself to be a Supreme Intelligence, of which Gods and men were partakers. Aristotle taught that the mind was constituted from the æther, the primal Fire or spirit-stuff of the universe. Kapila, the architect of the Sânkhya philosophy, had anticipated this hypothesis. The spirit, he declared, originated in the One, and was endowed with individuality by virtue of its union with material substance. It became from that moment invested with a subtle body, the *linga sharîra.* He regarded this spirit alone as imperishable; all the other psychic constituents being more or less evanescent. This belief was also entertained by certain occidental writers. Bulwer-Lytton has illustrated this latter notion in his curious work, *The Strange Story.* A man is depicted as having been divested of the higher principle; and being endowed only with the psychic nature and physical life, he perishes totally with the dissolution of the body. We occasionally meet with individuals apparently in a similar condition, who are "as natural brute beasts, made to be taken and destroyed." Of such a type are those who recognize only the material side of human nature; and they often seem to have a moral and mental perception corresponding with their gross quality. We may in such a case repeat the question of *Koalat:* "Who knows: the spirit of man that goeth upward on high, or the spirit of the beast that goeth downward to the earth?"

The moral nature, however, which renders us conscious of right and wrong, is no mere emanation of the corporeal organism, nor has it any bestial antecedent. A stream may rise no higher than its fountain. The mind has its perception of justice innate, as an inheritance from the world of Absolute Justice. Being of an essence kindred, and even homogeneous with the Deity, it has its home in that world, and is capable of beholding eternal realities. Its affinities are all there, and it yearns, even amid the seductions of sense and material ambitions, for that nobler form of life.

In the common every-day existence, the soul is like one standing

with his back to the light, who contemplates the shadows of objects, and supposes them to be real. The conceptions of the actual truth are, nevertheless, not entirely extinguished. The higher nature may be asleep, but there are dreams. Thoughts pass through the mind like memories, and sudden impressions come on us like reminders that we have been at some former period in the same places and conditions as at the present time. A feeling of loneliness often lingers about us, as though we were exiles from a distant, almost-forgotten home.

The explanation has been attempted that these are hereditary impressions. We are ready to concede much to this influence. Not only are we the lineal descendants of our ancestors, but the connection is still maintained with them, as by an unbroken umbilical cord. The legend of the World-Tree Ygdrasil embodied great truths. That was an ingenious suggestion of Lord Bulwer-Lytton that the spirit of the ancestor lived again in his descendant. "As the body of the child," says Alger, "is the derivative of a germ elaborated in the body of the parent, so the soul of the child is a derivative of a developing impulse of power imparted from the soul of the parent." We embody our ancestors by a law of atavism, and are in the same occult way influenced from their impulses, and replenished from their life. Does some such new embodiment or atavic inheritance create in us these imaginings of a previous existence, those rememberings, as they seem, of persons, things and events, belonging to a former term of life? Then, indeed, would it be true that we are of and united to all the Past, even to the Infinite. The Hindû legend is thus really true, that from the navel of Vishnu—the World-Soul—proceeded the great maternal lotus-lily, Brahmâ, and all the universe.

The Buddhist sages also teach us that every one is under the perpetual influence of a former life, or succession of lives, which control his fortunes and actions for good or ill. These notions give renewed force to the question of the disciples to Jesus: "Did this man sin or his parents, that he should be born blind?" There is something more than poetic imagery in the declaration that John the Baptist was the Elijah of Israel; and that the angels or *fravashis* of children are always looking upon the face of God. The sentiment of Schelling finds its confirmation somewhere in everyone's consciousness: "There is in every one a feeling that what he is he has been from all eternity."

The apostle Paul, writing to the Corinthians, sets forth a similar dogma and discipline to that of the philosophic teachers. There is an order of development from lower to higher. "When I was a little child I spoke as a little child, I thought as a little child, I reasoned as a little child; when I became a man I left alone the things of childishness." He by no means finds fault with the characteristics of immature life in their proper place. It is only when they are continued beyond their legitimate sphere that they receive disapproval.

What we denominate selfishness seems to be considered by many as not unworthy or discreditable; it is the highest eminence of worldly wisdom. It is indeed the sagacity of a babe. The imperative necessities of existence compel the infant, as they do the brute animal, to seek what is needful and desirable for physical comfort. A babe could accomplish nothing beneficial by any endeavour at self-abnegation. Hence, the apostle explains a little further along: "The spiritual is not first, but the psychic (or sensuous); then the spiritual. So it is written: The first man (ἄνθρωπος, Adam) was in a living soul; the last, in a life-giving spirit." This is the order of regeneration. It is eminently fitting that the psychic should precede the spiritual evolution, but not that it should supersede it, any more than that in human society barbarism should maintain its sway over enlightened civilization.

As man advances toward maturity, selfishness—"the childish thing," which is of right supreme only in the condition of babyhood—should be left in the background, and give place to a generous regard for the well-being of others, "charity that seeketh not her own." Thus "that which is spiritual" follows upon the former state. Moral character, spirituality, the regenerate life, the true *anastasis*, is developed in this maturing.

The soul thus attains the power of knowing. It apprehends the eternal world of truth as perfectly as the physical senses do the mundane region of phenomena and change. It is to this intuitive condition that the words of Elihu, in the *Book of Job*, clearly refer: "Yet surely, a spirit is in Man, and the inspiration of the Almighty maketh intelligent." The apostle is equally direct and explicit in this matter. "God made revelation to us through the spirit; for the spirit searcheth everything, even the deeps of the Divinity." Those, however, who come short of the superior evolution, who remain persistently in the infantile or adolescent condition, are still selfish and sensuous in their conceptions, and incapable of apprehending and appreciating the higher intelligence. "The psychic man does not receive spiritual knowledge; he is besotted, and cannot know, because it is apprehended through the spiritual faculty." It is plain that Paul considered that individual to be in the psychic category, whose notions and principles of action are circumscribed by the ethics of sensuous reasoners. Spiritual things and everything pertaining to the higher intellect are absurd to such; he is totally averse and unable to apprehend them from this point of view. "Every man's words who speaks from that life," says Emerson, "must sound vain to those who do not dwell in the same thought on their part."

There are those, nevertheless, who transcend these pernicious limitations. "In the contemplation of blessed spectacles," says Iamblichos, "the soul reciprocates another life, is active with another

energy, goes forward as not being of the order of men on earth; or, perhaps, speaking more correctly, it abandons its own life and partakes of the most blessed energy of the Gods." The Apostle reïterates the same sentiment: "Ye are not in the flesh but in the spirit, if the divine spirit dwelleth in you." So Emerson says: "The simplest person, who in his integrity worships God, becomes God." Such are sustained by "angel's food" and possess a life which is nourished by assimilating the spiritual substances of the invisible kingdom. They have powers and energies, as well as spiritual and moral excellences, infinitely superior to those of common men. They do not live in the world of Time, like others, but in the everlasting day, "the day of the Lord," the day without night or cessation. They are the spiritual in whom is developed the divine nature, who are born from above, the intelligent who intuitively know the truth and are free, who are in law and therefore above law, who are a law to themselves and therefore "cannot sin."

Thus the Human Soul is like the golden chain of Homer, one end on the earth and the other resting upon Olympus; or, more expressively, it is the ladder which the young Aramæan patriarch saw in his dream, set up on the earth with its head touching the heavens, and the angels of God going up and coming down by it.

ALEXANDER WILDER, M.D.

Simon Magus.

(Continued from page 394.)

PART I.

SOURCES OF INFORMATION.

III.—*The Simon of the Legends.*

The so-called Clementine Literature:

A. *Recognitiones.* Text: Rufino Aquilei Presb. Interprete (curante E. G. Gersdorf); Lipsiæ, 1838.

Homiliæ. Text: *Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta,* Vol. I. (edidit Albertus Schwegler); Tubingensis, Stuttgartiæ, 1847.

B. *Constitutiones.* Text: *SS. Patrum qui Temporibus Apostolicis Floruerunt Opera* (edidit J. B. Cotelerius); Amsteladami, 1724.

A. The priority of the two varying accounts, in the *Homilies* and *Recognitiones,* of the same story is in much dispute, but this is a question of no importance in the present enquiry. The latest scholarship

is of the opinion that "the Clementines are unmistakably a production of the sect of the Ebionites."[1] The Ebionites are described as:

> A sect of heretics developed from among the Judaizing Christians of apostolic times late in the first or early in the second century. They accepted Christianity only as a reformed Judaism, and believed in our Blessed Lord only as a mere natural man spiritually perfected by exact observance of the Mosaic law.[2]

Summary.[3] Clement, the hero of the legendary narrative, arrives at Cæsarea Stratonis in Judæa, on the eve of a great controversy between Simon and the apostle Peter, and attaches himself to the latter as his disciple (H. II. xv; R. I. lxxvii). The history of Simon is told to Clement, in the presence of Peter, by Aquila and Nicetas—the adopted sons of a convert—who had associated with Simon.

Simon was the son of Antonius and Rachael, a Samaritan of Gittha, a village six schœni[4] from the city of Cæsarea (H. I. xxii), called a village of the Gettones (R. II. vii). It was at Alexandria that Simon perfected his studies in magic, being an adherent of John, a Hemero-baptist,[5] through whom he came to deal with religious doctrines.

John was the forerunner of Jesus, according to the method of combination or coupling.[6] Whereas Jesus had twelve disciples, as the Sun, John, the Moon, had thirty, the number of days in a lunation, or more correctly twenty-nine and a half, one of his disciples being a woman called Helen, and a woman being reckoned as half a man in the perfect number of the Triacontad, or Plerôma of the Æons (H. I. xxiii; R. II. viii). In the *Recognitions* the name of Helen is given as Luna in the Latin translation of Rufinus.[7]

Of all John's disciples, Simon was the favourite, but on the death of his master, he was absent in Alexandria, and so Dositheus,[8] a co-disciple, was chosen head of the school.

Simon, on his return, acquiesced in the choice, but his superior knowledge could not long remain under a bushel. One day Dositheus, becoming enraged, struck at Simon with his staff; but the staff passed

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1 *Dictionary of Christian Biography* (Ed. Smith and Wace), art. "Clementine Literature," I. 575.

2 *Dictionary of Sects, Heresies*, etc. (Ed. Blunt), art. "Ebionites."

3 The two accounts are combined in the following digest, and in the references H. stands for the *Homiles* and R. for the *Recognitions*.

4 Some twenty-three miles.

5 We have little information of the Hemero-baptists, or Day-baptists. They are said to have been a sect of the Jews and to have been so called for daily performing certain ceremonial ablutions (Epiph., *Contra Hær.*, I. 17). It is conjectured that they were a sect of the Pharisees who agreed with the Sadducees in denying the resurrection. *The Apostolic Constitutions* (VI. vii) tell us of the Hemero-baptists, that "unless they wash themselves every day they do not eat, nor will they use a bed, dish, bowl, cup, or seat, unless they have purified it with water."

6 *κατὰ τὸν τῆς συζυγίας λόγον.*

7 This has led to the conjecture that the translation was made from the false reading Selene instead of Helene, while Bauer has used it to support his theory that Justin and those who have followed him confused the Phœnician worship of solar and lunar divinities of similar names with the worship of Simon and Helen.

8 This is not to be confused with the Dositheus of Origen, who claimed to be a Christ, says Matter (*Histoire Critique du Gnosticisme*, Tom. i. p. 218, n. 1st. ed., 1828).

through Simon's body like smoke, and Dositheus, struck with amazement, yielded the leadership to Simon and became his disciple, and shortly afterwards died (H. I. xxiv; R. II. xiii).

Aquila and Nicetas then go on to tell how Simon had confessed to them privately his love for Luna (R. II. viii), and narrate the magic achievements possessed by Simon, of which they have had proof with their own eyes. Simon can dig through mountains, pass through rocks as if they were merely clay, cast himself from a lofty mountain and be borne gently to earth, can break his chains when in prison, and cause the doors to open of their own accord, animate statues and make the eye-witness think them men, make trees grow suddenly, pass through fire unhurt, change his face or become double-faced, or turn into a sheep or goat or serpent, make a beard grow upon a boy's chin, fly in the air, become gold, make and unmake kings, have divine worship and honours paid him, order a sickle to go and reap of itself and it reaps ten times as much as an ordinary sickle (R. II. xi).

To this list of wonders the *Homilies* add making stones into loaves, melting iron, the production of images of all kinds at a banquet; in his own house dishes are brought of themselves to him (H. I. xxxii). He makes spectres appear in the market place; when he walks out statues move, and shadows go before him which he says are souls of the dead (H. IV. iv).

On one occasion Aquila says he was present when Luna was seen looking out of all the windows of a tower on all sides at once (R. II. xi).

The most peculiar incident, however, is the use Simon is said to have made of the soul of a dead boy, by which he did many of his wonders. The incident is found in both accounts, but more fully in the *Homilies* (I. xxv-xxx) than in the *Recognitions* (II. xiii-xv), for which reason the text of the former is followed.

Simon did not stop at murder, as he confessed to Nicetas and Aquila "as a friend to friends." In fact he separated the soul of a boy from his body to act as a confederate in his phenomena. And this is the magical *modus operandi.* "He delineates the boy on a statue which he keeps consecrated in the inner part of the house where he sleeps, and he says that after he has fashioned him out of the air by certain divine transmutations, and has sketched his form, he returns him again to the air."

Simon explains the theory of this practice as follows:

"First of all the spirit of the man having been turned into the nature of heat draws in and absorbs, like a cupping-glass, the surrounding air; next he turns the air which comes within the envelope of spirit into water. And the air in it not being able to escape owing to the confining force of the spirit, he changed it into the nature of

blood, and the blood solidifying made flesh; and so when the flesh is solidified he exhibited a man made of air and not of earth. And thus having persuaded himself of his ability to make a new man of air, he reversed the transmutations, he said, and returned him to the air."

When the converts thought that this was the soul of the person, Simon laughed and said, that in the phenomena it was not the soul, "but some dæmon[1] who pretended to be the soul that took possession of people."

The coming controversy with Simon is then explained by Peter to Clement to rest on certain passages of scripture. Peter admits that there are falsehoods in the scriptures, but says that it would never do to explain this to the people. These falsehoods have been permitted for certain righteous reasons (H. III. v).

"For the scriptures declare all manner of things that no one of those who enquire unthankfully may discover the truth, but (simply) what he wishes to find" (H. III. x).

In the lengthy explanation which follows, however, on the passages Simon is going to bring forward, such as the mention of a plurality of Gods, and God's hardening men's hearts, Peter states that in reality all the passages which speak against God are spurious additions, but this is to be guarded as an esoteric secret.

Nevertheless in the public controversy which follows, this secret is made public property, in order to meet Simon's declaration: "I say that there are many gods, but one God of all these gods, incomprehensible and unknown to all" (R. II. xxxviii); and again: "My belief is that there is a Power of immeasurable and ineffable Light, whose greatness is held to be incomprehensible, a power which the maker of the world even does not know, nor does Moses the lawgiver, nor your master Jesus" (R. II. xlix).

A point of interest to be noticed is that Peter challenges Simon to substantiate his statements by quotations either from the scriptures of the Jews, or from some they had not heard of, or from those of the Greeks, or from *his own* scriptures (R. II. xxxviii).

Simon argues that finding the God of the Law imperfect, he concludes this is not the supreme God. After a wordy harangue of Peter, Simon is said to have been worsted by Peter's threatening to go to Simon's bed-chamber and question the soul of the murdered boy. Simon flies to Tyre (H.) or Tripolis (R.), and Peter determines to pursue him among the Gentiles.

The two accounts here become exceedingly contradictory and confused. According to the *Homilies*, Simon flees from Tyre to Tripolis, and thence further to Syria. The main dispute takes place at Laodicæa on the unity of God (XVI. i). Simon appeals to the *Old Testament* to show that there are many Gods (XVI. iv); shows that the scriptures

[1] An elemental.

contradict themselves (XVI. ix); accuses Peter of using magic and teaching doctrines different to those taught by Christ (XVII. ii-iv); asserts that Jesus is not consistent with himself (XVII. v); that the maker of the world is not the highest God (XVIII. i); and declares the Ineffable Deity (XVIII. iv).[1] Peter of course refutes him (XVIII. xii-xiv), and Simon retires.

The last incident of interest takes place at Antioch. Simon stirs up the people against Peter by representing him as an impostor. Friends of Peter set the authorities on Simon's track, and he has to flee. At Laodicæa he meets Faustinianus (R.), or Faustus (H.), the father of Clement, who rebukes him (H. XIX. xxiv); and so he changes the face of Faustinianus into an exact likeness of his own that he may be taken in his place (H. XX. xii; R. X. liii). Peter sends the transformed Faustinianus to Antioch, who, in the guise of Simon, makes a confession of imposture and testifies to the divine mission of Peter. Peter accordingly enters Antioch in triumph.

B. The story of Simon in the *Apostolic Constitutions* is short and taken from the *Acts*, and to some extent from the Clementines, finishing up, however, with the mythical death of Simon at Rome, owing to the prayers of Peter. Simon is here said to be conducted by dæmons and to have flown (ἵπτατο) upwards. The details of this magical feat are given variously elsewhere.[2]

The only point of real interest is a vague reference to Simonian literature (VI. xvi), in a passage which runs as follows:

> For we know that the followers of Simon and Cleobius having composed poisonous books in the name of Christ and his disciples, carry them about for the deception of you who have loved Christ and us his servants.[3]

So end the most important of the legends. To these, however, must be added others of a like nature of which the scene of action is laid at Rome in the time of Nero.[4] I have not thought it worth while to refer to the original texts for these utterly apocryphal and unauthenticated stories, but simply append a very short digest from the

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[1] πατὴρ ἐν ἀπορρήτοις.

[2] Hegesippus (*De Bello Judaico*, iii. 2), Abdias (*Hist.*, i, towards the end), and Maximus Taurinensis (*Patr. VI. Synodi ad Imp. Constant.*, Act. 18), say that Simon flew like Icarus; whereas in Arnobius (*Contra Gentes*, ii) and the Arabic Preface to Council of Nicæa there is talk of a chariot of fire, or a car that he had constructed.

[3] Cotelerius in a note (i. 347, 348) refers the reader to the passages in the *Recognitions* and in Jerome's *Commentary on Matthew*, which I have already quoted. He also says that the author of the book, *De Divinis Nominibus* (C. 6), speaks of "the controversial sentences of Simon" (Σίμωνος ἀντιῤῥητικοὶ λόγοι). The author is the Pseudo-Dionysius the Areopagite, and I shall quote later on some of these sentences, though from a very uncertain source. Cotelerius also refers to the Arabic Preface to the Nicæan Council. The text referred to will be found in the Latin translation of Abrahamus Echellensis, given in Labbé's *Concilia* (*Sacrorum Conciliorum Nova Collectio*, edd. Phil. Labbæus et Gabr. Cossartius, S.J., Florentiæ, 1759, Tom. ii, p. 1057, col. 1), and runs as follows:

"Those traitors (the Simonians) fabricated for themselves a gospel, which they divided into four books, and called it the 'Book of the Four Angles and Points of the World.' All pursue magic zealously, and defend it, wearing red and rose-coloured threads round the neck in sign of a compact and treaty entered into with the devil their seducer."

As to the books of the followers of Cleobius we have no further information.

[4] A.D. 54-68.

excellent summary of Dr. Salmon, the Regius Professor of Divinity in Dublin University, as given in Smith and Wace's *Dictionary of Christian Biography*.[1]

The Greek *Acts of Peter and Paul* give details of the conflict and represent both apostles as having taken part in it. Simon and Peter are each required to raise a dead body to life. Simon, by his magic, makes the head move, but as soon as he leaves the body it again becomes lifeless. Peter, however, by his prayers effects a real resurrection. Both are challenged to divine what the other is planning. Peter prepares blessed bread, and takes the emperor into the secret. Simon cannot guess what Peter has been doing, and so raises hell-hounds who rush on Peter, but the presentation of the blessed bread causes them to vanish.

In the *Acts of Nereus and Achilleus*,[2] another version of the story is given. Simon had fastened a great dog at his door in order to prevent Peter entering. Peter by making the sign of the cross renders the dog tame towards himself, but so furious against his master Simon that the latter had to leave the city in disgrace.

Simon, however, still retains the emperor's favour by his magic power. He pretends to permit his head to be cut off, and by the power of glamour appears to be decapitated, while the executioner really cuts off the head of a ram.

The last act of the drama is the erection of a wooden tower in the Campus Martius, and Simon is to ascend to heaven in a chariot of fire. But, through the prayers of Peter, the two dæmons who were carrying him aloft let go their hold and so Simon perishes miserably.

Dr. Salmon connects this with the story, told by Suetonius[3] and Dio Chrysostom,[4] that Nero caused a wooden theatre to be erected in the Campus, and that a gymnast who tried to play the part of Icarus fell so near the emperor as to bespatter him with blood.

So much for these motley stories; here and there instructive, but mostly absurd. I shall now endeavour to sift out the rubbish from this patristic and legendary heap, and perhaps we shall find more of value than at present appears.

G. R. S. Mead.

(To be continued.)

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1 Art. "Simon Magus," Vol. IV. p. 686.
2 Bolland, *Acta SS.* May iii. 9.
3 vi. 12.
4 *Orat.* xxi. 9.

Vasudevamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 401.)

Varunaka VIII.

OM. The four attributes of Paramâtmâ, as mentioned in the preceding chapter, (viz.,) that it has not characteristics of the three bodies, that it is a witness (simply) to the three Avasthâs (states), that it is other than the five Koshas (sheaths), and that it has the attribute of Sachchidânanda will be expatiated upon in (the) four chapters (beginning with this one). Of these (four) the first and the third come under the characteristics called Atadhvya Vritti (the process of knowing the truth through a thing opposed to it). The second comes under the characteristic called Tatastha (the process of knowing the truth through a thing different from it and through which alone the truth should be known). The fourth comes under the characteristic called Svarûpa (the process of arriving at truth through itself). The first characteristic is (that process of) arriving at a knowledge of Âtmâ after discarding all things from Âkâsha down to body through the holy sentences, "This is not it (Âtmâ); this is not it," and so on. The second is (the process of) arriving at a knowledge of Âtmâ that it is the seat of the universe. The third is (the process of) arriving at a knowledge of Atmâ as Sachchidânanda (Be-ness, Consciousness and Bliss), the all-full and unconditioned.

In this eighth chapter, we shall show that Âtmâ has not the characteristics of the three bodies. We shall first describe the three bodies (themselves), since without a knowledge of them the sentence, "Âtmâ has not their characteristics," will not be understood. Now there are three bodies, Gross, Subtle, and Kârana (Causal). Of course people need not be told about the Gross Body, which they perceptibly see as being with hands, legs, etc., and as visible as a pillar. The Subtle Body is composed of seventeen organs. Ajñâna (or Avidyâ) alone constitutes the Kârana Sharîra (Body). The term Sharîra is applied to the body as it comes from (the word) "Shîryathe" (meaning) "perishes." This Gross Body perishes without food. Even with food it dies also of disease or old age. The Subtle Body grows and dies like a tender leaf. With the growth of desires and the actions of the internal organs (the lower mind) this body also grows; and with their contraction (or lessening) this body also ceases to live. For the Kârana

Body, its growth is through the thought, "I am Jîva (Ego)"; but when the "I" is identified with Brahma then this body contracts and perishes. The (ever-increasing) growth of the actions as described herein of the Subtle and Kârana Bodies, is found only in the ignorant, but the spiritually wise have them not. As thus the three bodies described above are subject to dissolution, hence the word Sharîra is applied to them.

The (Sanskrit) word "Deha" is also applied to body as it comes from the root "Deh," to burn. Now we find that the Gross Bodies are (generally) burnt by fire. But can we apply that word to the other two bodies which cannot be burnt by fire? Because they are burnt by the three kinds[1] of heart-burnings (pains) which are far more destructive than fire. Thus all the three bodies are really burnt. Hence the word Deha is applicable to them. The Gross Body, as it is like a pillar and composed of the five elements, is gross. The Subtle Body, as it is the result of the composition of the subtle elements and is not gross like the Gross Body, is subtle. It is also called Linga Body (Sharîra),[2] as it enables one to hear the (subtle) sounds, words, etc., which become (hence) absorbed (with reference to the gross ear). That which is the cause of the Gross and Subtle Bodies is said to be the Kârana (Causal) Body.

It was stated before that the Gross and Subtle Bodies arose out of the five elements. Now it is stated that these two bodies have as their cause the Kârana (Causal) Body. How are these statements to be reconciled? There are two standpoints from which Âtmâ can be viewed: (1) from the standpoint of Adhyâropa evolution, where matter is evolved to different successive stages and is yet declared to be Mâyâ or illusionary; (2) from that of Ugapat evolution, where Âtmâ is looked upon as subject to the limitations of matter (or bodies). According to the Adhyâropa evolution theory (otherwise called regular evolution) it was stated that the Gross and Subtle Bodies were made out of the five elements. This is true (from this standpoint). According to the Ugapat[3] (lit., conjoint) evolution theory all the bodies and the universe are said to have arisen out of Ajñâna. Hence (according to this standpoint) it must be understood that Ajñâna (or Avidyâ which forms the covering for the Causal Body) is the cause of the two bodies (Gross and Subtle). The first or the regular evolution is thus—Mûlaprakriti, Mâyâ, Avidyâ, Âvarana (centripetal force), Vikshepa (centrifugal force), Âkâsha, Vâyu, Agni (Fire), Water and

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[1] The three kinds of pains are Adhyâtmika, Adidaivika and Adibautika, *i.e.*, from body, devas and animals, or from (1) disease, etc., incidental to the Gross Body; (2) passions, etc., pertaining to the Subtle Body; (3) Avidyâ, etc., pertaining to the Causal Body.

[2] This Linga Sharîra should not be confounded with the second principle of the septenary classification, as it (the second principle) is not dealt with here. This Linga Body here stands only for the Subtle Body, viz., the fourth principle and the lower portion of the fifth.

[3] It is called Ugapat (conjoint), since Âtmâ or spirit becomes veiled by matter by conjoining with it.

Earth. According to the other theory the whole universe arose only through (our) not knowing Âtmâ (or through the limitation of matter).

(Now coming to the bodies) there is no doubt about the Gross Body as it is perceptibly enjoyed by us. But the Subtle Body is not so perceptible. How then can we postulate its existence? Its existence should be known (or inferred) from the effects produced by the seventeen organs.[1] But those effects are not produced by the Gross Body, inasmuch as in dreamless sleep, trance and death, the effects (or functions) of the seventeen organs are not found (or manifested) through the Gross Body, though then existent, and inasmuch as those effects are found in the waking and dreaming states only. Therefore it should be known that a Subtle Body having the seventeen organs does exist irrespective of the Gross Body.

May it not be argued that as the Gross and Subtle Bodies are not seen acting separately they both perform conjointly the functions of hearing, seeing, etc.? On a careful enquiry we find it is not so. It is only the Subtle Body that performs then the functions and not both together. Take for example fire. It is only with the aid of fuel that it boils food and does other actions; without fuel it is not able to do any action itself. And yet such operations of boiling, etc., are due to the fire and not to the fuel. Similarly the functions of seeing, hearing, etc., performed by the Subtle Body, which depends upon the Gross Body (for its manifestation), are due to the Subtle Body and not to the Gross. Hence it must be presumed that a body called the Subtle Body exists having the seventeen organs. The seventeen organs are the five organs of sense, the five organs of action, the five Prânas (vital airs), and Manas and Buddhi. That which is composed of these is the Subtle Body. Ear, skin, eye, tongue, and nose are the five organs of sense. Their objects are sound, touch, form, taste, and odour. They are called Jñânendriyas, since they are the means of producing Jñâna (spiritual wisdom) (through their control). Since they are the effects of Sattvaguna, they are stated to be the means of producing spiritual wisdom. Mouth, hands, legs, anus, and the genital organ are the five organs of action. Their functions are talking, lifting, walking, excreting and secreting, and enjoying. As these are serviceable to the performance of (bodily) actions, they are called Karmendriyas. As Rajoguna produces perturbation and impurity, the organs of action which are composed of them subserve the purpose of the performance of Karmas. Prânas are five: Prâna, Apâna, Vyâna, Udâna, and Samâna. They are called Prânas as they support and strengthen the body through such acts as inspiration and expiration. They are able to perform these functions only through the Rajas Guna (quality), of which they are composed. That action of the

[1] The seventeen organs, as stated hereafter—the five organs of sense, the five organs of action, the five Prânas and Manas and Buddhi. We find the functions of these organs going on in dreams.

internal organ (or lower mind) which is engaged in enquiring (into things) is Manas, while that which determines is Buddhi. Thus the Subtle Body has seventeen organs.

In order to understand an object (thoroughly) in this world, there are three tests (or means): (viz.,) by approximation, by its characteristics, and by an enquiry into its characteristics. By the first means we know the name only of the object sought to be known; by the second, we understand its real nature; and by the third, we enquire into (such) characteristics. Now (with reference to the Subtle Body) the first means, viz., the names of the several organs of the Subtle Body, has already been dwelt upon. We shall apply the other two tests (to the Subtle Body). According to the second test, the characteristics of an object should not be subject to the faults of Avyâpti (non-inclusion or exclusion of part of a thing defined), Adhivyâpti (redundancy) and Asambhâva (impossibility), and should thus not be found in another.

Avyâpti arises when the characteristics are found in one part of an object only and not in the rest. Illustration: the cow is of a tawny colour. (Here the object cow is subject to the fault of Avyâpti, as the tawny colour is an attribute of one class of cows only and not of the whole class. Hence cow cannot be properly known through this description of it alone.)

Adhivyâpti arises when the characteristics pointed out are found in (or are common to) other objects also. For instance: the four-legged cows. (Here not only cows but also other animals have four legs. Hence redundancy.)

Asambhâva is where the characteristics given out are not (at all) found in the object (stated). For instance: one-hoofed cow. (All cows have two hoofs and not one. Hence impossibility.)

That which is not subject to these stains has not the properties that are found in (or are common to) another. For instance: a cow having the characteristics of neck, dewlap, back and hump. (Here these characteristics are found in the bovine genus only.)

Applying these tests to the Subtle Body, the characteristics of the Subtle Body will be described in regular order.

The organ of sound is that which, being localized in the Âkâsha that is in the orifice of the ear, and acting under the directions of the Devatâs (Gods) that preside over the Dikhs (quarters), hears the eighteen languages and sounds. On enquiry into the characteristics of this organ, we have to conclude that such a perception does not take place through the Akâsha in the orifice of the ear, but through another only, inasmuch as we find that in dreamless slumber, swoon and other states, there does not arise the perception of sound even with the presence (of such an Âkâsha in the orifice of the ear).

The organ of touch is that which, pervading the skin all over the

body, and acting under the directions of the Devatâs that preside over Vâyu, feels heat or cold, smoothness or roughness, and so on. On enquiry into its characteristics we have to conclude that such a perception does not take place through the skin, as in dreamless sleep, etc., there is no perception of touch even in the presence of the skin.

The organ of sight is that, which being localized in the pupil of the eye, and acting under the directions of its presiding deity, the sun, is able to perceive forms, as long, broad, gross, subtle, etc., and colours, as blue, white, red, yellow, green, etc. But it is not through the pupil of the eye that such a perception takes place, for even with its existence there is no such perception in dreamless sleep, etc.

The organ of taste is that which, acting under the directions of its presiding deity, Varuna, and being localized in the tip of the tongue, perceives the six kinds of taste—sweetness, bitterness, astringency, saltishness, acidity and pungency. But it is not the tongue that performs the perception of taste, as the tongue, though present in dreamless sleep and other states, is not able to feel the sensation of taste.

The organ of smell is that which, acting under the directions of its presiding deity, called the Ashvins, and centring itself at the tip of the nose, is able to sense good and bad odours. But it is not the nose that feels such a sensation, as the nose, though present in dreamless slumber and other states, does not perform such function.

Thus should be known the characteristics of the organs of sense. Now we shall proceed to those of the organs of action.

The organ of Vâch (speech) is that which, acting under the directions of Agni (fire), its presiding deity, and centring itself at the base of the palate, the upper and lower lips, teeth, neck, heart, navel and other places, causes the articulation of different sounds. But it is not the base of the palate, etc., that cause the pronunciation of words, as, though present in dreamless sleep, etc., they do not produce articulation.

The organ of taking is that which, acting under the directions of Indra, its presiding deity, and centring itself in the hand, performs the functions of lifting, etc., but these functions cannot be performed by the hand itself, as, though present in dreamless sleep and other states, it does not perform its functions.

The organ of walking is that which, having Upendra for its presiding deity and centring itself in the legs, performs the function of walking; but this function cannot be performed by the leg itself, as, though present in dreamless sleep and other states, it is not able to do so.

The organ of excretion is that which, having Mrityu (the God of death) as its presiding deity, and centring itself in the anus, performs the functions of excretion, etc.; but such actions cannot be performed

by the anus itself, as, though present in dreamless sleep and other states, it is not able so to do.

The organ of generation is that which, acting under the directions of Prajâpati, its presiding deity, and localizing itself in the male or female sexual organs, performs the functions of secreting Shukla (male sperm) or Shonita (female sperm) and urine; but such functions cannot be performed by the sexual organs themselves, as, though present in dreamless sleep and other states, they are not able to discharge such functions.

Such are the characteristics of the organs of action. Now we shall proceed to those of the five Prânas (vital airs).

Prâna is he who, acting under the directions of Vishishtha, the presiding deity, and localizing himself in the heart, performs the function of inhalation.

Apâna is he who, acting under the directions of Vishvashrishta, the presiding deity, and localizing himself in the anus, performs the function of exhalation.

Vyâna is he who, acting under the directions of Vishvayoni, and being within and without the body, imparts strength (or vitality) to the body.

Udâna is he who, acting under the directions of Aja, the presiding deity, and localizing himself in the throat, causes the organs to be merged in their respective (original) seats during dreamless sleep, and to again manifest themselves in their external seats, and conveys these organs after death to higher worlds.

Samâna is he who, acting under the direction of Jaya, the presiding deity, and localizing himself in the navel, digests in the gastric fire the four kinds of food, bitten, swallowed, sucked and licked, and thus nourishes the body.

Thus should the five Prânas be known.

Besides these there are said to be five Sub-prânas called Nâga, Kûrma, Krikara, Devadatta and Dhananjaya. These five Sub-prânas are (no doubt) included under the above-mentioned five Prânas.

The function of Nâga is vomiting, that of Kûrma is opening and closing the eyelids and lips; that of Krikara is coughing; that of Devadatta is yawning; and that of Dhananjaya is causing the body to swell.

Now will be described the (Antahkarana) Internal Organs (the lower mind), which are divided into four—Manas, Buddhi, Chitta and Ahankâra.

Of these, Manas,[1] having the moon as its presiding deity, and localizing itself in the throat, performs the functions of thought and fancy.

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[1] The Seats of Manas and Buddhi are, according to the Upanishads, the very reverse of what the author here states them to be. Buddhi here belongs to the lower mind and should not be confounded with the sixth principle of the septenary classification.

Buddhi, having for its presiding deity the four-faced Brahmâ, and localizing itself in the face, produces certainty of knowledge.

Ahankâra, having Rudra for its presiding deity, and localizing itself in the heart, produces Egoism.

Chitta, having for its presiding deity Vishnu, the lord of body (Kshetra-yajna), and localizing itself in the navel, generates memory.

Some Vedic texts maintain that the Subtle Body, described above, is composed of sixteen organs, while others say seventeen. In the former case the Internal Organs should be counted as one, whereas in the latter case it should be counted as (two) Manas and Buddhi, under which should be included Chitta and Ahankâra. Wherever the Subtle Body is stated to be composed of nineteen organs, the Internal Organs should be taken as four.

Thus should be known the characteristics of the Subtle Body. Now to the Kârana (Causal) Body.

Ajñâna (or Avidyâ) itself is the Kârana (Causal) Body. As this Body is the cause of the two Bodies, the Gross and Subtle, therefore it is called the Causal Body. This Causal Body being the first Body taken by Jîvas (Egos) and Îshvara (the Lord) becomes the cause of the other two Bodies. The evidence bearing upon this is as follows:

The Vedas say: "Ajñana alone is the Causal Body." According to logic, the cause should be inferred from the effects. According to experience we find (men saying): "I (am) a person of Ajñâna (non-wisdom).

In order to prove that Âtmâ has not the characteristics of the three Bodies, the characteristics of the three Bodies have till now been dwelt upon. Now we shall proceed to give out the (positive) characteristics of Âtmâ itself.

All the Upanishads lay down that Brahma is all-full and pervading everywhere, and that each individualized Âtmâ (in man) is no other than Brahma itself. Therefore Âtmâ should be known to have the characteristics of Sachchidânanda (Sat, Chit, and Ânanda).

Then what are Sat, Chit, and Ânanda? That which is unaffected (during the three periods of time by anything) is Sat (Beness). Self-light (or illumination) is Chit (or consciousness). Self-enjoyment (or bliss) is Ananda. Thus Âtmâ is of the nature of Sachchidânanda.

Non-Atmâ is of the nature of non-reality, inertness and pains. The manner in which the characteristics of Âtmâ and Non-Âtmâ may be contrasted is thus.

Just as the characteristics of a male are not found in a female, and *vice versâ*, so also the characteristics of Sat are not found in Asat (unreality, and *vice versâ*). Just as the characteristics of light are not found in darkness and *vice versâ*, so also the characteristics of Chit are not found in Jada (inertness), and *vice versâ*. Just as the characteristics

of moonlight are not found in heat (or sun's light), and *vice versâ*, so also the characteristics of bliss are not found in pains, and *vice versâ*.

We shall (next) proceed to expatiate upon the characteristics of Sat, Chit, and Ânanda, and their antitheses, non-reality, inertness and pains.

Sat is that (reality) which is unaffected by anything during the three periods of time, while Asat is that which appears as real though unreal during the three periods of time, and which on due enquiry by us becomes affected.

(It can be illustrated thus.) In the midst of a faint gloom a person mistakes a rope lying on the ground for a serpent, garland, low ground or a drain; or so on. The rope maintains its real state during (the three periods of) the time of delusion (even), after it and before it. The mistaken idea (or delusion) of serpent, etc., appears (then) as real to the person seeing the rope, however false and unreal such an idea may be. But the moment the discrimination of the true state, viz., the rope, is brought home to his mind, the false idea is affected (or vanishes). The attributes of a serpent, etc., are not to be found in rope and *vice versâ*. Just as objects (in this world) are dissimilar to one another in their sound, meaning, qualities, appearance and worldly actions, so also the characteristics of Sat are totally dissimilar to those of the Body and the Universe, and the characteristics of Asat are not found in the individual Âtmâ (which is no other than Sat, viz., Brahma). With these differences of characteristics, Sat and Asat should be differentiated.

Next we shall proceed to contrast the differences between Chit (consciousness) and inertness. Chit (consciousness) shines through its inherent light without the aid of the sun or other lights, and illuminates all inert matter which is falsely ascribed to it. Therefore Chit is that light (of consciousness) which illuminates the sun and other resplendent objects, as also earth and other non-resplendent objects. Inertness is that which has neither light of its own, nor is able to illuminate other objects.

To illustrate both these. The sun (as we now see with our physical eyes) without needing any other light illuminates itself, as also the pot and other objects on which it falls. Similarly should be known the light (of consciousness) of Chit. Pot and other objects are not able to illuminate themselves or other objects; so inertness should be known. Therefore as the sun and pot differ from one another in the five ways mentioned before, viz., sound, etc., so should be known the difference in characteristics between Chit and inertness. The result of these investigations will convince any person that all the changes arising in objects illuminated in this world do not at any of the three periods affect the one substratum (viz., Spirit) which illuminates all. No loss or gain occurs to the sun through its rays penetrating into a pot's

mouth or shining on the pot itself. Neither is he defiled nor rendered pure by coming in contact with foul or pure objects. Neither is he pleased or pained through the beauty or deformity of a thing. Neither is he surprised nor not surprised at the peculiarity or non-peculiarity of an object. All changes in objects do not affect the sun at all.

Similarly names, form, caste, orders of life, entrance into or freedom from worldly bondage, prohibitory or mandatory rules, the six kinds of change (growth, etc.), the six infirmities (hunger, thirst, etc.), the six sheaths, blindness, deafness, idiocy, activity and others—all these changes in the body and the organs illuminated by Atmâ do not in the least affect Âtmâ at any of the three periods of time. It should be known that this spiritual wisdom would be (soon and) easily acquired if persisted in.

Thus is the difference between Chit (consciousness) and inertness. Then as to bliss and pains.

Bliss (Ânanda, spiritual) is that happiness which is vehicleless, surpriseless and eternal. Pains should be known as the opposite of happiness.

Pains are of three kinds: Adhiâtmika (arising in the body), Adhibautika (from the elements, etc.) and Adhidaivika (arising from the Devas, etc.).

The first kind includes diseases and other bodily pains generated in men, through the variation of Vâyu, bile and phlegm in the Gross Body, brought about by the gratification of the senses.

Adhibautika are those pains which arise in men from the elements, and from serpents, tigers, etc., composed of the elements.

Adhidaivika are those pains brought about by floods, drought, the falling down of thunderbolts, and such like, caused by the Gods. Now we shall illustrate bliss and pains.

Nectar, being always in its inherent state of bliss, imparts bliss to those that absorb it; but deadly poison, being always in its natural state of burning (or painsgiving), produces burning sensation in those that absorb it. Just as nectar and poison are found to vary in their characteristics in the five ways mentioned above, beginning with sound, etc., so the characteristics of bliss should be known as not found in the three kinds of pains and *vice versâ*, through the five ways mentioned above, viz., sound, etc.

The conclusion we arrive at from all these (investigations) is this. The nature of Sat is like the rope (the real one); the nature of Chit is like the (self-shining) sun; the nature of Bliss is like nectar.

The true significance of the word "I" is only Atmâ. Whoever cognizes through his spiritual instructor, Âtmâ, as not having the attributes of the body, organs and other objects in this universe

which are as illusory as a rope, as inert as a pot, and as pain-producing as poison—he is a person that has separated himself from all worldly ties; he is one that has done all that should be done. It is the settled conclusion of Vedânta that he alone is an emancipated person.

(*To be continued.*)

The Psychology of the Astral Body.

THEOSOPHISTS are frequently asked for some proof of the existence of the Astral Body which shall rest on other evidence than that which is accessible only to the few, as in the case of those sensitives who are able to see it and therefore to vouch for its reality as an actual experience; and because we have not formulated our philosophy in accordance with the accepted methods of western epistemology we lie under the accusation of being loose in our assertions and devoid of strict philosophical method. The mental confusion with reference to the real value of Theosophical assertions which these accusations manifest is, I think, due to the fact that in some cases (as in dealing with the Astral Body) no attempt has been made to show the agreement which parallel lines of thought in the world of western psychology bear to our own conclusions. So that though as an explanation of many well ascertained facts in nature, such as wraiths and apparitions of various kinds, the Theosophical tenet of the Astral Body is admittedly plausible, still many capable thinkers seem to imagine that it has no other claim to recognition than as being a well imagined theory. Yet the psychologists of the modern school have amongst their own ranks one who has affirmed the absolute necessity for the existence of this astral substance which Theosophists believe in, though his intuitions have not carried him so far as to enable him to develop the full meaning which attaches to his admissions. I allude to the great associationist, Prof. Bain, of whose earlier works the late J. S. Mill said that they were the most complete and genuinely analytical exposition of the human mind which *à posteriori* psychology has produced.

Prof. Bain says that the phrase "Association of Ideas" expresses the prevailing fact at the foundation of our intelligence, and he illustrates what is meant by it as follows:

> When we see the sky becoming overcast we think of rain as about to follow, the notion of rain not having been previously present to our mind. When we hear church bells we are apt to think of other circumstances of public worship. When we see a mountain we may be reminded of some other scene which we have formerly seen.

In fact one concrete experience recalls another, and he points out how those associations which belong to the first two examples are caused by proximity or contiguity, to which may be added the association of similarity, and that of contrariety, or when a thing suggests its opposite. Prof. Sorley says:

> That in all cases of association a two-fold process seems to be involved. A portion of the present mental content coalesces with a resembling portion of a past mental state and the revival of this portion involves the reïnstatement in consciousness of the other elements with which it was previously connected.

But the principle of association by proximity is not confined to ideas. Prof. Bain says that our mechanical habits are formed through the very same power of our constitution that enables us to recall and remember ideas.

> Thus the taught movements of a skilled mechanic are connected together so firmly that one succeeds the other almost of its own accord.

The Professor then makes the following assertion:

> Everything of the nature of acquisition supposes a plastic property in the human system giving permanent coherence to acts that have been performed together.

Here then we have from the writings of a prominent psychologist the authoritative assertion of the necessity for an Astral Body, for, as explained by the *Secret Doctrine*, the Astral Body is a plastic something permeating the human system, receiving and retaining impressions from the world of Action, Sensation, Emotion and Thought. Prof. Bain preserves these four divisions of associated Ideas, recognizing each as having its own particular plane of action, so that when Theosophy teaches that there is an Astral Body on the plane of action, another on the plane of Sensation, another on the plane of emotional Thought and another on the plane of abstract Thought, it does so in agreement with the requirements of an *à posteriori* psychology. I will now inquire into the reason why Prof. Bain's "plastic property" must be a Body, and the replica in plastic substance of the physical form it permeates.

The Linga Sharîra Astral Body.

According to the authority just quoted, this plastic property gives permanent coherence to acts that have been performed together. This he shows to be, on the lowest plane, instinctive action, as exemplified by the association of such complex movements as result in deglutition; he gives as other examples the action of the heart, the lungs, etc., together with the associated movements that follow along with them. An extension of these examples would comprise every action possible to the human body, and we may say that man lives as a unit of harmoniously associated forces; the truth of this is apparent when by illness or any other abnormal excitement the sequential harmony of any one part of this unit association is upset, and the consequent

relation of a previous harmony to present discord becomes a sadly conspicuous fact. Therefore the plastic property, which permeates the body and connects into one association the forces by which and through which the *visible* life of the body asserts itself, must represent an ideal model of the form of clay in which it is enclosed. This assemblage of associated actions in a homogeneous and plastic substance is what Theosophy calls the Linga Sharîra, so that this latter represents the *acquired* potentiality (see Prof. Bain's definition) of the body for those seemingly countless interactions whose sum total is physical life as a human form; and because these trains of associated movements are connected together in one plastic material they must give it that shape which governs the type Man. So that, as a plastic model of the substantial form which covers it, the Linga Sharîra is evidently a body owing its definite proportions to inherent action, in contra-distinction to the physical body, which is defined by its stability. One of the tenets of Theosophy is that the Astral Body preëxists in the protoplasmic cell, as a perfect model of the future man. This has given rise to much amusement on the part of physiologists, because on examination this model is not to be found. But Theosophists consider the joke to be entirely on their side, for, with due deference to the superior learning of our critics, there is something extremely ludicrous in the spectacle of an eminent anatomist endeavouring to cut out of the germ a bundle of associated actions. The truth of this teaching evidently does not depend on an anatomical proof, but on deductions from the ascertained facts of evolution and heredity, together with the acknowledged nature of the "plastic property" and the observed power of association which belongs to it. Without appealing to the deductive sequence by which Theosophy arrives at the preëxistence of the Astral Body in its descent from generals to particulars, I will take Prof. Bain as my authority. He deduces the existence of this "plastic property" from the observed fact of associated action, and finds that its characteristic is described by the nature of association as follows: to give permanent coherence to acts which have *previously* been performed together. Nothing could be clearer or more explicit than this; so that if the growth of the physical body shows the effect of associated acts it is necessary, according to the requirements of association producing coherent results, that these actions should have been acquired previously and associated together in a plastic substance. As no one will deny that the development of the physical body from the germ gives us a coherently harmonious association of actions which is visibly defined by its anatomical structure, these must have previously existed in the cell as an Astral Body, the complete replica in potential activities of the future Man.

Theosophy tells us that the Linga Sharîra is quite unreasoning and mechanical in its activity, a fact which will be readily understood

as a true description of it, viewed as an association of actions alone. But we also see that in virtue of the power of association which is shown by the plastic substance, it must itself be inherent Consciousness, so that when its objective self is manifest as associated actions, these latter are evidently amenable to the control of an individualized consciousness, should such be directed upon them. Before leaving the Linga Sharîra for the next Astral Body we must remember that it represents an association of actions whose effect is to render objective not only the activities of bodily vitality, but through these the Life Impulse of the Universe. The power of association therefore lies in a consciousness which manifests at the same time the macrocosmic and the microcosmic energy of vitality, so that both these are presentations of a common consciousness. But as the vitality which animates a man can only take effect in the human frame through the association which characterises its parts, we are taught to consider the Linga Sharîra as the vehicle of Prâna.

The Kâma-Prânic Astral Body.

I think that the evidence adduced by psychology in favour of the existence of an Astral Body is sufficient to show that those who have ridiculed this Theosophical tenet have possessed more wit than wisdom, and the admitted peculiarity which characterizes association, namely the presence of a plastic property permeating the human body, makes our friends the Associationists not only sponsors for the Linga Sharîra but also for an Astral Body for Sensations and another for Thoughts, thus justifying that other Theosophical assertion that there is more than one kind of astral double in man.

Let us now examine the nature of the Kâma-Prânic Astral Body, which lives on the next plane of human consciousness. This plane is that of Prâna, or of that vital principle described in Manual I, by Mrs. Besant. It is the abstract motion of consciousness, or the impulse to live, which lies at the back of every manifestation, and may be viewed sometimes as Heat, sometimes as Will, and sometimes as the substance of Life, which both feels and is felt—a synonym of terms which I have ventured to elaborate in an article called "Heat, Sound and Consciousness."

Let us here consider Prâna in its primitive condition, as the vital element, or motion abstracted from the Consciousness in which it is engendered. As such it lies behind associated actions as an infinite impulse "to be." Homogeneous and universal, it is caught in its vehicle the Linga Sharîra, and differentiated by this latter into as many forces as there are associated actions. For as soon as the germ cell is quickened, the vital element urges into action a pre-existent and latent association of actions, representing the ideal model of the physical body which is to be the future home of the reïncar-

nating Ego. These, as they begin their work of materialization under Prânic impulsion, must react upon the homogeneity of this impulse as already stated.

Thus Prâna becomes a human Life, as a unit of Prânic energy, made up of a number of minor intensities associated together. Now these different vital intensities, which appear as mechanical action on the Astral Plane of Consciousness, have another and perfectly distinct effect when, instead of being relative values as manifesting actions, they are considered in their relation to abstract Consciousness; they then become *degrees* of Consciousness or Sensations. Thus the differentiation of the homogeneity of the vital principle into actions awakens corresponding Sensations on a deeper plane of conscious association, by which Consciousness is rendered in terms of intensity, and endows the latter with sensation as a natural consequence.

Psychology says of Sensations that they are commonly defined as mental states which result from nervous stimuli. We have now seen how Theosophy explains "nervous stimuli" as associated actions under the influence of the vital element. These are found associated together in a plastic property as associations of Sensations which represent a replica of the Linga Sharîra as a Kâma-Prânic Astral Body.

Kâma-Mânasic Astral Body.

What has been said of Actions and Sensations is likewise true of Thoughts. These, associated together in a plastic property, give us in their totality the Kâma-Mânasic Astral Body. The Associationists will probably wish to know what this new kind of body foisted upon them may really be and whence its name.

In Manual I, we have an excellent description of the meaning of the term Lower Manas, and this, as an astral body, is the third, which is awakened to earthly existence in the continuous sequence of unfolding consciousness which is set in motion by the act of conception. To recapitulate the effect of this act, we have first seen brought into objective existence the activity of consciousness, or Prâna, the infinite homogeneous vitality of the Universe, which is at once differentiated by its vehicle the Linga Sharîra; we have found that this differentiation naturally affects the consciousness of which Prâna is the Power of Manifestation, causing it to become objective as sensations. The next result is that these sensations in their associated unity should produce a unit association of conscious relation. Here consciousness perceives the connection between action and sensation, and between each of these amongst themselves; and thereby it is differentiated into an association of ideas. This association gives us the Kâma-Mânasic Astral Body, or ideal model of the physical man, the basis of his intelligence and the measure of his intellectual development through cycles of progressive evolution. Now while the Kâma-Mânasic body is roused into life by

the successive activities of the Linga Sharîra and the Kâma-Prânic body, yet its vitality is not Prâna, either as mechanical action or as self-perceptive energy; for on this plane consciousness is not manifested by its activity, as in associated actions and sensations, but manifests itself *in propriâ personâ*. Thus an idea becomes the effect of differentiation in an infinite medium (a universal consciousness), so that an association of ideas which is a synthetic representation of the animal man on the Mânasic or mental plane is a ratio of definite consciousness to Infinite Consciousness. But this ratio at once defines Infinity, so that the awakening to life of the Kâma-Mânasic Astral Body gives individuality to Infinite Consciousness, which then becomes the Higher Manas described in Manual I. By the law of Reïncarnation this Higher Manas is represented by an Astral Body of associated personalities, or earth lives, which association, by making use of that property described in psychology as the cause of Ideation, we, by meditation, believe it possible to draw into the range of our ordinary mental vision. Since the Individuality of Infinite Consciousness is the medium from which the Personality or Lower Manas is differentiated, it is the source from which the latter draws its essence, and the Higher Manas, roused to self-consciousness by the gradual sequence of awakenings which follow on the act of germination, becomes the illuminator of the Lower Quaternary in the septenary division of man, whose activity we have found to be the vitalizing energy of Prâna.

Here we find ourselves in the presence of the great spiritual mystery in man, a mystery which in its threefold aspect we recognize as the Spirit which uses and creates the fourfold body of earthly life. Words can but vulgarize the conscious beauty of this Living Light, and thought, to gain even the faintest shadow of its resplendent Self, must travel on other lines less strongly marked by human reason and more steeped in intuition's trenchant verities.

Taking the objective Physical Form and the three Astral Bodies, we have in them the details whose sum total make up the Power of Individualization, which, in my article upon Re-Birth (*Lucifer*, March) I ascribed to a human spirit. The effort to individualize a personal life is the energy of an abstract consciousness passing from its abstraction; this energy is shown in an earlier portion of this article to be the vital element or Prâna. Contemporaneous with the passing of its abstraction, we have consciousness growing in self-conscious perception, the full consummation of which we find announced in the first appearance of a new-born child. The growth from spirit into matter (see "Rebirth, Proof by Law") is the successive awakening of the three Astral Bodies by the flow of Prâna as described; and as the last Astral Body, that of the Kâma-Manas, brings into objective relief the Higher Manas, the nine months' process finds itself projected, a physical form, into a physical world.

Self-consciousness, torn from abstraction, now becomes the illuminator and the vivifier of the Lower Manas, and physical growth begins under the influence of this vital light, the Jîva of the mystery of the Infinite One. The physical energy, or homogeneous Prânic life, which flows from every conscious endeavour to maintain self in positive manifestation, passes through the now fully active tripartite mill of the three Astral Bodies back to its source, the light of consciousness of our own Higher Manas feeding the differentiating action of this composite machine, and carrying onward into perception these changes of conscious power. With this the infant grows from childhood to manhood; in middle age the activity of life engendered in the human mill will equal the illuminating power of the Higher Manas, or, in other words, the energy of associated life in the Quaternary equals the energy of associated lives in the reïncarnating Ego. This moment of equilibrium passed, the microcosmic growth joins in the macrocosmic retrogressive flood, and growth towards gradual disintegration now sets in.

This completes what I believe to be the psychology of the three Astral Bodies, whose earthly tendencies make up the human life. The common thread on which all are strung is consciousness, because of which all are interdependent, and interact each on the other.

The Lower Mânasic body, however, differs from the two others in that its associations are all direct units of consciousness, or ideas, whereas the other two are conscious activities and intensities. Each thought is therefore a plastic form, for the plastic property which associates and retains ideas must be the substance of consciousness; for which reason a proof for the existence of a "thought-form," as Mrs. Besant has called ideas, may be obtained from the works of the British Associationists. Sensations and actions, as intensities and quantities of energy, can have no other form than that which they acquire by association, and therefore an astral body cannot be conceded to a single sensation or action, though it must be given to a single idea.

In conclusion, I think the value to self-knowledge, and the practical work in this direction which the above conceptions facilitate, will be evident to everybody, and Theosophists may, therefore, tender their thanks to the Associationists for having postulated the necessity for the existence of what we call Astral Substance on three distinct planes of consciousness, thus facilitating our attempts to place Theosophy on a western evidential basis before an unbelieving world.

THOS. WILLIAMS, F.T.S.

The Adaptability of Eastern Yoga to Western Life.

NO one can have studied the books and brochures treating of Yoga without feeling their impracticability as far as Western peoples and their habits are concerned. Yet this feeling, which is near akin to impatience with the whole system, vanishes as soon as we look deep enough into the Yoga Philosophy to separate the essentials from the mere methods.

Methods are determined by place, by climate, food and local law, as also by the physical idiosyncrasies of a race, and one might almost add the definitions and attributes given to various deities. Let us take instances.

First, as to clothing. The single cotton garment alone necessary in a hot climate would be obviously inadequate and even unhealthy in Europe, where woollen or heavy clothing and more than one garment must necessarily be worn. But what is the essential teaching? Simply this. That dress is to protect the body and not for ornament, and that the simplest dress conformable with climate and the age may most expediently be worn.

What as to food? That food is to support life, primarily, and that different foods do this in varying ways, being cooling and nourishing, or heating and stimulating, according to the qualities inherent in them. That beyond this, food is used to gratify the palate, and, as such, is to be avoided by those who aspire to be rid of the tyranny of the senses and to direct the whole energies of their minds elsewhere.

Then as to local law. Our English law forbids begging, and also objects to one "having no visible means of support," so that the living upon alms, and sleeping wherever one happens to be when the resting-time comes, are quite out of the question here. But what, again, is the essential doctrine? That we should abstain from the strife of money-making, and surrounding ourselves with all kinds of belongings and comforts. That obtaining the means of subsistence should be limited to the mere wants of the body and should cease there. That all beyond this, if obtained, should not be held but passed on for the service of the general good.

Then as to various postures, advocated even in books upon the highest forms of Yoga.

These ways of sitting are, for the most part, as easy to an Indian and as comfortable as sitting in a chair is for us, and, where they differ

from the usual Eastern habits of sitting on the ground, are acquired, for the most part, by a native of India after a few months of gentle and constant practice. They have their meaning in steadying the body, making the breathing comfortable, and keeping the head in a steady level position conducive to thought. But to us, sitting on the floor in any position soon becomes irksome, and the curling up of the legs, which to an Indian is simple and convenient, is to most Europeans either quite impossible through the formation of their joints or attended with the risk of snapping a cartilage. But what does one of the greatest Hindû teachers say? Simply this, that whatever position is conducive to activity of the mind and tranquillity of the body is the true posture. If a certain European lady of my acquaintance had read thus far in Yoga she would not have needed to take medical advice, and suffer a great deal of pain through distorted knee and ankle joints.

Of the lower form of Yoga, known to nearly all of you as Hatha Yoga, I say nothing. The suppression of the breath, the looking at the sun until the eyes are gone, the stopping of the ears and all such follies, have been universally condemned by the wise.

So much then for methods. Let us recount as much of them as will carry us a very long way indeed in Yoga.

1. That dress for the Western Yogî is for the protection of the body: that all gratification of vanity through it is to be avoided.

2. That food for him is to be that which conduces to support the body under those conditions in which it has to remain and work, and in accordance with these surroundings must be either cooling and nourishing, especially to the nervous system, and conducive to long, protracted, calm thought, or stimulating and strengthening, lending support to the muscular system, where the stirring life of propaganda has to be led.

3. That generally having to work to support himself he should, by reducing his needs to the simplest wants, reduce also the necessity for working for himself to the lowest limit, and leave himself free to work for knowledge, which he offers without desire for recompense to all who can receive it.

4. That, as to postures, he should find out for himself (as we have no *Western* teachers of Yoga) what position is most conducive to continued thought, ease of breathing and general restfulness of body.

Now, having begun and completed, as it were, the wrong end of our subject, let us go on to the essentials.

All these modifications of methods will come almost spontaneously to him who has the true spirit in him. All the methods in the world, East or West, will do nothing for him who has not the spirit. Does anyone care whether Christ, Plato, Shankarâchârya, or the rest, sat with one knee over the other in an armchair or on the ground, when

they aspired and meditated? Doubtless they suited themselves to their bodies and surroundings.

The unity of all life is the grand central teaching of Yoga, and the word Yoga itself, as you will remember, signifies union.

And this union comes about through wisdom, and wisdom is revealed to us through thought. Thought comes only to him who makes effort.

Effort is the concentration of energy to one end.

That end in Yoga is union through wisdom and thought.

Let there be then concentration in thought; this is one of the most vital and most difficult to follow of Yoga teachings.

And the thoughts shall be directed to all things which make for unity. The bodily actions will most assuredly follow the concentrated thoughts.

Building moral prisons and proscriptions is useless. You do not need to forbid yourself action against those you truly love. *To know* what in you is evil for them is to abandon that evil, and the love of them and of wisdom soon makes you to know.

You cannot artificially love, nor can you be artificially an ascetic; both of these soon ring false unless they are spontaneous. He who becomes purely benevolent and generous will need to seek no asceticism, nor will anything be forbidden by himself for himself. He acts always by the manifested law within himself. To know, for him, is to *be*. But to fix the thoughts on unity is like fixing the gaze on a mountain peak. To gain it many steps are necessary. The steps to be taken cannot be seen until we approach them. That is why on this road of the Yogî no step, beyond the one just in front of us, seems at all clear, and people tell you that it would be so easy to be unselfish and loving if they only knew how. But they are ignoring the very evident step at their feet and trying to penetrate the nature of those steps beyond. Let them meditate on the first step of unselfishness *and take it*. They will see the next then quite clearly. The true Yogî is the outcome of one who has fulfilled the duties to which, through Karma, he has from life to life been called, who has been a good householder in his time, has fulfilled his family duties and ultimately been promoted to work beyond these. For remember that all progress is the taking up of heavier responsibilities, and to be free of family responsibilities is to take up national and civic responsibilities, not necessarily through politics or pulpits, or even the platform of the Theosophical Society. The Yogî does not sigh for freedom from work or responsibility; he aspires for freedom from limitations of self, from attachments through ambition, vanity, and the like.

It is the freedom from selfishness that enables him to think and see for others. Moreover, his personal influence is enormous, and everything he engages in has the ring of sincerity and kindness in it.

If we have these things we need not trouble ourselves much about methods of propaganda. The chastened and purified man, giving all means in his possession, all thought and knowledge for the love of his kind, teaching without narrowness, without saying sharp things of his opponents, he indeed is a rare being, and draws all intelligent, good men to him. A society formed of such beings, or even approximations to them, would be irresistible; but trying to teach others what we have not ourselves, shouting to them to try unselfish living and see how happy they will be, whilst we remain selfish ourselves, is exceedingly hard work, and bears next to no fruit.

We all think to make others, by talking to them, what we have not become ourselves. Vain task! Let us purify ourselves and gain wisdom ourselves, and in that very effort, not made for ourselves merely, we shall be the means of purification and instruction to others.

It must not be gathered from what has been said that there should be any flagging in propaganda. What is intended to be shown is, that as a general in the face of an enemy trying to exhort his men to courage in the fight would have little weight if he was not a man strong in himself, with bravery stamped upon him; so we, in exhorting to an ideal of self-sacrifice and purity, shall have little weight if we do not stamp these attributes upon ourselves.

And so the conclusion of the sublime Râja Yoga Philosophy of the East is for us the teaching of the highest Ideal of Practical Wisdom and Practical Self-sacrifice, a teaching which, starting from the purely Ideal, Abstract and Theoretical, is brought down into the Real, Concrete and Practical.

In studying it we must produce in ourselves all that we have of adaptability, clear-headedness for seizing essential points, and perseverance. A succession of students proceeding in this manner will hand down, after a generation or two, a system suited to the West, but with all the true old spirit of the East, which being once established, we trust shall stand for many ages, and become the loop-hole of escape to thousands of aspiring beings.

"S."

THIS day we have a Father, who from his ancient place rises hard holding his course, grasping us that we stumble not in the trails of our lives. If it be well we shall meet and the light of thy face make mine glad. Thus much I make prayer. Go (thou on thy way).—*Zuñi Prayer.*

The Rationale of Mesmerism and the Higher Self.

IN consequence of certain notices and reviews which have appeared in the pages of *Lucifer* and the *Path* on Mr. Sinnett's book, the *Rationale of Mesmerism*, it seems desirable that some reply should be made to them, as otherwise readers of these journals might be misled into supposing that very divergent views of the subject treated therein were held on questions of fact by those who claim to have made a long and close study of mesmerism. Much that has been written in these magazines, in some measure contravening the position taken up by the author, arises more from misunderstanding the nomenclature used than from any fundamental differences of opinion. For some years past there has been a considerable amount of misapprehension on the subject of the "Higher Self," as originally elucidated by Mr. Sinnett in a *Transaction of the London Lodge*, published in 1885. He was the first of the modern writers on Theosophy to make use of that expression; and to that extent coined the word which has since then been so much used and misused, to convey his meaning in regard to that particular aspect of the human soul.

The words, the "Self," the "Highest Self," and the "Supreme," are to be found in many of the English translations of the Sanskrit writings, more particularly in the *Upanishads*, but the expression "Higher Self," as a definition of the individualized Ego, had never, until the publication of the *Transaction* referred to, been used in recent Occult teaching. At the time of writing the above-mentioned paper the term "Higher Self" appeared to Mr. Sinnett to be the best description available of the reïncarnating principles in their relation to the lower quaternary, and the reasons for thus using the term prevail as strongly now as they did then. Therefore in criticizing his present book it would perhaps be more instructive to the reader, as it would undoubtedly be fairer to the author, if the reviewer accepted his meaning, even though objecting to his terminology. It is moreover difficult to understand how the "Higher Self," as spoken of in the *Rationale of Mesmerism, could* be considered as the equivalent of Âtmâ, or the Universal Spirit, especially when taken in conjunction with the two previous *Transactions* on the subject which are referred to, and consequently may be supposed to have been read, by the writer of the notice in the *Path*.

Madame Blavatsky, in dealing with these two papers in the *Key to Theosophy*, does not fall into this error, but fully appreciates that in

speaking of the "Higher Self" Mr. Sinnett is referring to the Spiritual or reïncarnating Ego, and not to either Atmâ, or Parabrahman, the Divine and Universal Spirit.

Language and words in themselves are of no value unless they can be utilized to convey ideas, and in support of the use of the expression "Higher Self" as a suitable definition of the human Spiritual Ego, many quotations taken from writings, ancient and modern, may be brought forward.

In the English translations of Sanskrit works mentioned above, Atmâ, Paramâtmâ, Brahma, or the Universal Spirit, are almost invariably spoken of as the "Self," the Highest Self or the Supreme, but never as the "Higher Self."

In Telang's rendering of the *Bhagavad Gîtâ* we find these words:

There are two beings in the world, the destructible and the indestructible. The destructible (includes) all things. The unconcerned one is (what is) called the indestructible. But the being Supreme is yet another, called the Highest Self, who as the inexhaustible lord pervading the three worlds supports (them).[1]

Davies, in his translation of the same verses, gives the idea in very similar terms.

In this world there are two existences, the Perishable and the Imperishable. The Perishable consists of all living things, the Imperishable is called the Lord on high. But there is another, the highest existence, called the Supreme Spirit.[2] . . .

Turning to the *Upanishads*, in the last section of the *Mundaka* we read:

He that knows that Highest Self, becomes that Highest Self only. There is none in his family ignorant of the Self. He passes beyond misery, he passes beyond the taint of good and evil works, he is released from his heart's ties and becomes immortal.[3]

Again:

. . . And we also know the undecaying Highest Self, the farther shore beyond all fear for those that will to cross the sea of metempsychosis.[4]

Mr. Gough further on says:

This Self, this Highest Self, Âtman, Brahman, Paramâtman, is being, thought, and bliss undifferenced.[5]

Professor M. Müller, in describing the Self, says:

Âtman, the Self far more abstract than our Ego—the Self of all things, the Self of the old mythological gods . . . the Self in which each individual self must find rest, must come to himself, must find his own true self.[6]

Further on p. 251:

But that Self, that Highest Self, the Paramâtman, could be discerned after a severe moral and intellectual discipline only, and those who knew the other gods

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1 Telang's trans., *B.G.*, ch. xv, p. 113.
2 Davies' trans., *B.G.*, ch. xv.
3 *Philosophy of the Upanishads*, A. E. Gough, ch. iv. p. 112.
4 Ibid, ch. v. p. 127.
5 Ibid, ch. ix. p. 264.
6 *What can India teach us?* p. 246.

to be but names or persons . . . . knew also that those who worshipped these names or persons, worshipped in truth the Highest Self, though ignorantly.

Again, p. 253:

The Self within (Pratyagâtman) was drawn towards the Highest Self (the Paramâtman); it found its true Self in the Highest Self, and the oneness of the subjective with the objective Self was recognized as underlying all reality. . . .

These extracts are not given for any intrinsic value in themselves, although they contain much of the essence of the Vedântin philosophy. For the purposes of illustration, however, they show that Mr. Sinnett had some authority to go upon, outside of the reasonableness of the wording, in speaking of the individual Ego as "Higher Self" in contradistinction to the Highest. In its capacity as a reïncarnating force it cannot be considered the Highest, although in development it becomes more and more glorified and illuminated by its spiritual aspiration towards that Highest, and may finally blossom into liberation and unity. Âtmâ as representing pure spirit should not be confounded with the divine human Ego, as the latter, while in a state of differentiation and liable to reïncarnation, must contain the higher fifth principle, or Manas. It is this very individual Self in humanity which contains the potential elements of future unity with the Supreme and Universal Self; and which—sometimes retarded in its upward path of evolution, and sometimes helped onward by the experiences gained through its alliance with its series of personal selves—was appropriately termed by Mr. Sinnett "The Higher Self."

Madame Blavatsky, in much that she has written, appears to support the idea, and in some cases uses even the same nomenclature. In her comments on Stanza V she says:

This fire is the Higher Self, the Spiritual Ego, or that which is eternally reïncarnating under the influence of its lower personal Selves.[1]

Further on, in the same chapter:

Unless the Higher Self or Ego gravitates towards its sun. . . . .

The reader will find all through this commentary that the writer uses the term Higher Self as the equivalent of the reïncarnating Ego. Again in her remarks on Stanza X, p. 230:

. . . . This is the human terrestrial form of the Initiates, and also because the Logos is Christos, that principle of our inner nature which develops in us into the Spiritual Ego—the Higher Self—being formed of the indissoluble union of Buddhi, the sixth, and the spiritual efflorescence of Manas, the fifth principle.

To this is added a footnote:

It is not correct to refer to Christ as some Theosophists do—as the sixth principle in man, Buddhi. The latter *per se* is a passive and latent principle, the spiritual vehicle of Âtman, inseparable from the manifested universal soul. It is only in union in conjunction with *self-consciousness* that Buddhi becomes the Higher Self and the divine discriminating soul.

Further on, in the same volume (ch. xxiii. p. 563):

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1 *Secret Doctrine*, Vol. II., Stanza V. p. 109.

Now when the Rabbi Jesus is requested (in *Pistis Sophia*) by his disciples to reveal to them the mysteries of the Light of thy (*his*) Father (*i.e.*, of the Higher Self enlightened by Initiation and Divine Knowledge), Jesus answers, . . . etc.

Obviously pure Âtman cannot be *initiated* either in Divine or any other kind of knowledge, therefore the Higher Self here, as in the other quotations, can only refer to the reïncarnating Ego.

One more extract from the same author may be taken out of that most beautiful little book, *The Voice of the Silence* (p. 38):

Restrain by thy Divine thy Lower Self.

Restrain by the Eternal the Divine.

Aye, great is he who is the slayer of desire.

Still greater he in whom the Self Divine has slain the very knowledge of desire.

Guard thou the Lower lest it soil the Higher.

Clearly nothing can soil or pollute pure spirit, or Atmâ, and the Higher and Lower alluded to can refer only to the Higher and Lower Selves.

The word "higher" predicates an intermediate condition between that which is above and that which is below. If pure spirit, Âtmâ, or the Supreme, is to be called the Higher Self, where are we to look for what must be, if language has any meaning, the Highest?

A few words may now be said about some other points raised in the afore-mentioned notices. The most important is that which touches upon the question as to which of the principles of the sensitive in trance come under the control of the mesmerist. There would certainly be no difference of opinion between Mr. Sinnett and his critics in regard to one point, and that is, that pure Âtmâ, or pure Spirit, alone does not fall under the power of the operator. If, however, the human Ego is to be described as being either the one or the other, then the experience of Mr. Sinnett, or any other Occult student who has had any practical knowledge concerning the higher aspects of Mesmerism, will not be in accord with that view. A long and close study of this branch of Occultism goes to prove most decisively that it is the enormously varying character of the Manas principle in the human race, due to greater or less spiritual development and the ever-changing Karmic necessities, which over and over again find expression in the physical forms of incarnation. These variations in the Higher Self are never more clearly illustrated that when it is set free under the mesmeric trance, whether such be functioning on the astral or spiritual plane. Each Ego under such conditions differs in some striking way from another under like circumstances, quite as much as do their physical bodies in ordinary life. Moreover, it would be impossible for an operator of this pure and more spiritual form of mesmerism to be deceived as to the state of consciousness of any special sensitive when in the trance condition. Such a one might at one moment be functioning on one plane and the next on another, but there would be no confusion

as to the fact in the mind of the trained observer, for the sensitive has not the same comprehensive power of acquiring real knowledge on the astral as when upon the spiritual plane. When the true Ego, by the effort or assistance of the mesmerist, is really cleared of close connection with the lower principles, it is still of course in close magnetic touch with the operator, though it can no longer be accurately spoken of as under his control, for it has then passed into a condition or state of consciousness which renders it absolutely free of all influence from this plane.

In the mesmerism of the stage, or in the ordinary drawing-room experiments, it is undoubtedly true that only the astral principles are brought into operation. The physical senses are rendered inoperative and the astral ones take their place. To drink noxious liquids, suck tallow candles, or to have the flesh pierced with pins and needles does not require the intervention of the victim's Higher Self, and for such performances the stronger physically and the more material the operator probably the greater the anæsthetic results. But where it is a question of the higher regions of the Art, something quite outside of a merely strong physique is necessary.

The practice of this more spiritual kind of mesmerism as here discussed, is hardly open to the ordinary run of people. It requires one who is an Occult student, one who knows something of the conditions and influences that connect humanity with the unseen universe, continued patience, great self-denial, and certain other facilities that need not be here mentioned.

Almost the first thing the Occult student of mesmerism, who is also in search of spiritual truth, sets himself to do, is to try and separate the higher triad of the sensitive's principles from the lower quaternary. This he may succeed in doing more or less quickly or slowly according to the possibilities of the subject. Let this result once be effected and what happens is, that the Ego or Higher Self immediately touches that state of consciousness to which its freedom from the lower quaternary entitles it, viz., that of the spiritual plane. Just as in the case of death, whether the complete separation of the three higher principles from the lower ones takes a longer or shorter period, when the liberation has taken place then the Ego's consciousness enters upon its Devachanic bliss. But while that separation is not complete, whether the body is dead or only entranced, while the Higher Manas is too much held back by the claims of the lower, the Ego is unable to touch the state of consciousness beyond that of the astral plane, but even in that condition it is the true Ego that is communicating with the magnetizer, and there is no question of a skilled and experienced student mistaking the independent intelligence of the Higher Self for the utterances of the lower astral principles more or less reflecting his own thoughts.

There are undoubtedly certain centres of vital and magnetic force in the human body. These are of the greatest importance as connecting the physical body with the astral. The potentialities of these in their full significance are known only to those who have passed certain initiations and cannot be explained. It is much better therefore that they should not be mentioned at all in books intended for the public at large, and for the reason that there are already sufficient dangers in the widespread use of mesmerism and hypnotism among curious and unscrupulous experimenters, without starting these on new lines of research, the further possibilities of which, if only partially discovered, would render mesmerism a hundred times more insidious and dangerous to the sensitives than is at present the case.

PATIENCE SINNETT.

The Bamian Statues.

IN the *Secret Doctrine*, Vol. II, pp. 337 *et seq.*, H. P. Blavatsky speaks of the gigantic statues at Bamian, and refers to the famous Chinese traveller, Hiouen Thsang, who visited them in the seventh century. Two members of the Blavatsky Lodge have kindly furnished me with the following notes on Hiouen Thsang, Bamian, and the statues, and students of the *Secret Doctrine* will doubtless be pleased to have the information thus obtained.

First, we have a summarized account of Hiouen Thsang himself, condensed from the *Life of Hiuen Tsiang*, by the Shâmans Hwui Li and Yen Tsung, translated by T. Beal.

Hiuen Tsiang [or Hiouen Thsang, as he is called in the *Secret Doctrine*], was the youngest of four sons, and was born at Chin Liu, A.D. 603. At his birth his mother is said to have dreamed that she saw him going to the West, clothed in a white robe, and when she asked him where he was going, he replied, "I am going to seek for the law."

He was descended from Chang-Kong, who during the Hau dynasty was lord of Tai-K'iu, and his family was one of position and fortune, his father being "distinguished for his superior abilities, the elegance of his manners—and his moderation"—for he refused all offers of provincial and district offices, which were pressed upon him, and, anticipating the fall of the Sui dynasty, "buried himself in the study of his books."

As a child Hiuen Tsiang is said to have been "grave as a prince, and of exceptional ability," not mixing with children of his own age, but reading the Sacred Books, and practising piety and gentleness at home. His second brother, who dwelt in the Buddhist Convent of Tsingtu at Loyang, the Eastern capital, noticing his fondness for the study of religious doctrine, took him to his convent and taught him the method and practice of the Sacred Books, and it is said after reading a book twice he needed no further instruction, but remembered it throughout. At the age of thirteen he astonished the masters and priests when at their direction he mounted the pulpit and expounded

with precision and clearness the deep principles of religion; the answer he gave the High Commissioner, who asked his motive for wishing to become a disciple: "My only thought in taking this step is to spread abroad the light of the Religion of Tathâgata, which we possess," so clearly showed the right feeling with which he was imbued, that he was admitted as a recluse before the usual age, and dwelt with his brother, until the state of disorder into which the empire fell on the overthrow of the Sui dynasty caused them both to remove to Chang'an.

During the next few years Hiuen Tsiang seems to have visited many great Teachers, and profited by their explanation of various sacred works, and at the age of twenty he was fully ordained. At this time he is said to have been

> Grave and dignified, living apart from the crowd, and avoiding worldly concerns. He traversed the eight expanses [heavens?], and penetrated the hidden secrets of Nature. Possessed of a noble ambition, he desired to investigate thoroughly the meaning of the teaching of the Holy Ones, and to restore the lost doctrine and to reëstablish the people. He was prepared to face wind and weather; and his mind, even if he stood by chance in the presence of the Emperor, would only gather strength and firmness. . . . . Both [he and his brother] were distinguished by their singular talents and a certain sweetness of manner; they were renowned among their associates and of noble character. . . . Having visited the celebrated masters all round, devoured their words, and examined their principles, . . . he found that each followed implicitly the teaching of his own school, but on verifying their doctrine he saw that the Holy Books differed much, so he knew not which to follow. He then resolved to travel to the Western world[1] in order to ask about doubtful passages.

In spite of an imperial rescript forbidding the journey, which caused those who had intended to go with him to remain behind, he started in 630 on his long pilgrimage of fifteen years, wandering through Turkistan and over all India, except the extreme South, and visiting all places of interest; his book of travels, *Si-yu-ki*, written on his return at the express command of the Emperor, is one of great importance, and is well worth reading, as it abounds in curious information about the places and people of his time.

He met with many adventures, but seems to have inspired respect in all with whom he came in contact by his learning and strength of character. He gathered together so many Sacred Books that on his return to China twenty horses were laden with them. The Emperor received him with honour, and but slight mention was made of the way in which he had left the country without permission.

Hiuen Tsiang refused to lead a secular life, and retired to the monastery of Hong-fu in Si-gan-fu, where he began his work of translating the books he had brought home.

> He rose every morning at dawn of day, and after a slight repast devoted four hours to the explanation of the Sacred Books. And being in charge of the monastery he had regard to the discipline of the resident monks . . . . and notwithstanding his manifold occupations, he showed the same energy in his work as he had exhibited from the first.

A deputation from the Mahâbodhi Temple in Central India visited the Master in 654—the Shâmans who wrote his life always speak of Hiuen Tsiang as the "Master of the Law"—to convey to him the assurances of the high esteem in which he was held, and he seized the opportunity of requesting that some Sacred Books he had lost in crossing the Indus might be replaced by others from India.

During the years 655 and 656 he continued the task of translation, though

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[1] The student should notice that Hiuen Tsiang travelled *Westward* to seek the Ancient Wisdom, as in more Western lands men turn to the East. It is always to the Central Asian plateaux that the seeker turns.

He suffered from an old malady contracted in crossing the mountains of India, but by the help of the physicians sent to him from the court he partly recovered, and in 658 he returned to the Western capital in the suite of the Emperor and took up his residence in the newly-constructed temple called Si-ming. Here he remained until signs of advancing age caused him some anxiety lest he should be unable to translate the Prajñâ (pâramitâ) works.

He then retired to the quiet of the Yuh-fa (gem-flower) palace and worked at the *Mahâ-prajña-pâramitâ Sûtra*, which consisted of 200,000 shlokas. He purposed to abridge his translation, "but was warned by a dream not to do so," and at once proceeded to collate the three copies of this work that he had procured in India, in order to correct the text. He finished the translation three years before his death in 664, and spent these last years in composing himself to await the end. By command of the Emperor his remains were removed to a space north of the valley of Fauchuen, and a tower was constructed there to his memory.

Seventy-five of the books he translated are still included in the collection of the Chinese *Tripitaka*.

The translation into French from the Chinese of Hiuen Tsiang's travels, by Stanislas Aignan Julien, is said to be a very good one.

The pilgrim's biographers say that Hiuen Tsiang

Arrived at Bâmiyân, the chief town of which possesses something like ten religious foundations, with several thousand priests; these belong to the Little Vehicle, according to the Jôkôttara Vâdinah school.

The King of Bâmiyân went forth to escort him, and invited him within his palace to receive his religious offerings: after a day or two he went forth to make his observations. . . . . North-east of the capital, on the declivity of a hill, there is a standing stone figure[1] about 150 feet high. To the east of the figure there is a Sanghârâma, to the east of which is a standing figure of Shâkya, made of calamine stone,[2] in height 100 feet. Within the Sanghârâma there is a figure of Buddha represented as when he was asleep on entering Nirvâna, about 1000 feet in length. All these figures are of an imposing character and extremely good (execution).

Hiuen Tsiang's own account of the statues is translated as follows:

To the north-east of the royal city [Bamiyan] there is a mountain, on the declivity of which is placed a stone figure of Buddha erect, in height 140 or 150 feet. Its golden hues sparkle on every side and its precious ornaments dazzle the eyes by their brightness. To the east of this spot there is a convent, which was built by a former king of the country. To the east of the convent there is a standing figure of Sâkya Buddha, made of metallic stone[3] (teon-shih) in height 100 feet. It has been cast in different parts and joined together, and thus placed in a completed form as it stands.

To the east of the city twelve or thirteen li there is a convent in which there is a figure of Buddha lying in a sleeping position as when he attained Nirvâna. The figure is in length about 1000 feet or so.

In *Asiatic Researches*, vol. vi, page 463, Captain Wilford, who wrote towards the end of last century, gives what information he has been able to collect about these images. In speaking of Bamian, or Bamiyan, he calls it the "Thebes of the East." The city consists of caves; according to Ayeen Akbery there are twelve thousand of these recesses. There are two colossal statues cut out of the mountain and standing in niches, the largest, according to Akbery, eighty ells high and the other fifty. Wilford considers these dimensions exaggerated, but gives no reason for saying so, and it does not appear that Wilford was ever

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1 But the text does not say "of Buddha," as Julien translates.

2 Or, covered with brass plates.

3 This teon-shih is described by Medhurst as "a kind of stone resembling metal. The Chinese call it the finest kind of native copper. It is found in the Po-sze country (Persia), and resembles gold. On the application of fire it assumes a red colour, and does not turn black. When mercury falls to the ground this substance will attract it."

actually on the spot. He mentions another smaller statue at some distance from the others about fifteen cubits high. He states that the author of *Pharugh Jehanghin* says these statues existed in the time of Noah. Both statues look towards the east. The drapery of the statues is covered with embroidery and figured work, formerly painted different colours, traces of which painting remain. The figures have been much injured by the Mussulmans, and Captain Wilford says:

Aurungzebe, it is said in his expedition to Bahlac in 1646, passed that way and ordered as usual a few shots to be fired; one of them took place [took effect on one of the statues], and almost broke its leg, which bled copiously. This and some frightful dreams made him desist, and the clotted blood, it is said, adheres to the wound to this day. The miracle is believed equally by Hindus and Mussulmans; the former attribute it to the power of the Deity and the latter to witchcraft.

Between the legs of the larger figure a door leads into a large temple in the cliff. According to Persian authors Bamiyan must have existed before the flood. It is said by Buddhists to have been built by Shama, or Shem. Also it was the abode of Abraham. The natives look upon Bamiyan and the adjacent countries as the place of abode of the progenitors of mankind before and after the flood.

Sir Alex Burnes, in his *Travels into Bokhara*, alludes to these statues. Burnes saw them in the early years of this century, and in vol. i, p. 182, he gives a plate showing the statues and their surroundings. The plate is well executed and gives a very good idea of their appearance.

The "idols" consist of two figures, male and female, cut in the face of the hill. The male (larger) figure is 120 feet high and occupies a front of seventy feet. The figure is much mutilated, the legs fractured, and the countenance above the mouth destroyed. The lips are very large, the ears long and pendent; there appears to have been a tiara on the head. The figure is covered by a mantle, which hangs over it in all parts and has been formed of a kind of plaster, the image having been studded with wooden pins in various places to assist in fixing it. The figure is without symmetry and there is not much elegance in the drapery. The smaller (female) figure is the more perfect of the two, and is dressed in the same manner; it is situated 200 yards away, and is half the size of the male figure.

The niches in which the statues stand have at one time been plastered and ornamented with paintings of the human figure, which have now disappeared from all parts but that immediately over the heads of the "idols"; here the colours are as vivid and the paintings as distinct as in the Egyptian tombs. In one part I could trace a group of three female figures following each other. There is little variety in the designs of these figures, which represent the bust of a woman with a knot of hair on the head and a plaid thrown half over the chest; the whole surrounded by a halo and the head again by another halo.

The execution of the work is poor, and the traditions about the figures are vague and unsatisfactory.

I judge the painted figures to be female, though they are very rude, but the colours bright and beautiful.

Masson's *Journeys*, 1842, is our next informant. In vol. ii, p. 382, he states that there are three large "idols" still in existence and niches in which many smaller ones had once stood. The figures have long ears, and Masson considers it unreasonable to assign an inexplicable antiquity to the paintings. There are many towers in the neighbourhood, probably fire altars. He further describes the ruined citadel of Shulguleh near by, and alludes to melodious sounds made by the wind in the ruins.

The last account of the statues is to be found in the *Proceedings of the Royal Geographical Society for 1879*, p. 248, in a paper by General Kaye, who saw the statues during the Afghan war. He says:

The great image cut in the face of the cliff bounding the valley on the north is nine miles from Zohank. . . . Higher up near the idols (of which I have little

to say except that they are very large and very ugly) there were . . . three forts. . . . Near the foot of the great image, on some rising ground, there were the ruins of a fort, which must have been of considerable magnitude. . . . . Between the images and at their sides, peeping over their shoulders, and some even above their heads, were many caves in the cliff; all have intricate connecting approaches and galleries cut within the rock. These formed dwellings for many Bamianchis, and also for some camp followers of the British. On the opposite side of the valley, about a mile to the west, a stony gully leads into the hills; a short way up this there is a nearly insulated rock, on the flat summit of which there is in relief a recumbent figure bearing a rude resemblance to a huge lizard, and near the neck of the reptile there is a red splash as of blood.

The *Encyclopædia Britannica*, vol. iii, p. 307, ed. 1875, gives the following interesting account of the district in which these statues are found:

BAMIAN, a once renowned city in the territory now subject to the Afghans, in 34° 50′ N. lat., 67° 44′ E. long. Its remains lie in a valley of the Hazara country, on the chief road from Kábul towards Turkestan, and immediately at the northern foot of that prolongation of the Indian Caucasus now called Koh-i-Baba. The passes on the Kábul side are not less than 11,000 and 12,000 feet in absolute height, and those immediately to the north are but little inferior. . . . The prominences of the cliffs which line the valley are crowned by the remains of numerous massive towers, whilst their precipitous faces are for six or seven miles pierced by an infinity of ancient cave dwellings, some of which are still occupied. The actual site of the old city is marked by mounds and remains of walls, and on an isolated rock in the middle of the valley are considerable ruins of what appears to have been the acropolis, now known to the people as Ghúlgúlah. But the most famous remains at Bámián are two colossal standing idols, carved in the cliffs on the north side of the valley. Burnes estimates the height of the greater at 120 feet, the other at half as much. These images, which have been much injured, apparently by cannon-shot, are cut in niches in the rock, and both images and niches have been coated with stucco. There is an inscription not yet interpreted or copied, over the greater idol, and on each side of its niche are staircases leading to a chamber near the head, which shows traces of elaborate ornamentation in azure and gilding. The surface of the niches also has been painted with figures. In one of the branch valleys is a similar colossus, somewhat inferior in size to the second of those two; and there are indications of other niches and idols. As seen from the rock of Ghúlgúlah, Bámián, with its ruined towers, its colossi, its innumerable grottoes, and with the singular red colour of its barren soil, presents an impressive aspect of desolation and mystery.

That the idols of Bámián, about which so many conjectures have been uttered, were Buddhist figures, is ascertained from the narrative of the Chinese pilgrim, Hwen Thsang, who saw them in their splendour in 630 A.D. His description of the position of the city and images corresponds accurately with modern reports. He assigns to the greater image, which was gilt (the object, probably, of the plaster coating), a height of 140 or 150 feet, and to the second 100. The latter would seem from his account to have been sheathed with copper. Still vaster than these was a recumbent figure, two miles east of Bámián, representing Sakya Buddha entering Nirvána, *i.e.*, in act of death. This was "about 1000 feet in length." No traces of this are alluded to by modern travellers, but in all likelihood it was only formed of rubble plastered (as is the case still with such Nirvána figures in Indo-China), and of no durability. For a city so notable Bámián has a very obscure history. It does not seem possible to identify it with any city in classical geography. *Alexandria ad Caucasum* it certainly was not. The first known mention of it seems to be that by Hwen Thsang, at a time when apparently it had already passed its meridian, and was the head of one of the small states into which the empire of the White Huns had broken up. At a later period Bámián was for half a century, ending 1214 A.D., the seat of a branch of the Ghori dynasty, ruling over Tokhárístán, or the basin of the upper Oxus. The place was long besieged, and finally annihilated (1222) by Chinghiz Khan, whose wrath was exasperated at the death of a favourite grandson by an arrow from its walls. There appears to be no further record of Bámián as a city; but the character of ruins at Gulúlúlah agrees with traditions on the spot indicating that the city must have been rebuilt after the time of the Mongols, and again perished In 1840, during the British occupation of Kábul, Bámián was the scene of an action in which Colonel Denny with a small force routed Dost Mahommed Khan, accompanied by a number of Uzbeg chiefs.

Convention of the European Section.

THE Second Annual Convention of the European Section of the Theosophical Society was a most successful affair, and from beginning to end all went smoothly, as befits a Society taking Universal Brotherhood for its first object. Spain was first in the field with her delegate, Bro. José Xifré, a faithful friend and pupil of H. P. Blavatsky, who watched always with deep interest the work carried on upon Spanish soil by him and his brother-in-arms, Francisco Montoliu. Then came delegates from France, Bro. Coulomb, better known as Amaravella, with Bros. Tasset and Vescop. Next from Holland a group of five, Bros. Fricke and Meuleman, and Mesdames de Neufville, Meuleman and Windust. Germany sent Bros. Leiningen and Eckstein; Scotland, Bro. Brodie Innes; Ireland, Bros. Dick and Dunlop; England, Bros. Pattinson, Firth, Duncan, Thomas, Barron, Dr. King, Mrs. Londini, and many another, and so the numbers grew and grew till the St. John's Wood colony scarcely knew itself amid the Babel of foreign tongues. The President-Elect, William Q. Judge, was a prominent figure, now in one group, now in another, always welcomed warmly wherever he stopped to chat over the affairs of the Society he has served so long and so faithfully.

On Thursday morning the first meeting of the Convention was held; the General Secretary, G. R. S. Mead, calling it to order at 10.15 a.m. It met in the Blavatsky Hall at Avenue Road, and familiar faces—Countess Wachtmeister, William Kingsland, Mrs. Cooper Oakley, Miss Cooper, Herbert Burrows, R. Machell, Walter Old and others—were seen on every hand. W. Q. Judge was unanimously voted to the chair, when the roll-call of Lodges had been read, and G. R. S. Mead, W. R. Old, and J. Ablett were appointed Secretaries of the Convention. The minutes of the last Convention were taken as read, and then the Chairman delivered an earnest opening address, recalling the memory of H. P. B., and speaking of the work done by Colonel Olcott, the President-Founder, "work that no one else had done" and to be ever held in grateful remembrance in the Society. He also read a telegram from Colonel Olcott, wishing success to the Convention, and a letter of greeting from the American Section, as follows:

THE AMERICAN SECTION T.S. TO THE EUROPEAN SECTION T.S.

DEAR BROTHERS AND SISTERS,

The American Section of our Society sends you through my hands its fraternal greetings. More now than ever does our Society, ramifying over the entire globe, need within its borders strong endeavour, high aspiration, solidarity, coöperation, brotherliness. This is not because strife and ambition are among us, but because we have now come to a point where our movement, led so long by our heroic H. P. B., commands the attention of the world, and it has ever been that whenever a Society commands the gaze of the world it needs strength to push forward, aspiration to inspire, solidarity to resist, and brotherliness to give comfort to its members. This Section then once more assures you of its coöperation by hand and heart, of its loyalty to our cause, of its aim to so work that when the next messenger shall come from the great Brotherhood he or she shall find the materials ready, the ranks in order, the centre on guard to preserve whatever small nucleus of brotherhood we shall be so fortunate as to have created.

At our Convention in April last we asked you to unite with us in a request to Colonel Olcott to revoke his resignation. This we did in candour and friendship, leaving it to you to decide your course. We recollected what was so often and so truly said by H. P. Blavatsky, that this organization, unique in the century, partook

of the life of its parents. One of them is Colonel Olcott. It would be disloyal to our ideals to hurry in accepting his resignation, even though we knew that we might get on without his presence at the head. And if he should hold to his determination our loving request would fill his remaining years with pleasing remembrances of his brothers without a trace of bitterness.

The three great continents of Asia, Europe and America hold the three children who compose our family, each different from the other, but none the less necessary to the work. Toleration will prevent dissension, leading surely to the hour when the West and East shall grasp hands with complete understanding. The Oriental may be dreamy, the European conservative, and the American crude and radical, but each can give the other what that other has not. Let us then strive toward the acquiring of the desire to have such toleration and coöperation as shall make certain the creation of the nucleus so necessary to success.

In America the work goes on steadily. The recent purchase of an establishment in New York City for headquarters was a necessity of the hour. Its uses and benefits are at once apparent, and that it will increase our usefulness cannot be doubted. This has left us in debt, but the donations received from all quarters will in time clear that off. It is owned by the Aryan T. S., which is an incorporated legal body, able to hold property and take bequests. It could not be the property of the Section by law, because every State in America is sovereign, and there is no provision in our federal statutes for a federal corporation. But none the less does the Aryan T. S. deem itself morally a trustee, although it has the legal title alone and also the sole management of the place.

Another thing accomplished by this Section, doubtless also something you will yet do, is the putting in the field with money subscribed by the Pacific Coast Branches of a regular lecturer, who travels over that coast visiting and helping Branches, and lecturing also to the public. This has already created much attention from the press, and has resulted in new activity. Other lecturers will in time cover the vast area of the United States. It is an important work and may be regarded as a sort of sending forth of apostles. But we should never allow it to degenerate into a race for money or for the establishment of creed.

Theosophy and the Society have at last made themselves universally, if even as yet superficially, felt and recognized in our land, as also in yours. The future is in our hands and it ever grows out of, and is built upon, the present; shall that not be full of the energy in endeavour, which H. P. B. so long exemplified in Europe and India, and Colonel Olcott in the Orient?

Our best wishes, our fraternal sympathies are with you in your deliberations.

For the American Section T. S., The Executive Committee.

WILLIAM Q. JUDGE, *General Secretary.*

This letter was received with much applause, as was the following letter from Bertram Keightley, General Secretary of the Indian Section:

LETTER OF GREETING FROM THE INDIAN SECTION TO THE EUROPEAN SECTION T. S. IN CONVENTION ASSEMBLED.

MY DEAR BROTHERS,

For the second time I have the honour and pleasure of tendering to you the hearty good will and most cordial greetings of the Indian Section.

The untiring efforts and ceaseless energy that you have displayed during the past year in the work of the Society, and the wonderful progress which our movement has made in Europe, have been a source of very great encouragement to the workers here in India and our deep gratitude is due to you all for thus setting a noble example.

The plan of sectional organization which was adopted for the whole Society in 1890-91 has now been fairly tested and has proved itself well adapted to the requirements of our movement; but the constitution of the Society as a whole seems to require amendment in one or two respects, and if the questions can be brought up for your consideration at this Convention, it may be a saving of time.

I may mention especially the following: 1. Right of the successor to Colonel H. S. Olcott to nominate his successor. 2. Proper provision for holding Sectional Conventions. 3. That in all cases the President of the T. S. shall hold office during life or till resignation.

It is perhaps informal to call your attention to such questions in an address of greeting such as this; but each and every Section of the Society must of necessity feel itself so closely interlinked with each and every other, that their mutual interests are indissoluble and a strict isolation neither possible nor desirable. Hence, as our Conventions are not held at the same time, I have thought it well on behalf of the Indian Section to request your consideration of these matters.

The future of the Theosophical movement must clearly depend, in large part, upon the successful carrying out of our beloved H. P. B.'s plan of uniting the East and the West in the task of spiritualizing our age. One most important step in this direction was Annie Besant's promised visit to and tour through India, which was arranged for last year. All India looks forward to her speedily fulfilling the pledge she then gave, and I trust that ere long she may see her way to its realization, for the Theosophists of India regard her as being in honour as well as in courtesy bound to visit them, now that the full sum required for the expenses of the tour has been raised.

As regards the question of Colonel Olcott's proposed resignation of the Presidency of the T. S., the Indian Section unanimously and enthusiastically endorses the resolutions of the American Section urging him to reconsider his determination, and I have no doubt that this Section will cordially accept and echo the whole of the resolutions there passed, especially if they are supported by the vote of the European Section.

There can be but one opinion as to the propriety and necessity for the President of the T. S. to hold office for life, even though he should be physically unable to devote so much time and energy to official duty as hitherto. In my recent long tour throughout India, I have found that our revered President-Founder is universally regarded with the sincerest respect and affection, and that the Indian branches everywhere are most reluctant to accept his resignation, even under the pressure of his own earnest appeal for relief from work and responsibility.

The great need in India at present is the presence of one or two more devoted workers to take local charge of the work in the separate Presidencies. There is here an opening for grand and noble work for the cause we serve, and I am expressing the most earnest desire of all of our members when I entreat you as brothers to provide us the help that we need. Many of my friends have asked me to request Mr. Herbert Burrows to come out to help on the work, and I thankfully avail myself of this opportunity to entreat him officially and publicly in the name of the Section to give us the benefit of his valuable assistance.

In conclusion it is the wish of every member of the Section that our deep-felt gratitude to Annie Besant for her invaluable services by pen and voice to the cause should find expression here, and that we shall shortly have the opportunity of showing those feelings to her in person.

Once more greeting you, brothers, most cordially and fraternally on behalf of the Indian Section.

Believe me,
Yours fraternally and cordially,
BERTRAM KEIGHTLEY,
General Secretary, Indian Section.

The Report of our own General Secretary was a lengthy and most interesting document, shewing a very creditable amount of activity in the Section during the year. It told of the general spread of Theosophy, of the large issue and sale of books and pamphlets, of the number of translations into Spanish, Dutch, Swedish, German, French, of four hundred and forty new members admitted as against twenty old members resigning, of the establishment of the H. P. B. Press under the capable and devoted management of James M. Pryse, with Bro. Green and a staff of women compositors to help him, of the flourishing of the Bow Club, of the opening of the Clare Crêche, of the widespread labours of the press contributors, of the numerous public and Lodge meetings—in a word, of an amount of work that seems almost incredible, but is it not written in the Report of Secretary Mead and laid up in the archives of the Society? [The Report is being issued separately, so that members may read all its details, which we have not space to insert here.]

The Convention began its regular business by receiving the votes of the Section as to the election of President, the General Secretary moving:

Whereas, the President Founder T. S., Colonel H. S. Olcott, owing to ill-health, has placed his resignation in the hands of the Vice-President, William Q. Judge; and

Whereas, the votes of the European Section T. S., having been duly taken by the General Secretary, and the result declared that the choice of the European Section of a President to succeed Colonel Olcott is William Q. Judge;

Resolved: that this Convention unanimously and enthusiastically confirms this vote, and chooses William Q. Judge as the succeeding President of the T. S.

Brother José Xifré seconded the resolution, and it was endorsed by a delegate from each country and carried with much applause. And so was taken an important step in the history of the T. S., and there remains only the Indian Section to speak its choice, in unison, we may hope, with the American and European, so that the first choice of a President may be unanimous.

Annie Besant then moved the following resolutions, paying a warm tribute to the services rendered by the President-Founder, and the resolutions were seconded and supported by Bro. Coulomb, Señor Xifré and others:

Resolved: that this Convention hereby puts on record its regret that ill-health should have necessitated the resignation of the President-Founder from office, and tenders to Colonel H. S. Olcott the expression of its lasting gratitude for the pioneer work he has so bravely and zealously performed; that this Convention also tenders the President-Founder the expression of its highest appreciation of the unselfishness, assiduity and open-mindedness which have marked the long years of his office; it also fully recognizes the large share he has taken in building up the Society, rejoices to learn the Society will still have the benefit of his counsel in the future, and sincerely hopes that his restoration to health may be speedy and permanent.

Resolved: that this Convention assents to the proposal of the Blavatsky Lodge to open a Fund for a Testimonial to the retiring President-Founder, Colonel H. S. Olcott, and hereby establishes such a Fund in the hands of General Secretary and the Treasurer of the European Section.

The General Secretary was then instructed to send a telegram of greeting to Colonel Olcott.

The Resolutions of the American Convention on the retirement of the President-Founder were brought before the Convention by the General Secretary, who referred also to the answer made by Colonel Olcott, refusing to withdraw his resignation. Taking into consideration this refusal, the following resolution was proposed by Bro. O. Firth, seconded by Bro. Duncan, and carried unanimously:

Whereas, this Convention has taken into due consideration the resolutions of our American brethren at their last Convention touching the resignation of the President-Founder; and

Whereas, we have heard the answer of the President-Founder himself to these resolutions.

Resolved: that while agreeing most cordially with the fraternal spirit of good-will that has animated the resolutions of our Brethren, and desiring always to coöperate with them in this liberal and commendable spirit, we consider that the answer of the President-Founder renders any further action impossible.

The Convention then, having disposed of the past, began to consider the future, and appointed a Committee to devise the best way of taking a general vote of the Section, and another to report on some proposed changes to be recommended to the General Council for incorporation in the General Rules of the T. S. At this point a telegram conveying good wishes from the American Section arrived, and one from an Irish brother unable to be present, and with this the morning sitting came to an end.

The afternoon sitting saw all the officers of the Section unanimously reëlected, with the exception of Bro. Herbert Burrows, who withdrew his name, and was replaced by Bro. E. T. Hargrove. Then most interesting and encouraging reports were read from France, by Bro. Coulomb, from Spain by Bro. Xifré, from Holland by Mme. de Neufville, and from Sweden by Countess Wachtmeister. A significant fact in the last report was that Baron Pfeiff had become a *colporteur* of Theosophical literature for the summer months; Holland rejoiced us by news of its just-established Headquarters, France by its growing activity in propagandist work, Spain by the steady devotion of its small band. Reports from other Lodges were laid on the table. Then came a long and useful discussion on methods of propaganda, Lodge

work, visits to Lodges, and cognate subjects, till 4.30 p.m. arrived and brought adjournment time.

The evening session saw a crowded meeting, and "Mental Action" was the subject discussed in ten-minutes' speeches. A deeply interesting hour and a half were devoted to this subject, so all-important from the Theosophical standpoint.

The morning session of the second day of the Convention began with the reports of the H. P. B. Press, the Working Women's Club, the Press Group, the Lending Libraries and Propagandist Fund, the League of Theosophical Workers, and the Headquarters' Library. With regard to the latter, Herbert Burrows suggested that pamphlets on Theosophy, especially hostile ones, that came into the hands of members, should be sent to the Librarian, W. R. Old.

Then followed a discussion on the *Vâhan*, and ways of making it yet more useful; several members expressed the very great value they set on it. The Oriental Department was also discussed and the new departure approved, and then, on the proposal of the General Secretary, a gift of £20 was unanimously voted to the New York Headquarters.

Next came the reports of the committees appointed the previous day, and after discussing that on taking a general vote, it was decided that the question was one requiring much consideration, and that its decision should be remitted to the next Convention. The report on suggested alterations in the General Rules was brought up by Annie Besant, and was as follows:

Your Committee submits to you the following propositions on the points on which it was directed to report:

(a) The basis of representation in the T. S.

It recommends that the system of representation now in use in the European Section be adopted for the whole Society.

(b) The advisability or otherwise of reëstablishing the General Conventions of the T. S.

It recommends that a General Convention be held in India every third year.

(c) The advisability or otherwise of introducing a limitation of the Presidential term of office.

It recommends that no alteration be made in the Rules of the Society with regard to the tenure of the Presidency.

It further recommends that the offices of Vice-President, Recording Secretary and Treasurer be held from one General Convention to another, the retiring officers being eligible for re-nomination and election.

ANNIE BESANT.
JOSE XIFRE.
HERMANCE DE NEUFVILLE.
O. FIRTH.
E. J. COULOMB.
G. R. S. MEAD.

The first clause was remitted to the next Convention. The second was adopted, after the defeat of an amendment that a triennial Convention should be held in India, Europe and America successively. Clause 3 was finally carried against an amendment that a term of tenure should be introduced into the Rules; the amendment was moved by Herbert Burrows, but when it was defeated, he asked to be allowed to second the original motion, in order that, after full discussion had been had and the view of the majority obtained, the final action might be marked with unanimity. It may here be noted that this brotherly feeling marked the Convention throughout, and was the pleasantest feature in all the deliberations.

At the afternoon sitting, the proceedings commenced with the unveiling of the splendid casket containing some of the ashes of H. P. Blavatsky, the valuable and beautiful gift of our brother Sven Bengtsson, of Lund, Sweden, who had put into his work all his love and all his skill. The Convention stood up as the casket was unveiled by the President-Elect, who stated that the ashes had been placed in it in the

presence of witnesses, and that the following paper had been enclosed with it:

We, the undersigned, do hereby certify, each for himself, that on the 15th day of July, 1892, at 19, Avenue Road, in the City of London, in the front room called "H. P. B.'s Room," we witnessed the placing of the ashes of H. P. Blavatsky within this vase or receptacle made by Herr Sven Bengtsson, from designs by R. Machell, and the said ashes being in their turn within a copper Indian vase. To all of which this shall be testimony.

CONSTANCE WACHTMEISTER.
ANNIE BESANT.
WILLIAM Q. JUDGE.
ISABEL COOPER-OAKLEY.
WALTER R. OLD.
ALICE L. CLEATHER.
G. R. S. MEAD.
LAURA M. COOPER.
EDWARD T. STURDY.

The casket is in the form of an India dagoba, standing on a plateau about two feet square, crowned with a lotus flower enclosing a heart aflame. Symbols such as the Tau, the interlaced Triangles and others familiar to every Theosophist, are introduced into the work, the motto of the T. S. in Sanskrit running round the base of the dome. The General Secretary was instructed to send a telegram of thanks to Bro. Bengtsson, and the following resolution was passed by acclamation:

Resolved: that this Convention tenders its warmest thanks to Bro. Sven Bengtsson, of Lund, Sweden, for his beautiful and valuable gift of a casket to contain the ashes of the body of H. P. B., a gift valuable, indeed, for the labour and skill lavished on it and for its artistic and intrinsic worth, but valuable chiefly for the love and reverence for our great Teacher, wrought into it from our Brother's heart.

The Chairman then announced the gift of an oil portrait of Colonel Olcott, painted by Mr. Archer of the Scottish Academy, and presented, to be hung in the Headquarters' Library, by General and Mrs. Gordon. The gift was received with warm thanks.

Some resolutions were then passed on matters of detail, and a fund was opened to cover the expenses of the Convention. The business part of the Convention was concluded by a resolution, proposed by Annie Besant, seconded by G. R. S. Mead, and carried unanimously:

Whereas, it is frequently asserted by those ignorant of the facts of the case that the T. S., or its leaders, seek to enforce certain beliefs on its members, or to establish a dogmatic interpretation of any of the philosophical propositions taught by H. P. Blavatsky as forming part of the Esoteric Philosophy;

Resolved: That the T. S., as such, has no creed, no formulated beliefs that should be enforced on its members, beyond those declared in its Three Objects, and that its members are free to accept or to reject any religious, philosophic, or scientific propositions, without any challenge of their good standing as members of the T. S.

The Convention then settled down to listen to speeches from delegates. Bro. Brodie-Innes spoke on "The Relation of Modern Science to Theosophy," and Bro. Kingsland on "Theosophy as applied to Modern Science." Bro. Sturdy read a paper on "Eastern Yoga as suited to Western Thought," and Bro. Mead spoke on "A Sentence to be remembered," taken from a MASTER'S letter, "The instruments are few, more reason for them to be perfect." Then Bro. Xifré read a paper on "The Theosophical Outlook in Spain," and Bro. Vescop on the "Education of Children."

The hands of the clock were creeping onwards to the adjournment hour, so Herbert Burrows rose to move an expression of confidence and trust in the future President of the T. S., and in a most eloquent and effective address voiced the feeling of love and trust which animated the members of the European Section towards their newly

elected chief. Annie Besant seconded, and loud and prolonged cheers spoke the mind of the listeners when she put the vote. The Chairman's closing address, thoughtful and weighty, brought the sitting to a most satisfactory close.

The last meeting of the Convention was held at Prince's Hall, Piccadilly, filled with an interested and sympathetic audience, gathered from the general public. The large platform was crowded with delegates and well-known supporters of the movement, and the meeting was a thorough success. The President-Elect gave the opening address, and was followed by Bro. G. R. S. Mead. Then came Count Leiningen, a delegate from Austria. Bro. Herbert Burrows followed, and the meeting was closed by Annie Besant. And so came to an end the Second Annual Convention of the Theosophical Society in Europe, a Convention filled with promise for the future, and animated with devotion to the MASTERS' Cause, the Cause of Humanity.

[The full Report of the Convention is being printed, and contains all the reports sent in by Lodges, etc. It also contains summaries of the principal speeches delivered during the business sittings. A shorthand report of the speeches at Prince's Hall was taken, and these will be issued as a T. P. S. pamphlet. Photographs of a Convention group, of the Dâgoba, of H. P. B.'s room, and of the Secretary's office with the three Secretaries, have been taken, and are on sale at the Theosophical Publishing Society, 7, Duke Street, at 4s. each.]

Theosophical Activities.

INDIAN SECTION.

Charters have been granted to three new Branches, one at Nasik, under the presidency of Mr. D. R. Farkhadkari; another at Dehra Dun, under the presidency of Babu Baldeosing, and the third at Nilphamari under the presidency of Babu Umathaguoshal. The formation of the first two Branches is due, to a great extent, to the General Secretary's recent visit.

The Meerut Branch has started, since January, 1892, an Urdu monthly pamphlet, called the *Amrita Kaghunt*—or Draught of Immortality. Its aim is to fulfil the objects of the T. S., and its columns comprehend all Theosophical subjects. On White Lotus Day the members decided to give Rs. 5 in help of an orphanage in H. P. B.'s name.

The Bezwada Branch commemorated White Lotus Day by a distribution of rice among two hundred poor people.

The Bankura Branch is willing to undertake the translation of Sanskrit and vernacular works into English.

The Allahabad Branch are taking steps to collect subscriptions for a Theosophical Hall for Allahabad, which may serve also for the location of the Headquarters of the contemplated N.W.P. and Oudh Section. Upwards of Rs. 600 have been already subscribed.

The *Key to Theosophy* has been translated into Urdu by Bro. S. E. Biswas, the energetic Vice-President of the Ludhiana Theosophical Society. The price of the book will be eight annas only, and it can be obtained from the Ludhiana T. S., Punjaub.

The above items of news are taken from the Supplement of the *Theosophist*.

Indian Letter.

Gulistan, Ootacamund,
July 12th, 1892.

We are all rejoicing here at the advent of the long and anxiously expected monsoon, on which so much depended. I hear that now all anxiety is over, the rains in the Madras Presidency having been plentiful. Judging from the rain we have had up here it is certain that a very considerable amount must have been enjoyed down below. Ooty during the monsoon time is entirely enveloped in clouds and the sun is quite a stranger to us.

I have before me the third number of the *Journal of the Mahâbodhi Society*, which will, no doubt, reach you by this mail. The present issue is a really excellent one, and we are all of us pleased that Dharmapâla should have succeeded so well. The number contains an illustration representing the Mahâ-Bodhi Temple at Buddha-Gayâ.

Miss F. H. Müller is still at Darjeeling, though I understand she will probably depart westward at the end of the month.

This afternoon I had the pleasure of a long chat with the head of the Forest Department here, and he gave me many interesting particulars about the mountain tribes, the Todas and Currumbers, whom I casually mentioned in a previous letter. The origin of the Todas seems entirely lost in obscurity, and various hypotheses have been offered. My friend inclines to the belief that they originally came from the Malabar coast, basing this on the fact that their clear-cut features and handsome faces bear some resemblance to the east coast inhabitants. The puzzle, however, lies in their language, which bears no resemblance to Malayálam, even in the slightest degree. Assuming that this strange people originally came from the plains, we must suppose that war drove them up here with their families and cattle. Among some other hypotheses I may mention one which suggests that the Todas are of Greek origin, their ancestors having come over with Alexander. Another wild theory asks us to believe that they are the descendants of the lost ten tribes! As the pig is to the Irishman, so is the buffalo to the Toda. The female buffaloes are considered sacred, but the males are killed without any scruple for food and at funeral feasts, etc. The Todas have a tradition concerning the origin of the first buffalo. In answer to a prayer for some means of livelihood, their god caused a herd of buffaloes to rise suddenly out of the ground. A rush-covered plot of land is still shown where the earth gave birth to the original buffaloes. There are now about seven hundred Todas in existence scattered about over the Nilgiris. They have their own places of worship, but of late they and the Currumbers have taken to visiting and worshipping at Hindû shrines. The missionaries find them hopeless as far as conversion is concerned. The Toda, who appears to be a wide-awake individual, says he has no objection to the missionaries educating his children, but he strongly resents any attempt to teach them a new form of religion.

Speaking of missionaries reminds me of a perfectly well attested story of the misplaced enthusiasm of a newly-imported missionary, which was related to me by an Anglo-Indian official some time back. I give it here without any feeling of hostility or sectarian bias, simply to show how hot-headed young missionaries may get themselves into trouble by misdirected earnestness.

A certain young missionary, fresh from home, arrived in the Telugu districts full of religious enthusiasm, and partially filled with a smattering of Telugu, which language he had been studying at home and on the way out. He was posted to C——, a place of some importance, and on the day after his arrival he arose early to begin his seed-sowing.

He mounted his pony and rode to a village some five miles out. Just outside the village he came upon a large group of those brilliantly painted animals (elephants, horses, etc.), so familiar to the eyes of dwellers in India. He had seen his first idols, and his spirit rose to the occasion! In broken Telugu, he asked some children who were standing by, what the strange-looking animals were, and the young offspring of India replied that they were village gods. Whereupon the apostle of Western religion harangued the children, as far as his limited vocabulary allowed, pointing out to them the wickedness of "bowing down to wood and stone"! Some of the infants stayed to listen in wonderment to the early morning sermon, while the remainder ran off to fetch their sisters, their mothers, their cousins, and their aunts. Soon a large crowd had collected, who all listened attentively. Finally the missionary concluded his harangue by calling on the villagers to burn and destroy their false gods, and come into the true fold. The simple natives seemed impressed, and asked the young apostle if they had his permission to destroy the gods, to which he gave a fervent affirmative answer, rejoicing with exceeding joy that the villagers had been so easily won over. The work of destruction was soon accomplished, and a heap of broken fragments showed where the gods had formerly held sway. Leaving his blessing with them, the missionary rode off, promising to return ere long with a fresh instalment of the glad tidings of the Gospel. It being foreign mail day, on his return he immediately prepared a full and true account of the glorious conversion, which was duly posted to the parent society at home. A whole village converted before breakfast! Such a thing was almost unheard of! The day was passed in delicious reverie, and at night the missionary sought his couch with the pleasant feeling that he had opened his campaign most successfully.

Next morning as he was seated at breakfast, a Government peon entered, and with the customary salaams handed to him an official-looking document. To his amazement he found it to be a summons ordering him to appear before the district magistrate's court to answer a charge of having incited certain natives to destroy certain idols; the summons also contained a formidable allusion to the penal code. Ere long our hero found himself in the district court, with his newly-made converts arrayed as witnesses against him. The charge being read to him, he was asked what he had to say in answer to it. In vigorous and self-confident tones he related how his words had converted the villagers, and how at his request they had destroyed their idols, going as far as to insinuate that in his opinion the magistrate was interfering and hindering the Lord's work. The magistrate heard him quietly, and then in stern tones stated the real facts of the case. The idols belonged, not to the "converts," but to the neighbouring village. Between these two villages there was a deadly feud, and hence the eagerness and enthusiasm shown by the supposed converts in destroying the gods. They had taken the precaution of obtaining the missionary's orders to undertake the work of destruction, and hence felt, as the sequence of events proved, that they had an excellent opportunity of paying off old scores without risk to themselves. The missionary was fined Rs. —— and costs, and had to furnish a new set of gods at his own expense!

S. V. E.

Our Ceylon Letter.

July, 1892.

There were grand doings here during the early part of last month, for the Theosophists and the Buddhists of Colombo were invited by Mrs. Higgins, the Principal of the Sangamitta Girls' School, to be

present at her school and welcome Her Highness the Maharanee of Cooch Behar and Mr. and Mrs. Ernest Scott, of London. The school was very prettily decorated with ferns and flowers, and at its entrance was erected an arch bearing the word "Welcome." Mr. and Mrs. Scott (Mrs. Scott is the daughter of Annie Besant) were expected here at daylight on Sunday the 5th inst., but their steamer did not come till the afternoon, when they were met by Mr. de Abrew, who brought them to the school just in time for the reception meeting at five o'clock. On the arrival of the Maharanee, accompanied by her brothers and sisters, Mrs. Higgins conducted Her Highness to the "seat of honour" on the dais, where Mr. and Mrs. Scott were also seated. A pleasant entertainment followed. At the close an album was presented to the Princess, and Mr. Ernest Scott spoke a few words. Pleased and satisfied they were with the work done at the Sangamitta Girls' School, under the able supervision of Mrs. Higgins. The "Jayamangala" was then sung, and the proceedings were brought to a close. A conversazione followed, and the visitors thoroughly enjoyed the afternoon. Her Highness spent nearly three hours in the school, and she said that the happiest day she spent in Ceylon was that at the Sangamitta Girls' School, of which she has now become a patroness.

Mr. and Mrs. Scott remained as the guests of Mrs. Higgins during the steamer's stay of a few hours.

I have to record the arrival of a Scotch F.T.S. from Manchester, in the person of Mr. Macmillan. Our brother has come to Ceylon to enter the order of the Buddhist priesthood. The local papers had a para. about the affair, and it is now going round all the papers in India. Certainly the step Mr. Macmillan is going to take is unprecedented in the annals of the Buddhists of Ceylon, or elsewhere.

The strength of working Theosophists in Ceylon will soon be augmented by the addition of four members from America. These missionaries have already started, and are expected at Colombo during the early part of next month. They are Dr. W. A. English and his wife, also happily a doctor, with their daughter and another lady. They are coming on their own responsibility to work for the cause in Ceylon. With the help of these good people, Mrs. Higgins hopes to extend the sphere of work considerably. A nursing class and a medical class for women, in connection with the Sangamitta Girls' School, will be added to the Institution as soon as Mrs. English arrives. The native girls of Ceylon never dreamed of acquiring either a rudimentary knowledge of medicine or how to make themselves useful in the sick chamber, but before long these things will be an accomplished fact. The "Harbour Mission" is doing its work splendidly. It begs to thank the Countess Wachtmeister, of London, and Sister Gates and Brother Fullerton for *Siftings*, tracts, papers, and pamphlets, so kindly sent for the Mission.

SINHALA PUTRA.

EUROPEAN SECTION.

THE CONVENTION.

We give an account of the Proceedings of the Second Annual Convention of this Section elsewhere in our pages.

Favourable reports of the Convention and public meeting have appeared in all the leading newspapers in London and the provinces. A full account of the proceedings is now in the press, and will be sent to all English-reading members of the European Section.

Photographs of the Convention, the H. P. B. Casket, H. P. B.'s Room (interior and exterior), and the Office with the General and Assistant Secretaries, price 4*s*. each, and also a full report of the public speeches (*Theosophical Siftings*, Vol. V., No. 8), price 6*d*., may be obtained from the T. P. S., 7, Duke Street, Adelphi, W.C.

The Convention Fund.

A Fund for this purpose was opened at the Convention, and some £30 have been so far subscribed, as acknowledged in last *Vâhan*.

All are earnestly requested to subscribe to this Fund. Some £65 are required to cover the expenses of the hire of Prince's Hall, of advertising, of the marquee at Headquarters, the cost of printing the proceedings, which will be somewhat expensive, etc. This is a reduction of last year's expenditure by at least a half.

As our movement in Europe will advance on a much larger scale during the future twelve months, it is above all things necessary to keep the small balance in the General Fund ready for emergencies which are bound to occur. Much is proposed to be done, and every sixpence that Theosophists can spare should be reserved for expenditure on Theosophical work during the coming year.

G. R. S. Mead, *Gen. Sec'y.*

The Olcott Testimonial Fund.

A Fund for this purpose has been opened by a resolution of the late Convention, Funds for a similar purpose having already been opened in the Indian and American Sections. To quote from the official circular of the General Secretary to the Indian Section:

Colonel Olcott renounced the world in 1878 and threw himself with all he possessed into the Theosophical Society. Consequently, now, in his old age upon his retirement, he has no sure income save that coming from his magazine, *The Theosophist*. First and last, the Society has received in cash four-fifths of the entire earnings of that publication, including the profits on book sales, besides all private gifts to himself, such, for example, as the Rs. 2,500 from the late Maharajah of Kashmir. If the contributions from *The Theosophist* were withdrawn, the loss would be much felt by the already heavily strained resources of the Headquarters. Knowing this, it is the President's fixed determination, at whatever inconvenience to himself, to continue his generous monthly donation to the cause upon which his heart is so firmly set. This, however, will leave him an income so small that it would be a constant reproach to the Fellows of the Theosophical Society if they allowed him to stint himself, and so have to practise the closest economy in his declining years, when he would naturally need more comfort and kindly care.

But the duty of obviating this, by a token of gratitude and love, should not fall upon the few to perform; it should be a manifestation of the affection and respect in which he is held by the whole Society.

The sums already received are acknowledged in "Our Budget," and all subscriptions should be sent to the General Secretary's Office.

G. R. S. Mead, *Gen. Sec'y.*

England.

Blavatsky Lodge.—Our meetings have been very well attended during the last month, the yearly exodus from London having but little affected the attendance. Bro. Judge has been very warmly welcomed, and his thoughtful, weighty addresses on July 21st and 28th were listened to with deep interest and attention.

Brixton Lodge.—On July 22nd this Lodge had the pleasure of listening to a lecture by Bro. Judge, on *Lines of Theosophic Study*. Annie Besant also addressed the meeting, at the invitation of the Chairman, Bro. Coryn.

Adelphi Lodge.—This Lodge, now in full working order, has issued the following syllabus: Sept 5th, *Hermetic Philosophy*, P. W. Bullock; Sept. 12th, *Letters That Have Helped Me* (Selected Reading and Discussion); Sept. 19th, *Upanishads*, J. M. Watkins; Sept. 26th, *Letters That Have Helped Me;* Oct. 3rd, *Symbols*, F. J. Johnson; Oct. 10th, *Letters That Have Helped Me;* Oct. 17th, *Man's Relation to the Phenomenal World*, O. Murray; Oct. 24th, *The Light of Asia*, I.; Oct. 31st, *Mythology*, R. Machell; Nov. 7th, *The Light of Asia*, II.; Nov. 14th, *Astrology*, J. T.

Campbell; Nov. 21st, *The Song Celestial;* Nov. 28th, *Anomalies of the Hebrew View of the Constitution of Man*, Sapere Aude; Dec. 5th, *The New Gospel of Interpretation*, E. Maitland; Dec. 12th, *The Zodiac; its Symbology*, W. R. Old; Dec. 19th, *Theosophy or Socialism?* E. Hargrove.

R. E. Shaw, *Hon. Secretary.*

The Lodge meets every Monday evening at 8.30, at 7, Duke Street, Adelphi.

Birmingham Lodge.—On Sunday, 24th ult., under the auspices of the Birmingham Lodge, three lectures were delivered at the Birmingham and Midland Institute by Annie Besant and William Q. Judge. In the morning the subject was, *The Evolution of Man from the Animal to the Divine*, by Annie Besant; in the afternoon, *The Theosophic View of Death*, by Wm. Q. Judge; and in the evening, *Karma and Reïncarnation;* the two speakers divided the time. The lectures were well-attended and were followed by brisk discussion. The newspaper reports indicate a far greater interest in our teachings than has previously been shown. The success of the lectures was such as to induce many persons to attend a meeting of the Lodge on the following Tuesday, the small lecture room being filled to overflowing. Walter R. Old lectured on the Theosophical Field of Work, and a reading from *An Outline of Theosophical Teachings* followed, the subject being thrown open for discussion. Many application forms were in requisition, and it is anticipated that the movement in Birmingham will receive a lively impetus from the useful lectures of Annie Besant and Bro. Wm. Q. Judge.

Sydney H. Old, *Secretary.*

William Q. Judge and Annie Besant have lectured three times at Birmingham, three times at Liverpool, also at Dublin, Limerick and Cork. The press notices at Birmingham were exceptionally good.

Scotland.

The Summer session of the Scottish Lodge closed with July. The bulk of the meetings have been occupied with the continuation of the work of the winter session, viz., tracing the connection between physical and occult science. A great deal of good, sound and useful work has been done in this line, which it is hoped will some day bear fruit beyond the bounds of the Scottish Lodge; the papers from time to time published in our *Transactions* will indicate the lines of our investigations, and as these are for the most part written by men of science, all eminent in their own lines, and written from a purely scientific standpoint, but with an openness of mind which, to say the the least of it, is as rare as it is honourable in scientists, and free from those negations which have so long obstructed the progress of truth, and the course of discovery on scientific lines, they will it is believed eventually induce some other scientists to admit that there may be some things in heaven and earth not dreamed of in their philosophy, and that it may be possible even for a scientific man to learn something new, and further that all wisdom does not consist in denial. The Scottish Lodge, containing perhaps a larger percentage of professional men than any other Lodge in the United Kingdom, and appealing especially to men of science and intellect, aims at filling an admitted gap, and standing between the spiritual and the material learning, and pointing out that there is no antagonism between them, but that rightly understood each is the complement of the other, the material being the outward expression of the spiritual, and the spiritual the noumenon, so to speak, of the scientific phenomenon, just as occultism, the *scientia scientiarum*,

is the algebra whereof every other science is a particular arithmetical example. The last meetings of the Lodge have been taken up with the reading of an exceedingly able paper on the "Periodic Law of Atomic Weights" which was pointed out by Newlands in 1864, and since carried out and elaborated in much greater detail by Mendelejeff, Lothar Meyer, and others; the wonderful illustration this law affords of the general septenary principle is of course well known, and was noticed in the *Secret Doctrine;* since the publication of the *Secret Doctrine*, however, further discoveries have greatly extended the scope of the Periodic Law, and, as might be expected, have in every instance, so far as they have yet gone, amply confirmed the analogies drawn by H. P. B. The importance of Meyer's curve of atomic volumes can scarcely be overestimated, and altogether the advance made since the first enunciation of the law by Newlands seems to justify the fact that it is now generally known by the name of its greatest exponent, Mendelejeff. The alternation of the large and small periods of Mendelejeff with all its important results, curiously omitted from Mrs. Cleather's admirable pamphlet on the "Septenary Nature of Consciousness," was fully discussed, and also its possible bearing on alchemic transmutation of metals. Notes of all this will in due time appear in our *Transactions*, the next number of which is to contain, *inter alia*, a remarkable paper on the Ether by a well-known and very learned scientist, and a physician's account of the physical processes of nerve and brain in a case of thought-transference. Next winter our work is to be specially devoted to the study of the Hermetic schools of philosophy and their relation to those more properly and exclusively called the Oriental.

Ireland.

Belfast Centre.—F. J. Dick, of the Dublin Lodge, reports that a very good meeting took place on June 30th, in a room engaged for the purpose in Dougall Place, Belfast. A Reading Circle was constituted; and regular meetings are to be held once a month. The subject for the meeting on July 20th was the Wilkesbarre Letters. The Rev. H. W. Harrison of the same centre thankfully acknowledges the receipt of a parcel of valuable books from the Countess Wachtmeister. We hear that a really good start has been made at Belfast, and that there is every expectation of a Lodge being shortly established there.

Holland and Belgium.

Our Dutch Branch is now definitely incorporated by the Government under the title of "Nederlandsche Theosophische Vereeniging." The working staff have now moved to the new Headquarters, and all communications in future should be addressed to Amsteldyk, 34, Amsterdam. This is a solid foundation on which to rest the edifice of Theosophy in the Netherlands.

AMERICAN SECTION.

American Notes.

July 18th, 1892.

Dr. J. D. Buck has been in Washington, D.C., for a few days, attending the Homœopathic Convention. He has visited the Branch there, and has delivered several addresses on Theosophy. One was at Denison Hall on the *Secret Doctrine*, and was listened to by a large and appreciative audience.

Bro. Willis E. Brown is working on the staff of the *New Californian*, lately transferred to Los Angeles under the management of Miss

Off. Bro. Brown writes most encouragingly of the work in the West, and sends interesting accounts of the Los Angeles Branch work.

A conversazione is held on Monday evenings at 8.15 p.m. in the Headquarters' rooms, on the third floor here. Members and enquirers are invited. The first meeting was held on the 11th inst., and we rejoiced in an attendance of about thirty-five persons.

Bro. Jno. M. Pryse has just returned from a much-needed visit to the country, made for the purpose of recruiting his health. His seven days' sojourn in the Catskills' Mountains has re-charged him with Prâna, and enabled him to again take up his work with the unflagging industry which is so marked a characteristic of his Theosophic labours.

The *Secret Doctrine* class has an average attendance of about twenty-five persons. It is held on Wednesday evenings in the Headquarters' rooms here.

One of our most valuable Western Theosophists, Mrs. Georgiana S. Bowman, has left for awhile our earthly tabernacle. Mrs. Bowman was one of the steadiest and most efficient workers in the Aurora Branch to which she belonged. Her illness was so brief that she may be said to have died in the very midst of her labours. May she soon awake to continue them!

The Annie Besant T. S. of Fort Wayne, has established a Headquarters for the State of Indiana. This is the latest "activity" in the Headquarters' line, and its importance will soon be seen. A new feature consists in making the Library a public one.

A new Branch has been chartered in Cambridge, Mass. It is known as the Cambridge T. S.

Two Branches have been formed within the past month in the Canadian Territory; one, the Kshânti T. S., Victoria, British Columbia, was chartered on July 4th; the other, the Mount Royal T. S., Montreal, Canada, on July 11th. Both these Branches contain active germs of Theosophical energy. There are now three Branches in the Canadian Territory.

Allen Griffiths still continues his round of Theosophical touring. His lectures at Victoria, B.C., Seattle, Whatcome, W. T., Port Townsend, and Fair Haven, were all productive of immense interest in these cities. Theosophy fairly grows in this able lecturer's hands.

One of the famous Fox sisters (Mrs. Kate Fox Jencken) died at the beginning of this month in New York. The Fox sisters will be remembered as the first exhibiting mediums, and the present Spiritualistic movement may be said to date from their exhibitions at Rochester, N.Y., in 1849.

The Rev. John Joseph Nourri, D.D., LL.D., Archdeacon of Babylon and Jerusalem, etc., etc., has discovered the veritable Ark of Noah, says a San Francisco paper. This relic of the flood he found in his explorations in Armenia. The old craft is perched on one of the horns of Mount Ararat!

CLAUDE F. WRIGHT.

We place on record, with regret for the temporary loss of a useful worker, the passing beyond the veil of Georgina Bowman, the president of the Oakland Branch of the T. S. in America. She was only fifty-seven years of age, and was of much service to the cause she loved and which remains the poorer for her leaving. Her body was cremated at Los Angeles, and a touching and appropriate address was delivered at the crematorium by Marie E. Walsh, another devoted Theosophist.

AUSTRALIA.

Sydney Theosophical Society.—The first Annual Meeting of the Sydney Theosophical Society was held on the 18th and 25th May, when new bye-laws were passed, and an Executive of seven elected; then arrangements were made for meetings. Every first Wednesday in the month there will be a general meeting, to which friends and earnest enquirers are to be invited. Class meetings are to be held every Sunday night at 16, Bond Street, the headquarters of the Branch.

On Wednesday, 1st June, he first monthly meeting took place, when the President read "The T. S. and H. P. B.," to a small but attentive audience. The following Sunday a study of the *Key to Theosophy* was recommenced. A class, it is hoped, will soon be formed for the study of the *Secret Doctrine.*

Since the General Meeting only twelve names appear on the list as *sure* ones. The late President laid before the Annual Meeting a scheme quite foreign to the purpose of the T. S., on which an amendment was passed—"that H. P. Blavatsky's and similar writings be the principal study of this Branch." This action caused some to resign.

The Branch has a small Library, which will soon be put in order; and it is generally hoped the few earnest ones will not wait to see what others intend doing.

During the year the President ordered that no meetings of the Branch be held until he had received replies from Adyar to certain letters; so a few students met every Sunday evening at 16, Bond Street, and discussed matters, reading *Esoteric Buddhism, Theosophical Siftings,* articles from *Lucifer* and the *Theosophist.* For the last eight weeks before the Annual Meeting a study was made of Bro. Old's *What is Theosophy?*

E. W. MINCHIN.

THE Egyptians imagine that the soul is the subtle double of the man, which exactly reproduces the individual, with his colour, gesture and gait. When one of us is born into the world, his double, or to give it the native name, the *Ka*, enters it with him. Since this double is usually invisible, painters and sculptors seldom represent it; when they attempt to do so they depict it as the exact image of the being to which it is attached. The picture of Luxor in which Pharaoh Amenophis III has represented the history of his childhood, is a good example of the fashion in which it should be imagined. Amenophis is born, and his double is like himself an infant, whom nurses cherish with the same care; he grows, and his double grows with him. The double faithfully accompanies his prototype through all the vicissitudes of his earthly existence. After death it follows him to the tomb, and dwells there near the mummy, sometimes hidden in the funeral chamber, sometimes escaping outside, recognizable at night by a pale light, which has won for it the name of luminous, *Khu.*—*Life in Ancient Egypt,* Maspero.

Theosophical
AND
Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIII, No. 10:—1. Old Diary Leaves, IV—H. S. Olcott. 2. The Wisdom of the Upanishads, I—Rama Prasad. 3. Death of Montoliu—H. S. O. 4. The Law of Karma from the Zoroastrian Standpoint —P. N. 5. A Vision of the Dawn—R. B. 6. Spiritualism in its relation to Theosophy (*concluded*)—E. Kislingbury. 7. The Gâyatrî—S. E. Gopalacharlu. 8. A Striking Test—R. M. 9. Adhyâtmâ-Upanishad of the Shukla-Yajur-Veda—Two Members of the Kumbakonam T. S. 10. Unseen Adept Helpers—Asclepios. 11. A Translation of the Sânkhya-Tattva-Kaumudî of Vachaspati Mishra (*continued*), Kârikâs XIX to XXVII—G. J. 12. Reviews. 13. Correspondence. 14. Supplement.

1. Full of interesting incident as usual; the Colonel breaks into a dissertation on so-called "rain-making" phenomena. 2. The commencement of an important series of articles. Rama Prasad first devotes his attention to the *Kathopanishad*, discussing its terminology and septenary system, and strongly insisting on the point that not only are the same words used in markedly different senses in different systems and in different Upanishads, but even by the various Rishis in the same Upanishad. 4. A good and capable paper with quotations from the original texts. The identity of Zoroastrianism with the main tenets of the great world-religions is conclusively proved, and we can cordially recommend it to all Theosophic students. 5. A symbolical vision well worth perusal. 7. A painstaking and scholarly, but difficult article, interesting only to students. We are interested to see what version our brother will give finally of the Gâyatrî, the most sacred prayer of the Brâhmans. 9. One of the Upa or Minor Upanishads; interesting but not of great importance. 10. A moderate paper, too short for the subject.

THE PATH (*New York*).

Vol. VII, No. 4:—1. How she must Laugh—Editor. 2. Yoga: The Science of the Soul (*continued*)—G. R. S. Mead. 3. Illusions of Clairvoyance—M. More. 4. The Sphere of Inanimate Objects—Thomas E. Karr. 5. Hindû Deities and their Worship: from a Hindû point of View—K. P. Mukherji. 6. Evolution—Editor. 7. A Catechism of Brâhmanism (*continued*). 7. "She being Dead, yet Speaketh": Extracts from Private Letters of H. P. B. (*continued*). 8. Correspondence. 9. Literary Notes. 10. Mirror of the Movement. 11. Notices.

1. A bantering notice on the lucubrations of the mediums who now claim to receive messages from H. P. B. 3. A moderate paper on an oft-told ale. 4. A good paper on psychometry with some scientifically recorded experiments. The writer comes to the conclusion that:

> Material objects do *not* hold their individual spheres, but merely reflect the spheres of such organic structures whose aura they, so to say, imbibe by intimate and prolonged proximity.

5. Brother Kali Prasanna is as interesting as usual: he has learnt the art of cramming a host of information into a short compass. 6. In this paper there seems to be a confusion between the term "Race" and what H. P. B. calls a "Class" of monads in the *Secret Doctrine*. 7. An interesting passage is quoted from the Shâstras, but with that lamentable want of accuracy so common in the East, no reference is given. It is, however, from Manu, and runs as follows:

> Giving no pain to any creature, let him collect virtue by degrees for the sake of acquiring compassion for the next world, as the white ant by degrees builds her nest. For in his passage to the next world neither his father, nor his mother, nor his wife, nor his son, nor his kinsman will remain in his company; virtue alone adheres to him. Single is each man born, single he dies; single he receives the reward of his good, and single the punishment for his evil deeds. When he leaves his corpse like a lump of clay in the ground, his

kindred retire with averted faces; but his virtue accompanieth his soul. Continually therefore by degrees let him collect virtue for his guide, and he will traverse a gloom now hard to be traversed.

7. Most valuable extracts which will do more to show the true character of H. P. B. than a thousand articles even by those who knew her best.

THE BUDDHIST (*Colombo*).

Vol. IV, Nos. 22-25:—1. Mesmerism (Reprint)—W. Q. Judge. 2. Mahinda College. 3. Hintatigala Ganitaya: the Renowned Astrologer of Ceylon. 4. The Resurrection—E. H. Seppings. 5. Parayanavagga (from the Sûtta Nipâta)—Tr. by D. J. S. 6. A Trip to Gallangolle, Lankatilaka and Gadaladeniya Vihâras of Udunuwara in Kandy—T. B. Pohath Kehelpannala. 7. The Mahâ-Bodhi Society. 8. Visit of the Maharani of Cooch Behar to the Sangamitta Girls' School. 9. Reigns of Terror, Christian and Anti-Christian (Reprint)—Charles Bradlaugh. 10. Prince Nanda (from Buddhaghosha's Atthakathâ on the Dhammapada)—W. F. Gunawardana.

3. Memo interesting to astrologers: "painting and dancing are the invariable accompaniments of an expert astrologer." The paintings on the walls of Buddhist temples are mostly executed by astrologers! Vitruvius Pollio tells us that a knowledge of astrology was necessary for the architect, but to be told that an astrologer is necessary for the adorning of architecture is *un peu trop fort.* 5 and 10. It is to be regretted that so much space is given in the *Buddhist* to birth stories and legends, and that only on the rarest occasions are the higher teachings of Gautama translated or expounded. The legendary aspect of all religions lends itself easily to polemical criticism, and as the *Buddhist* is "in the field," it should remember that the criticism it uses so freely can be as easily turned against itself.

LE LOTUS BLEU (*Paris*).

Vol. III, No. 5:—1. Rapport du Secrétaire du Siége Français. 2. L'Homme: Linga Sharîra (*Suite*)—Dr. X. 3. La Pensée—Guymiot. 4. Introduction à l'Étude de La Doctrine Secrète: Troisième Logos (*Suite*)—Un Disciple. 5. Lettres qui m'ont Aidé (Traduction). 6. Études de Diététique Théosophique: Végétarisme Pratique (*Suite*)—Le Docteur Bonnejoy (du Vexin). 7. Tribune Théosophique: L'Élecricité au Point de Vue Occulte. 8. Échos du Monde Théosophique. 9. Échos du Monde Scientifique.

2. A most careful paper; it deserves translation. 3. Clear and useful. 4. Excellent as usual. 6. An article of an enthusiast. 7. Among other answers J. H. Connelly's article in the June *Path* is translated.

THEOSOPHICAL SIFTINGS (*London*).

Vol. V, No. 7:—1. Theosophy and the Hebrew Scriptures. 2. The World's Crucified Saviours (Reprint)—Dr. Jerome A. Anderson.

1. Written by a clergyman of the Church: a good paper showing that the mystical interpretation of the Hebrew Scriptures is the only possible one. 2. From the *New Californian*, already noticed in our June number.

THE VÂHAN (*London*).

Vol. II, No. 1. Questions LXVII—LXXIV:—As to the relation of the teaching of the Esoteric Science to Phrenology there is a clash of opinion; anthropological, mystical and astrological students of Theosophy are at loggerheads. We lean to the mystical and anthropological view, which dubs the theories of phrenology a "crude and unmethodized guess at truth bearing but little relation to the profound and traditional wisdom accepted and revered from the earliest ages." Asceticism, the time period of the Fifth Race, will-power, sex, and other interesting subjects are also treated of. We are glad to notice that the answers on the question of sex keep the physical side of the question well in the background.

THE THEOSOPHICAL FORUM (*New York*).

Nos. 36 and 37. Questions CLXXIX—CLXXXV:—No. 36 deals entirely with the question of sex in reïncarnation. W. Q. Judge's answer is the soundest, and should be read by all those who are interested in the matter. C. F. Wright makes the extraordinary statement that in Occultism teacher and pupil were called "husband

and wife," which he exemplifies by a reference to Solomon's three hundred wives and seven hundred concubines. No authority is given, and we doubt whether any can be found, for such a sweeping assertion. Solomon's three hundred and seven hundred spouses are the three and seven Sephiroth respectively, his Shaktis (powers, principles, etc.), as they are called in Hindû mysticism. No. 37 deals with Imagination, Theosophy and the Poor, Suicide, Previous Theosophical Movements, and the Apparently Contradictory Views on Reïncarnation, as set forth in *Isis Unveiled* and the *Secret Doctrine*. The latter question is well summarized in the Editor's answer, who specifically refers to all H. P. B. has written on the subject. The important point is that the statements made in *Isis* referred to the Personal Ego, the teaching as to the Higher Ego in incarnation not being elaborated until subsequently.

PAUSES (*Bombay*).

No. 11:—1. An Epitome of Madame Blavatsky's *Key to Theosophy*—D. 2. Thoughts on Theosophy—R. W. N. 3. Sanâtana Dharma—Manmohandas Dayaldas. 4. A Bewitched Life (Reprint, *Lucifer*). 5. In Defence of Theosophy (Reprint). 6. Mediums and Yogees (Reprint, *The Theosophist*). 7. Sufism or Mahomedan Mysticism (Reprint, *The Theosophist*) 8. "She being Dead, yet Speaketh" (Reprint, *Path*).

3. An interesting paper on the Sanâtana Dharma or Eternal Wisdom-Religion. To quote from the writer:

> It is said by Veda Vyâsa in the *Mahâbhârata* that universal love included in it love of all animated beings, and this love, termed Sambhâva (Universal Brotherhood), is the highest religion.

The ten principles of the Sanâtana Dharma are:

1. Dhriti—Patience and Perseverance.
2. Kshamâ—Forgiveness.
3. Damâ—Endurance, bodily as well as mental.
4. Asteyam—Abstinence from all unlawful gain.
5. Shaucham—Purity of Mind and Body.
6. Indriya Nigrahah—Control over the senses.
7. Dhih—Buddhi or reason.
8. Vidyâ—Knowledge.
9. Satyam—Truth.
10. Akrodha—Control over anger.

THEOSOPHIA (*Amsterdam*).

No. 3:—1. Thoughts are Things. 2. The *Key to Theosophy* (Translation). 3. What is our Law? 4. Epitome of Theosophical Teachings (Translation). 5. On the Watch-Tower (Translation). 6. Light on the Path (Translation). 7. Glossary of Theosophical Terms. 8. Activities.

JOURNAL OF THE MAHÂ BODHI SOCIETY (*Calcutta*).

No. 3:—1. The Sacred Buddhist Shrines of India. 2. Establishment of the Reign of Universal Law. 3. The Characteristics of a Bhikshu. 4. The Vishuddhi Mârga. 5. The Buddha Avatâr. 6. Notes and News. 7. Siam. 8. Selections. 9. The Imitation of Buddha.

The first page is adorned with a picture of the magnificent Mahâ Bodhi Temple at Buddha Gayâ. 2. An interesting paper. 4. To be read by those who are interested in the "H. P. B. Memorial Fund." The writer says:

> It requires great energy, patience, and scholarship to translate the work, and it would be a failure unless the Western scholars are helped in the interpretation of the Sthaviravâda School. The great commentator Dharmapâla of Badhira Tirtha wrote an elaborate commentary thereon called the *Paramartha Manjusâ*, which must be studied to properly comprehend the abstruse teachings of the *Vishuddhi Mârga*. Let the Western scholars take note that mere philological study of the Pâli texts is *per se* insufficient to correctly interpret the teachings of the Dharma.

6. There seems no doubt of the growing activity of Buddhism during the past ten years:

> The wave of Buddhist revival which commenced ten years ago in Ceylon has extended to the confines of Siberia on the North and Japan in the East. Colonel Olcott's *Buddhist Catechism*, which was first published in Sinhalese in that island in 1880, has since been translated into twenty languages. The Russian translation thereof is used by the Russian Buddhists of Siberia.

THE SANMÂRGA-BODHINÎ (*Bellary: Anglo-Telugu*).

Vol. II, Nos. 23-26:—To be noticed: 1. Caste. 2. Commandments of the Vedic Âryan Religion. 3. India and Christianity. In the Telugu part there are a number of articles on Theosophical subjects.

THE PACIFIC THEOSOPHIST (*Seattle, Wash., U.S.A.*)

Vol. I, Nos. 7 and 8:—1. Theosophy: Brief Extracts from the *Key*. 2. Man Rewards and Punishes Himself. 3. What Theosophy Teaches and Proves. 4. What

is being done by the Pacific Coast Lecturer. 5. Objects of the Theosophical Society. 6. Theosophical News. 7. Bear in Mind. 8. Karma and Reïncarnation. 9. Man's Dual Nature. 10. The Blavatsky Anniversary. 11. A Touching Memorial. 12. To Establish a Blavatsky Fund. 13. What Experience Teaches. 14. The A.B.C. of Theosophy. 15. Theosophic Maxims. 16. Some Thoughts on Brotherhood. 17. Theosophic News. 18. In Two Months. 19. Dogmatic Dogmatizers.

This is a go-ahead paper, thoroughly American in its style. 14. A reprint of Mr. H. Snowdon Ward's pamphlet.

THE GUL AFSHÂN (*Bombay: Anglo-Gujerâtî*).

Vol. XIV, No. 9:—1. Our Virtue (metrical translation from Manu). 2. The Progress of Theosophy. 3. A Poet from the Standpoint of Theosophy. 4. Idolatry (from the *Vâhan*). The rest of the articles are in Gujerâtî.

The *Gul Afshân* is a monthly journal of Science and Literature, advocating the Causes of Theosophy, Vegetarianism, Temperance and Humanity. The following saying of Mohammed is worth remembering:

When a man dies, men enquire what he has left behind him; angels enquire what he has sent before him.

NOTES AND QUERIES (*Manchester N.H., U.S.A.*)

Vol. X, No. 1:—Contains a reprint of the article on "Mahâtmâs and Chelas" from *Five Years of Theosophy*, also some interesting information on the ethnological status of the negro, on "counting out rhymes" used by children, in connection with divination, with many strange mathematical problems.

CHRISTIANITY, FREEMASONRY AND EASTERN PHILOSOPHY (*Lakefield, Ont., Canada*).

This is a very capable pamphlet addressed to Freemasons by Sparham Sheldrake, P.M., etc. It deals largely with Theosophy in a most appreciative manner and shows clearly the light that Eastern Philosophy throws on Freemasonry and Christianity.

We are compelled to leave unnoticed several of our Theosophical periodicals, for the simple reason that copies of them have not been sent us; for instance we have not received the *Prashnottara* for four months.

"ACROSS THE PLAINS," BY R. L. STEVENSON.—In a "Chapter on Dreams," the author speaks of his "Little People" or "Brownies," who "do one-half my work for me while I am fast asleep . . . . . so that, by that account, the whole of my published fiction should be the single-handed product of some Brownie, some Familiar, some unseen collaborator, whom I keep locked in a back garret, while I get all the praise and he but a share (which I cannot prevent him getting) of the pudding. . . . . I dress the whole in the best words and sentences that I can find and make." He gives as an instance the *Strange Case of Dr. Jekyll and Mr. Hyde*, and says, "I had long been trying to write a story on this subject, to find a body, a vehicle, for that strong sense of man's double being, which must at times come in upon and overwhelm the mind of every thinking creature. . . . . For two days I went about racking my brains for a plot of any sort, and on the second night I dreamed the scene at the window, and a scene afterwards split in two, in which Hyde, pursued for some crime, took the powder and underwent the change in the presence of his pursuers. All the rest was made awake, and consciously, although I think I can trace in much of it the manner of my Brownies. . . . . All that was given me was the matter of three scenes, and the central idea of a voluntary change becoming involuntary." In the story of Olalla, "the court, the mother, the mother's niche, Olalla, Olalla's chamber, the meetings on the stair, the broken window, the ugly scene of the bite, were all given me in bulk and detail as I have tried to write them." He winds up by saying, "My Brownies . . . . have no prejudice against the supernatural."—Pp. 248-252.

Our Budget.

OLCOTT TESTIMONIAL FUND.

	£	s.	d.
Already acknowledged	63	7	0
J. M.	0	10	0
Lord Pollington	1	1	0
S. Green	0	10	0
M.	0	10	0
W. L. L.	2	10	0
	£68	8	0

E. T. STURDY.

SANGAMITTA GIRLS' SCHOOL FUND.

	£	s.	d.
W. L. L.	2	10	0
Julius Homan	1	0	0
	£3	10	0

E. KISLINGBURY.

CRÈCHE.

	£	s.	d.
Mrs. Crossley	12	0	0
Mrs. Bruce	0	10	0
T. P. O'Connor, M.P.	1	0	0
Sale of Clothing	2	5	8
Donation Box	0	6	6
Mothers' Pence	0	15	7
	£16	17	9

E. KISLINGBURY.

BOW CLUB.

	£	s.	d.
Anon	1	0	0
Anon	0	9	0
From Bazaar	25	0	0
M. B.	2	0	0
A Friend	8	0	0
	£36	9	0

ANNIE BESANT.

ERRATUM.

In July number, p. 396, l. 27, for Antaryanû read Antaryâmî.

EDITORIAL NOTICES.

In the forthcoming number of LUCIFER, *the first number of Volume X, Annie Besant will begin a series of articles, entitled, "Death—and After."*

In the volume of stories entitled "Nightmare Tales," there is a fragment "From the Polar Lands." This fragment was all that was among H. P. B.'s MSS.; it appears, however, that it was the commencement of a translation by her of a story written by her sister, Mdme. Jelihovsky, and this lady is good enough to say that the complete translation shall be sent for publication in LUCIFER. *She is publishing a volume of mystic stories, among which "From the Polar Lands" will appear, but she does not mind its being printed separately as a translation in* LUCIFER, *and the name of Vera Jelihovsky will not be new to our readers.*

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